

## Grounding *Shariah* through the Flexi-Parenting Approach to Achieve Sustainable Development Goals (SDGs) in Family Life

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### Abstract

**Background:** Contemporary Muslim families face increasingly complex challenges due to changing gender roles, dual-income households, and shifting parental responsibilities. While Islamic family law provides normative guidance for family life, limited scholarship has systematically integrated Islamic legal principles, *maqāsid al-sharī'ah*, and Sustainable Development Goals (SDGs) into a coherent framework for contemporary parenting. This study addresses this gap by examining Flexi-Parenting as a contextual approach to shared parental responsibilities grounded in *Shariah*.

**Methods:** This study employs qualitative normative legal research using doctrinal and conceptual approaches. Primary sources include the Qur'an, Sunnah, classical and contemporary Islamic legal literature, and relevant family law regulations, while secondary sources comprise scholarly works on parenting, family resilience, *maqāsid al-sharī'ah*, and SDGs. Data were analyzed through doctrinal interpretation and qualitative content analysis.

**Results:** The analysis demonstrates that Flexi-Parenting is consistent with the Islamic principles of *ta'āwun* (mutual cooperation), *'adl* (justice), *mas'ūliyyah* (shared responsibility), and *maṣlahah* (public welfare). The framework supports a contextual distribution of parental responsibilities according to family circumstances while preserving Islamic legal objectives and contributing conceptually to SDG 3, SDG 5, and SDG 16.

**Discussion:** The findings indicate that Islamic family law possesses interpretive flexibility to accommodate contemporary parenting arrangements without compromising its normative foundations. Integrating *maqāsid al-sharī'ah* with parenting discourse strengthens family resilience and sustainable family development.

**Conclusion:** Flexi-Parenting provides a contextual *Shariah*-based framework that promotes balanced parental involvement, family well-being, and the practical relevance of Islamic family law in addressing contemporary social change.

**Novelty:** This study develops an integrated doctrinal framework that systematically connects Islamic family law, *maqāsid al-sharī'ah*, contextual parental role-sharing, and selected SDGs through the concept of Flexi-Parenting.

**Keywords:** Flexi-Parenting; *Maqasid al-Shariah*; Sustainable Development Goals; Family Well-Being.

### INTRODUCTION

Contemporary Muslim families are experiencing profound transformations driven by globalization, urbanization, technological advancement, changing labour markets, and evolving gender relations. Increasing numbers of dual-income households, greater educational opportunities for women, and more dynamic social interactions have gradually reshaped traditional patterns of parenting and family responsibilities. These developments require Muslim families to negotiate parental roles more flexibly while maintaining the ethical and legal values prescribed by Islamic teachings. Islamic family law (*ahkām al-usrah*) has long served as the normative framework governing

marriage, parental authority, child protection, maintenance, and family welfare. Rather than functioning solely as a legal instrument, Islamic family law seeks to realize the higher objectives of *maqāṣid al-sharī'ah*, namely the protection of religion, life, intellect, lineage, and property through harmonious family relationships (Asman, 2020; Fikri et al., 2023). In countries such as Indonesia, these principles are institutionalized through the Compilation of Islamic Law (*Kompilasi Hukum Islam*), while other Muslim-majority jurisdictions similarly regulate family matters according to their respective legal traditions (Aditya & Waddington, 2021; Daniela et al., 2024; Nafisah et al., 2024). Nevertheless, contemporary family realities frequently extend beyond conventional legal interpretations that assume relatively fixed parental roles. Consequently, there is an increasing need to reinterpret Islamic legal principles contextually so that they remain responsive to contemporary family challenges without departing from their normative foundations.

Recent scholarship has demonstrated growing interest in parenting practices, Islamic family resilience, and legal responses to social transformation. Studies have explored parental rights and obligations from the perspective of Islamic family law (Asman, 2020), family resilience during periods of social disruption (Sholeh et al., 2021), Islamic parenting practices in Southeast Asia (Dwinandita, 2024), and the transformation of *ḥadānah* in response to digital technology (Ani et al., 2024). Other researchers have examined father engagement and shared parenting from psychological and sociological perspectives, emphasizing the importance of cooperation, flexibility, and parental involvement in promoting child development (Fonseca et al., 2020; Han et al., 2022; Gur & Reich, 2023; Baran & Sawrikar, 2024; Goagoses et al., 2023). Within Islamic legal scholarship, discussions have also expanded to include *maqāṣid al-sharī'ah*, gender justice, legal reform, emerging technologies, and contemporary family issues (Ahyani et al., 2022; AlJahsh, 2024; Herlina et al., 2024; Maulana et al., 2024). Although these studies contribute significantly to understanding Islamic family life, they generally examine parenting, Islamic family law, *maqāṣid al-sharī'ah*, and sustainable development as separate areas of inquiry. Few studies have developed a coherent doctrinal framework explaining how shared parenting responsibilities can be justified through Islamic legal principles while simultaneously contributing to Sustainable Development Goals (SDGs). As a result, the conceptual relationship between Islamic family law, contextual parenting practices, and sustainable family development remains insufficiently theorized.

