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Reconstructing Individual Rights and Social Obligations in Islamic Family Law: A Comparative Madhhab Analysis of Ḥadīth al-Aḥkām

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Abstract

Contemporary Islamic family law faces growing tensions between the protection of individual rights and the preservation of social obligations amid the expansion of liberal individualism and changing family structures. Although numerous studies have examined *ḥadīth al-aḥkām* from textual and socio-legal perspectives, limited attention has been given to how different Islamic madhhabs derive legal rulings from these traditions to address contemporary family issues. This study analyses the comparative legal reasoning of the four major Sunni madhhabs regarding the balance between individual rights and collective responsibilities in Islamic family law. Employing qualitative library research, it combines thematic (*mawḍūʿī*) analysis of selected *ḥadīth al-aḥkām* from the *Kutub al-Sittah* with comparative madhhab analysis based on the *uṣūl al-fiqh* methodologies of the Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī madhhabs. The findings indicate that while all madhhabs regard the family as the primary institution for safeguarding justice and social welfare, they differ in defining the scope of individual autonomy, legal authority, and reciprocal obligations according to their respective juristic methodologies. These differences represent methodological diversity rather than normative contradiction and provide flexible legal responses to contemporary family challenges. This study contributes to comparative madhhab scholarship by demonstrating the continuing relevance of classical juristic reasoning in the reform and development of contemporary Islamic family law.

Keywords: Ḥadīth al-Aḥkām; Comparative Madhhab; Islamic Family Law; Uṣūl al-Fiqh; Individual Rights; Social Obligations.

Abstract

Hukum keluarga Islam kontemporer menghadapi ketegangan yang semakin kompleks antara perlindungan hak-hak individu dan pemeliharaan kewajiban sosial di tengah berkembangnya individualisme liberal dan perubahan struktur keluarga. Meskipun berbagai penelitian telah mengkaji *ḥadīth al-aḥkām* dari perspektif tekstual dan sosio-legal, perhatian terhadap bagaimana berbagai mazhab Islam merumuskan ketentuan hukum berdasarkan hadis-hadis tersebut dalam merespons persoalan keluarga kontemporer masih terbatas. Penelitian ini menganalisis penalaran hukum komparatif



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source are properly credited.

empat mazhab Sunni utama mengenai keseimbangan antara hak individu dan tanggung jawab kolektif dalam hukum keluarga Islam. Dengan menggunakan penelitian kepustakaan kualitatif, penelitian ini memadukan analisis tematik (*mawḍūʿī*) terhadap *ḥadīth al-aḥkām* terpilih dari *Kutub al-Sittah* dengan analisis perbandingan mazhab berdasarkan metodologi *uṣūl al-fiqh* mazhab Ḥanafī, Mālikī, Shāfiʿī, dan Ḥanbalī. Hasil penelitian menunjukkan bahwa meskipun seluruh mazhab memandang keluarga sebagai institusi utama dalam menjamin keadilan dan kesejahteraan sosial, terdapat perbedaan dalam menentukan ruang lingkup otonomi individu, kewenangan hukum, dan kewajiban timbal balik sesuai dengan metodologi fikih masing-masing. Perbedaan tersebut menunjukkan keragaman metodologis, bukan pertentangan normatif, sekaligus menyediakan respons hukum yang fleksibel terhadap berbagai tantangan keluarga kontemporer. Penelitian ini berkontribusi pada kajian perbandingan mazhab dengan menunjukkan keberlanjutan relevansi penalaran hukum klasik dalam reformasi dan pengembangan hukum keluarga Islam