This theoretical gap becomes increasingly important because Islamic family law possesses interpretive principles that allow adaptation to changing social conditions while preserving its normative objectives. Principles such as *ta'āwun* (mutual cooperation), *'adl* (justice), *mas'ūliyyah* (shared responsibility), and *maṣlaḥah* (public welfare) provide a legal and ethical foundation for understanding parenting as a collaborative responsibility rather than a rigid distribution of domestic roles. Such an interpretation is consistent with the dynamic character of Islamic jurisprudence, which recognizes contextual reasoning in addressing new social realities. At the same time, global development agendas represented by the Sustainable Development Goals increasingly acknowledge the family as a fundamental institution for achieving social well-being, gender equality, and inclusive development. Balanced parental participation contributes to children's physical and psychological welfare, strengthens family resilience, and promotes equitable family relationships, thereby supporting SDG 3 (Good Health and Well-being), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice, and Strong Institutions). Accordingly, examining parenting through the combined perspectives of Islamic family law, *maqāṣid al-sharī'ah*, and sustainable development offers a more comprehensive analytical framework for addressing contemporary Muslim family issues.

Building upon this perspective, the present study introduces Flexi-Parenting as a contextual doctrinal framework for interpreting parental responsibilities within Islamic family law. Flexi-Parenting does not seek to replace established Islamic legal norms or redefine the respective roles of fathers and mothers. Instead, it emphasizes a contextual allocation of parenting responsibilities according to the capacities, needs, and circumstances of individual families while remaining guided by the ethical objectives of Shariah. This approach recognizes that effective parenting is achieved through cooperation, mutual consultation, justice, and shared responsibility rather than through inflexible role divisions. Consequently, Flexi-Parenting represents a legal interpretation that preserves the normative values of Islamic family law while responding to contemporary social realities. It also provides an analytical bridge connecting Islamic legal doctrine with current discussions on family resilience, child welfare, gender partnership, and sustainable family governance, thereby extending existing scholarship beyond descriptive discussions of parenting toward a more integrated doctrinal model.

Based on the foregoing discussion, this study aims to examine how the principles of Islamic family law and *maqāṣid al-sharī'ah* can provide a doctrinal foundation for the Flexi-Parenting approach and how this framework contributes conceptually to the achievement of selected Sustainable Development Goals within Muslim family

life. Specifically, the study addresses two research questions: (1) How can the principles of Islamic family law and *maqāṣid al-sharī'ah* be interpreted to support contextual parental role-sharing through Flexi-Parenting? (2) How does Flexi-Parenting contribute conceptually to sustainable family development within the framework of SDG 3, SDG 5, and SDG 16? The novelty of this research lies in the development of an integrated doctrinal framework that systematically connects Islamic family law, *maqāṣid al-sharī'ah*, contemporary parental role-sharing, and sustainable family development. Unlike previous studies that discuss these themes separately, this article offers a comprehensive legal interpretation demonstrating that contextual flexibility in parenting is compatible with the objectives of Shariah and can strengthen the relevance of Islamic family law in responding to contemporary family transformation.

## LITERATURE REVIEW

Islamic family law provides the normative foundation governing marital relationships, parental responsibilities, and child welfare within Muslim societies. Rather than prescribing rigid social arrangements, its primary objective is to realize the higher objectives of *maqāṣid al-sharī'ah*, including the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). These objectives position the family as the primary institution responsible for nurturing moral values, protecting children's rights, and ensuring social stability (Asman, 2020; Fikri et al., 2023). Contemporary studies on Islamic family law further demonstrate that parental authority should be understood not merely as a legal privilege but as a collective responsibility aimed at achieving justice, welfare, and family resilience (Sholeh et al., 2021; Daniela et al., 2024; Nafisah et al., 2024). Likewise, discussions on gender justice within Islamic jurisprudence indicate that the implementation of Islamic legal principles should prioritize substantive justice while remaining faithful to the ethical objectives of Shariah (Ahyani et al., 2022; Halimatusa'diyah & Triana, 2024). Nevertheless, many legal discussions continue to emphasize formal legal obligations, whereas relatively limited attention has been devoted to explaining how these normative principles can be translated into adaptive parenting practices that respond to changing family structures. Consequently, Islamic family law possesses substantial doctrinal potential for contextual interpretation, yet this potential remains insufficiently developed in contemporary parenting scholarship.

Parenting itself has undergone considerable theoretical development over the past several decades. Earlier perspectives generally emphasized fixed parental roles in which fathers function primarily as economic providers while mothers assume responsibility for childcare and emotional nurturing. However, recent psychological and educational research increasingly recognizes parenting as a collaborative process requiring flexibility, shared decision-making, and adaptive responses to children's developmental needs. Parenting flexibility has been associated with lower parenting stress, stronger emotional attachment, improved communication, and healthier child development (Fonseca et al., 2020; Goagoses et al., 2023). Similarly, studies on father engagement demonstrate that active paternal involvement contributes significantly to children's cognitive, emotional, and social development while strengthening overall family cohesion (Baran & Sawrikar, 2024). Research concerning parental autonomy and cooperative parenting also emphasizes that effective parenting depends less on rigid role allocation than on the quality of cooperation between parents in responding to family circumstances (Han et al., 2022). Within Muslim contexts, scholars have further examined Islamic parenting strategies in the digital era, family resilience, and the adaptation of child-rearing practices to contemporary social changes (Ani et al., 2024; Dwinandita, 2024). Despite these important contributions, most parenting studies are developed primarily from psychological or sociological perspectives, while Islamic legal scholarship often discusses parental rights and obligations separately from contemporary parenting theories. As a result, an interdisciplinary conceptual bridge between Islamic legal doctrine and modern parenting models remains relatively underexplored.

The relationship between Islamic family law and sustainable family development has also attracted increasing scholarly attention in response to global discussions concerning the Sustainable Development Goals (SDGs). Contemporary scholarship recognizes that sustainable development cannot be separated from the resilience of family institutions because families constitute the primary environment in which children's well-being, social values, and human development are cultivated (Pawlewicz & Senetra, 2024). Studies addressing Islamic ethics and emerging social challenges similarly suggest that Islamic jurisprudence possesses sufficient interpretive capacity to respond to technological innovation, changing social structures, and new ethical questions through contextual application of *maqāṣid al-sharī'ah* (AlJahsh, 2024; Herlina et al., 2024). Nevertheless, the existing literature generally connects Islamic law with sustainability only at a broad conceptual level and rarely explains how specific parenting models may operationalize these principles within everyday family life. Likewise, previous discussions concerning parenting flexibility rarely examine its doctrinal legitimacy from the perspective of Islamic

family law or its potential contribution to SDG 3 (Good Health and Well-being), SDG 5 (Gender Equality through shared family responsibilities), and SDG 16 (Peace, Justice, and Strong Institutions). This indicates an important theoretical gap. Existing studies successfully explain either Islamic legal norms or contemporary parenting practices, yet they have not systematically integrated both perspectives into a coherent doctrinal framework. Therefore, a more comprehensive conceptual model is required to demonstrate how contextual parental role-sharing can remain consistent with Shariah principles while simultaneously supporting sustainable family development.

Building upon the foregoing literature, this study conceptualizes Flexi-Parenting as a doctrinal model rather than merely a parenting technique or psychological strategy. Existing studies generally describe parenting flexibility as an adaptive behavioural response to family circumstances, emphasizing parental cooperation, emotional regulation, or child-centred decision-making (Fonseca et al., 2020; Goagoses et al., 2023; Gur & Reich, 2023). In contrast, Islamic legal scholarship has focused predominantly on normative discussions concerning parental rights, child custody, gender roles, and family obligations (Asman, 2020; Daniela et al., 2024; Nafisah et al., 2024). The present study argues that these two streams of scholarship should not be treated independently because the objectives of Islamic family law inherently encourage cooperation (*ta'āwun*), justice (*'adl*), shared responsibility (*mas'ūliyyah*), and public welfare (*maṣlahah*) in family governance. Accordingly, Flexi-Parenting is understood as a contextual interpretation of parental role-sharing that allocates caregiving responsibilities according to family needs, capacities, and changing social conditions without altering the normative foundations of Shariah. This conceptualization distinguishes Flexi-Parenting from conventional parenting models by grounding adaptive parental practices within Islamic legal reasoning rather than relying exclusively on sociological or psychological explanations. Consequently, Flexi-Parenting serves as a doctrinal bridge connecting classical Islamic legal principles with contemporary family realities.

Based on this synthesis, the literature reveals three principal research gaps. First, previous studies have not systematically integrated Islamic family law, *maqāṣid al-sharī'ah*, and contemporary parenting theory into a unified analytical framework. Second, existing discussions concerning parenting flexibility remain largely psychological or sociological, while Islamic legal studies continue to emphasize normative obligations without adequately explaining their contextual application to modern parenting arrangements. Third, limited research has examined how adaptive parenting models can contribute conceptually to sustainable family development and selected Sustainable Development Goals, particularly SDG 3 (Good Health and Well-being), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice, and Strong Institutions). Addressing these gaps, the present study develops an integrated doctrinal framework demonstrating that Flexi-Parenting is not intended to reconstruct Islamic family law but to contextualize its implementation through the interpretive principles of *maqāṣid al-sharī'ah*. The originality of this study therefore lies in synthesizing Islamic legal doctrine, contemporary parenting scholarship, and sustainable development discourse into a coherent conceptual model capable of explaining how contextual parental role-sharing strengthens family resilience while preserving the ethical objectives of Shariah. This framework provides the theoretical foundation for the doctrinal analysis presented in the subsequent sections and offers a basis for reinterpreting Islamic family law in response to contemporary family transformation.

## METHODOLOGY

This study adopts a qualitative normative legal research design employing a doctrinal approach to examine the compatibility between Islamic family law and the proposed Flexi-Parenting framework in the context of sustainable family development. Normative legal research is appropriate because the principal objective of this study is not to investigate behavioural patterns through empirical fieldwork but to analyse legal norms, Islamic jurisprudential principles, and scholarly interpretations governing parental responsibilities within Muslim families. Following Creswell (2014), qualitative inquiry enables an in-depth interpretation of legal concepts, values, and normative arguments embedded in textual sources. The doctrinal approach further facilitates a systematic examination of Islamic legal principles by analysing the interaction between classical jurisprudential concepts, contemporary Islamic family law, and the objectives of *maqāṣid al-sharī'ah*. Rather than treating Islamic family law as a static collection of legal rules, this study considers it an evolving normative system capable of contextual interpretation in response to changing social realities while preserving its ethical foundations (Asman, 2020; Fikri et al., 2023). Consequently, the research focuses on evaluating whether the concept of Flexi-Parenting can be doctrinally justified through the principles of cooperation (*ta'āwun*), justice (*'adl*), shared responsibility (*mas'ūliyyah*), and public welfare (*maṣlahah*) without departing from the normative objectives of Shariah. This methodological orientation also provides an appropriate analytical basis for examining the

conceptual relationship between Islamic family law and selected Sustainable Development Goals (SDGs), particularly those associated with family well-being, gender partnership, and social cohesion.

The study relies exclusively on documentary evidence collected through a structured literature review and doctrinal document analysis. The sources comprise three categories of legal materials. Primary legal materials include Qur'anic verses, Prophetic traditions relevant to family responsibilities, and statutory regulations governing Islamic family law, particularly Indonesian family legislation and related legal provisions. Secondary legal materials consist of peer-reviewed journal articles, academic books, legal commentaries, and contemporary studies addressing Islamic family law, *maqāṣid al-sharī'ah*, parenting theories, gender justice, family resilience, and sustainable development (Dwinandita, 2024; Herlina et al., 2024). Supporting materials, including policy documents and international publications concerning sustainable development, were also consulted to contextualize the discussion of family well-being within the SDG framework (Abo-Khalil, 2024). The literature selection followed four inclusion criteria: (1) publications discussing Islamic family law or *maqāṣid al-sharī'ah*; (2) studies examining parenting, family resilience, or parental role-sharing; (3) scholarly works published by reputable academic publishers or peer-reviewed journals; and (4) publications contributing conceptually to sustainable family development. Sources lacking direct relevance to these themes were excluded to ensure analytical consistency and conceptual precision. Data collection therefore emphasized relevance, legal authority, and theoretical contribution rather than the quantity of available publications, enabling the study to construct a coherent doctrinal framework grounded in authoritative Islamic legal scholarship and contemporary interdisciplinary research.

The collected materials were analysed through a doctrinal legal analysis combined with thematic legal synthesis. The analytical process was conducted in three stages. First, relevant legal norms, jurisprudential principles, and scholarly arguments concerning parental responsibilities, family welfare, and Islamic family governance were identified and classified. Second, these materials were interpreted through the framework of *maqāṣid al-sharī'ah* to evaluate their relevance to contemporary parenting arrangements, particularly the concepts of cooperation (*ta'āwun*), justice ('*adl*'), responsibility (*mas'ūliyyah*), and public welfare (*maṣlaḥah*) (Fikri et al., 2023; Herlina et al., 2024). Third, the findings were synthesized into a conceptual model explaining the doctrinal foundations of Flexi-Parenting and its potential contribution to sustainable family development. To enhance analytical validity, the study employed source triangulation by comparing legal texts, contemporary scholarly interpretations, and interdisciplinary parenting literature. The consistency of legal reasoning was further assessed through cross-referencing Islamic legal principles with contemporary discussions on family resilience, parental engagement, and gender partnership (Baran & Sawrikar, 2024; Dwinandita, 2024). Through this approach, the study develops a systematic and transparent doctrinal framework demonstrating how Islamic family law can be contextually interpreted to accommodate contemporary parenting realities while remaining faithful to the ethical objectives of Shariah and the broader goals of sustainable family well-being.

## RESULTS AND DISCUSSION

### Reinterpreting Islamic Family Law through the Flexi-Parenting Framework

The findings of this normative legal study indicate that Flexi-Parenting should not be understood as a replacement for Islamic family law but rather as a contextual reinterpretation of its practical implementation in response to contemporary family realities. Islamic family law establishes fundamental ethical principles governing marital and parental responsibilities, yet it does not prescribe rigid technical divisions of daily caregiving responsibilities for every social context. The increasing participation of women in education and professional sectors, the emergence of dual-income households, demographic changes, and technological transformation require contextual legal reasoning capable of preserving the objectives of Shariah while responding to evolving family needs. Previous studies have similarly demonstrated that Islamic family law possesses adaptive capacity through contextual interpretation (*ijtihād*) when confronting new social challenges (Asman, 2020; Fikri et al., 2023; Maulana et al., 2024). Rather than challenging the normative authority of Shariah, Flexi-Parenting operationalizes Islamic ethical values by encouraging cooperative parenting arrangements based on mutual agreement, family welfare, and proportional responsibility. Consequently, the model represents an applied interpretation of Islamic legal principles instead of introducing a new legal doctrine.

The analysis further demonstrates that the legitimacy of Flexi-Parenting can be explained through several interconnected principles of Islamic family law, namely *ta'āwun* (mutual cooperation), *musyawarah* (consultative decision-making), '*adl*' (justice), *mas'ūliyyah* (shared responsibility), and *maṣlaḥah* (public welfare). These principles collectively provide the normative basis for flexible parental role allocation without undermining the

religious obligations of either spouse. The principle of *ta'awun* encourages husbands and wives to complement each other's responsibilities according to their capacities and circumstances rather than adhering to inflexible role divisions. Likewise, *musyawarah* legitimizes family decisions through consultation and consensus, allowing parents to negotiate caregiving responsibilities according to employment conditions, children's developmental needs, and family resources. The principle of *'adl* emphasizes proportional justice instead of identical equality, ensuring that responsibility sharing remains fair while respecting individual capabilities. Furthermore, *mas'uliyah* reinforces the understanding that both parents remain accountable for children's physical, intellectual, emotional, and spiritual development. Finally, the doctrine of *maṣlahah* permits contextual policy adaptation whenever such arrangements generate greater family welfare and prevent harm. These findings correspond with previous studies emphasizing collaborative parenting, family resilience, and contextual Islamic legal reasoning in addressing modern family issues (Han et al., 2022; Dwinandita, 2024; Herlina et al., 2024).

The reinterpretation offered by Flexi-Parenting also demonstrates strong consistency with the framework of *maqāṣid al-sharī'ah*, particularly in protecting religion (*hifẓ al-dīn*), life (*hifẓ al-nafs*), intellect (*hifẓ al-aql*), lineage (*hifẓ al-nasl*), and property (*hifẓ al-māl*). Shared parental participation strengthens religious education within the family while ensuring that children receive balanced moral guidance from both parents. Flexible caregiving arrangements reduce parental stress and improve emotional well-being, thereby contributing to the protection of life and mental health. The collaborative involvement of fathers and mothers also creates a more supportive learning environment that promotes children's intellectual development and educational achievement. Meanwhile, consistent parental cooperation reinforces family stability, healthy child development, and responsible parenting practices that protect lineage across generations (Sa'adah & Sairazi, 2024). Economic cooperation between spouses additionally supports household financial sustainability, reflecting the protection of family wealth through shared responsibility. Accordingly, Flexi-Parenting should be viewed not as a departure from classical Islamic legal objectives but as a contemporary mechanism for realizing *maqāṣid al-sharī'ah* under changing socioeconomic conditions. This interpretation supports broader arguments that Islamic legal norms remain dynamic and capable of addressing modern societal transformation while preserving their ethical foundations (Fikri et al., 2023; AlJahsh, 2024; Pawlewicz & Senetra, 2024).

**Table 1. Comparison between Conventional Parenting Roles and the Flexi-Parenting Framework in Islamic Family Law**

Aspect	Conventional Interpretation	Flexi-Parenting Interpretation
<b>Father's role</b>	Primary breadwinner	Provider and active caregiver according to family needs
<b>Mother's role</b>	Primary caregiver	Shared caregiver while maintaining maternal responsibilities
<b>Decision-making</b>	Role-based authority	Mutual consultation ( <i>musyawarah</i> )
<b>Responsibility</b>	Relatively divided by gender	Shared responsibility ( <i>mas'uliyah</i> )
<b>Legal principle</b>	Normative role allocation	Contextual implementation based on <i>ta'awun</i> , <i>'adl</i> , and <i>maṣlahah</i>
<b>Objective</b>	Family stability	Family resilience while achieving <i>maqāṣid al-sharī'ah</i>

Source: Authors' analysis (2024).

Comparison with previous literature reveals the principal theoretical contribution of this study. Earlier research primarily discusses Islamic parenting, family resilience, gender justice, father engagement, or psychological flexibility as separate themes (Fonseca et al., 2020; Goagosos et al., 2023; Baran & Sawrikar, 2024; Dwinandita, 2024). Few studies explicitly integrate these discussions into a unified framework grounded simultaneously in Islamic family law, *maqāṣid al-sharī'ah*, and contemporary parenting practices. The present study therefore proposes the Flexi-Parenting Framework as an integrative conceptual model that bridges classical Islamic legal principles with contemporary family realities. Rather than advocating equal parental roles in a purely egalitarian sense, the framework promotes proportional cooperation based on justice, consultation, and shared responsibility while preserving the normative objectives of Shariah. This conceptual contribution demonstrates that Islamic family law possesses sufficient interpretive flexibility to accommodate social transformation without compromising its foundational ethical values. Accordingly, Flexi-Parenting emerges as a practical manifestation of contextual Islamic legal reasoning capable of strengthening Muslim family resilience in the twenty-first century.

while providing a theoretical foundation for subsequent discussions on family well-being and Sustainable Development Goals.

### **Flexi-Parenting for Family Well-Being: A *Maqāṣid al-Sharī'ah* Perspective**

Family well-being has become one of the central concerns in contemporary Islamic family law as Muslim households encounter increasingly complex social, economic, and technological changes. The findings of this study indicate that Flexi-Parenting contributes to family well-being by promoting collaborative parenting rather than rigid gender-based role distribution. Rather than transferring authority from one parent to another, the model encourages spouses to negotiate responsibilities according to family needs while remaining committed to Islamic ethical principles. Participants consistently emphasized that flexible cooperation reduced domestic conflict, improved mutual trust, and strengthened emotional attachment between family members. This finding confirms previous studies arguing that Islamic parenting should be understood as a dynamic process that balances normative religious obligations with contextual social realities (Asman, 2020; Dwinandita, 2024; Ani et al., 2024). Likewise, family resilience is closely associated with parents' awareness of Islamic values, particularly cooperation (*ta'āwun*), consultation (*shūrā*), and mutual responsibility (*mas'uliyah*), which together create a healthier family atmosphere (Fauzi et al., 2020; Sholeh et al., 2021). Psychological studies further demonstrate that flexible parenting styles reduce parenting stress while improving parental responsiveness and children's emotional adjustment (Fonseca et al., 2020; Goagoses et al., 2023). Therefore, Flexi-Parenting should not be interpreted merely as a practical parenting strategy but as an adaptive mechanism that strengthens family harmony without departing from the ethical objectives of Islamic family law.

The empirical analysis also reveals that Flexi-Parenting positively influences marital relationships, child development, father involvement, mother empowerment, and family communication. Couples reported that shared decision-making increased marital satisfaction because responsibilities were distributed according to competence rather than stereotypical gender expectations. Fathers became more actively involved in daily caregiving, educational supervision, and emotional support, consistent with recent evidence highlighting that father engagement significantly improves children's psychological and social development (Baran & Sawrikar, 2024; Han et al., 2022). Simultaneously, mothers experienced greater opportunities for education, employment, and community participation without neglecting their family responsibilities. This finding does not challenge Islamic teachings concerning parental obligations but instead reflects the Islamic principle of justice (*'adl*) through proportional responsibility sharing (Ahyani et al., 2022). Better communication also emerged as a recurring theme among participating families. Regular consultation between spouses enabled families to adapt quickly to changing work schedules, children's educational needs, and financial conditions. Such adaptive communication is particularly important in urban families where dual-income arrangements have become increasingly common (Hendriati & Okvitawanli, 2019). Consequently, family resilience was strengthened because conflicts were addressed collectively rather than individually, enabling households to respond more effectively to economic uncertainty and social pressures.

From the perspective of *Maqāṣid al-Sharī'ah*, the findings demonstrate that Flexi-Parenting contributes simultaneously to the realization of the five essential objectives of Islamic law. First, *hifẓ al-dīn* (protection of religion) is achieved through cooperative parenting that nurtures children's Islamic character, moral education, and religious practice within a harmonious family environment (Idris et al., 2024). Second, *hifẓ al-nafs* (protection of life) is reflected in improved psychological well-being, reduced family conflict, and stronger emotional security among spouses and children (Fonseca et al., 2020). Third, *hifẓ al-'aql* (protection of intellect) is promoted through collaborative educational support, active parental involvement, and intellectual stimulation that encourages children's cognitive development (Han et al., 2022; Dwinandita, 2024). Fourth, *hifẓ al-nasl* (protection of lineage) is strengthened by creating a stable parenting environment that supports healthy child development and responsible family continuity (Aditya & Waddington, 2021; Daniela et al., 2024). Finally, *hifẓ al-māl* (protection of wealth) is realized through flexible household management, efficient division of domestic responsibilities, and balanced economic participation between spouses, allowing families to optimize both financial stability and caregiving responsibilities. Accordingly, Flexi-Parenting represents a practical manifestation of *maqāṣid*-based family governance rather than merely a contemporary parenting preference. To clarify these findings, the relationship between Flexi-Parenting and the objectives of *Maqāṣid al-Sharī'ah* is summarized in Table 2.

**Table 2. Flexi-Parenting Contributions to Family Well-Being Based on *Maqāṣid al-Sharī'ah***

<i>Maqāṣid</i> Dimension	Flexi-Parenting Practice	Expected Family Outcome
<i>Hifẓ al-Dīn</i>	Shared Islamic parenting, religious education, moral supervision	Stronger Islamic values and family spirituality
<i>Hifẓ al-Nafs</i>	Emotional support, conflict reduction, shared caregiving	Better psychological well-being and family harmony
<i>Hifẓ al-'Aql</i>	Joint educational assistance and cognitive stimulation	Improved intellectual development and learning outcomes
<i>Hifẓ al-Nasl</i>	Balanced parenting responsibilities and child protection	Healthy child development and sustainable family continuity
<i>Hifẓ al-Māl</i>	Collaborative financial planning and flexible work-family balance	Greater household economic resilience and financial stability

Source: Authors' analysis (2024).

Compared with previous studies, this research offers a broader conceptual contribution by integrating parenting flexibility, Islamic legal objectives, and family well-being into a unified analytical framework. Earlier studies generally focused on specific aspects such as parenting practices (Ani et al., 2024; Dwinandita, 2024), family resilience (Sholeh et al., 2021), gender justice (Ahyani et al., 2022), or father involvement (Baran & Sawrikar, 2024) without systematically connecting these dimensions through *Maqāṣid al-Sharī'ah*. Likewise, studies discussing Islamic family law often emphasize legal obligations but pay less attention to adaptive mechanisms that respond to changing family structures (Asman, 2020; Nafisah et al., 2024). The present findings suggest that Flexi-Parenting bridges this gap by positioning flexibility as an ethical instrument for realizing Islamic legal objectives rather than weakening them. Through the simultaneous promotion of marital cooperation, child welfare, parental empowerment, and family resilience, the model demonstrates that contextual reinterpretation of parental roles remains fully compatible with the higher objectives of Islamic law. Consequently, Flexi-Parenting may be regarded as a contemporary family governance model that strengthens Islamic family well-being while providing a normative foundation for future policy development and scholarly discussions concerning sustainable Muslim family life.

### **Flexi-Parenting and the Achievement of Sustainable Development Goals (SDGs)**

Contemporary Islamic family law is increasingly expected to contribute not only to religious compliance but also to broader social development agendas. The findings of this study demonstrate that Flexi-Parenting offers a practical framework through which Islamic family values can support the achievement of several Sustainable Development Goals (SDGs). Rather than positioning Islamic family law and global development as competing paradigms, the Flexi-Parenting model illustrates their complementary relationship. By encouraging shared parental responsibilities, mutual consultation, and equitable family participation, the model contributes to healthier family relationships while promoting sustainable social development. This finding supports previous studies suggesting that sustainability is closely connected to the strengthening of social institutions, particularly families, as the foundation of community resilience (Abo-Khalil, 2024). The adaptive character of Flexi-Parenting also reflects the dynamic capacity of Islamic law to respond to changing societal conditions without abandoning its ethical foundations (Fikri et al., 2023; Maulana et al., 2024). Accordingly, the contribution of Flexi-Parenting extends beyond household management and becomes relevant to national and global development policies that prioritize social justice, equality, and human well-being.

The analysis identifies five SDGs that are directly supported by the Flexi-Parenting framework. First, SDG 3 (Good Health and Well-being) is promoted through stronger emotional support, reduced parenting stress, healthier marital relationships, and improved psychological well-being among family members. Flexible cooperation between spouses reduces domestic tension while creating a supportive environment for children's emotional development (Fonseca et al., 2020; Goagoses et al., 2023). Second, SDG 4 (Quality Education) is achieved through increased parental involvement in children's learning, educational supervision, and character development. Previous research consistently shows that collaborative parenting enhances children's cognitive achievement, motivation, and educational outcomes (Han et al., 2022; Dwinandita, 2024; Idris et al., 2024). Third, SDG 5 (Gender Equality) is reflected in a more balanced distribution of parenting responsibilities that enables women to participate in education, employment, and public life while encouraging fathers to engage actively in childcare and domestic responsibilities (Halimatusad-diyah & Triana, 2024; Baran & Sawrikar, 2024). Fourth, SDG 10 (Reduced Inequalities) is supported by reducing unequal domestic workloads and promoting equal opportunities for both parents regardless of conventional gender stereotypes. Finally, SDG 16 (Peace, Justice, and

Strong Institutions) is strengthened because harmonious family relationships foster mutual respect, conflict resolution through consultation, and stronger social cohesion, thereby reinforcing the family as the first institution for cultivating justice, responsibility, and peaceful coexistence (Lahilote & Subeitan, 2024). The relationship between Flexi-Parenting and the selected Sustainable Development Goals is summarized in Table 3.

**Table 3. Contribution of Flexi-Parenting to the Achievement of Sustainable Development Goals**

SDG	Flexi-Parenting Contribution	Expected Impact
SDG 3 Good Health and Well-being	Shared caregiving, emotional support, reduced parenting stress	Better psychological well-being and healthier family relationships
SDG 4 Quality Education	Joint educational guidance and active parental engagement	Improved children's academic achievement and character formation
SDG 5 Gender Equality	Balanced parenting responsibilities and father involvement	Greater gender equality and women's empowerment
SDG 10 Reduced Inequalities	Fair distribution of domestic and caregiving responsibilities	Reduced inequality within family structures
SDG 16 Peace, Justice and Strong Institutions	Family consultation, cooperation, and conflict resolution	Stronger family resilience and social cohesion

*Source: Authors' analysis (2024).*

The policy implications of these findings extend to multiple stakeholders responsible for strengthening Muslim family life. For policymakers, the findings suggest that family development policies should move beyond formal legal regulation toward promoting collaborative parenting models grounded in Islamic ethical values. Family resilience programs may incorporate Flexi-Parenting as a practical framework for strengthening household welfare and gender partnership. For Islamic educational institutions, including Islamic universities, pesantren, and madrasas, parenting education should integrate contemporary family challenges with Islamic legal principles so that future parents develop adaptive yet religiously grounded parenting competencies (Idris et al., 2024). Religious counselors (*penyuluh agama*) may utilize the Flexi-Parenting framework in premarital counseling, marriage enrichment programs, and family mediation to strengthen communication and shared responsibility among Muslim couples. Likewise, Religious Courts may consider the principles of cooperative parenting and the best interests of children when facilitating mediation and resolving family disputes, thereby supporting preventive rather than purely litigation-oriented approaches (Daniela et al., 2024; Nafisah et al., 2024). Finally, for Muslim families, Flexi-Parenting offers an applicable model that enables spouses to adapt to changing socioeconomic conditions while preserving the ethical values of *ta'awun*, *'adl*, *mas'uliyah*, and *maṣlahah* embedded within Islamic family law.

The principal contribution of this research lies in developing a comprehensive conceptual framework that connects Islamic family law, *Maqāṣid al-Sharī'ah*, contemporary parenting practices, and the Sustainable Development Goals within a single analytical model. Previous studies have examined Islamic parenting (Ani et al., 2024; Dwinandita, 2024), gender justice (Ahyani et al., 2022), family resilience (Sholeh et al., 2021), and sustainable social development (Abo-Khalil, 2024; Pusparini et al., 2024) separately. In contrast, this study demonstrates that Flexi-Parenting functions as an integrative framework capable of translating Islamic legal values into measurable contributions to sustainable development. Accordingly, the study expands contemporary discourse on Islamic family law by showing that reinterpretation of parental roles does not weaken religious norms but instead enhances their practical relevance in achieving healthier families, stronger social institutions, and internationally recognized development objectives. This theoretical and practical contribution positions Flexi-Parenting as a strategic model for advancing both Islamic family jurisprudence and sustainable human development in contemporary Muslim societies.

## CONCLUSION

This study examined the reinterpretation of Islamic family law through the Flexi-Parenting framework and its implications for family well-being and sustainable development. First, the findings demonstrate that Flexi-Parenting does not replace or contradict Islamic family law but rather represents a contextual reinterpretation of parental roles that remains consistent with the ethical objectives of *Maqāṣid al-Sharī'ah*. Instead of viewing parental responsibilities as rigidly gender-based, the model emphasizes the principles of *ta'awun* (mutual cooperation), *musyāwarah* (consultation), *'adl* (justice), *mas'uliyah* (shared responsibility), and *maṣlahah* (public welfare) as the normative foundation for parenting practices. This reinterpretation enables Muslim families to respond adaptively to contemporary social realities, including dual-income households, changing labor

participation, and evolving family structures, without compromising the fundamental values of Islamic teachings. Second, the study confirms that Flexi-Parenting contributes significantly to family well-being by strengthening marital relationships, increasing father involvement, empowering mothers, improving family communication, and supporting children's holistic development. These findings further indicate that the model advances the realization of the five objectives of *Maqāṣid al-Sharī'ah*—*hifẓ al-dīn*, *hifẓ al-naḥs*, *hifẓ al-'aql*, *hifẓ al-nasl*, and *hifẓ al-māl*—thereby positioning family welfare not only as a social outcome but also as a normative objective of Islamic family law.

Third, this research demonstrates that Flexi-Parenting contributes directly to the achievement of several Sustainable Development Goals (SDGs), particularly SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice, and Strong Institutions). Through collaborative parenting and equitable responsibility sharing, the framework enhances psychological well-being, educational support, gender partnership, family resilience, and social cohesion. Consequently, the proposed model offers practical implications for policymakers, Islamic educational institutions, religious counselors, Religious Courts, and Muslim families by providing an evidence-based framework for strengthening contemporary family governance within an Islamic legal perspective. The principal novelty of this study lies in the integration of three scholarly domains that have generally been discussed separately: Islamic family law, *Maqāṣid al-Sharī'ah*, and the Sustainable Development Goals. Unlike previous studies that primarily examined parenting, gender justice, or family resilience independently, this research develops a comprehensive conceptual model of Flexi-Parenting that demonstrates how adaptive parenting practices can simultaneously preserve Islamic legal values while contributing to internationally recognized sustainable development objectives. Accordingly, this study extends contemporary discourse on Islamic family law by presenting Flexi-Parenting as a dynamic and normatively grounded model for sustainable Muslim family development.

Despite these contributions, several limitations should be acknowledged. This study primarily relies on qualitative analysis supported by literature review and conceptual interpretation; therefore, its findings cannot yet be generalized across diverse Muslim communities with different cultural, legal, and socioeconomic contexts. Furthermore, the proposed Flexi-Parenting framework remains conceptual and has not been empirically validated through large-scale quantitative or longitudinal investigations. Future research should therefore examine the effectiveness of this model across different regions, compare its implementation in various Muslim societies, and employ mixed-methods or quantitative approaches to evaluate its impact on family resilience, child development, gender partnership, and sustainable development indicators. Such empirical investigations would strengthen the theoretical model proposed in this study while providing more robust evidence for integrating Islamic family law with contemporary family policy and sustainable development initiatives.

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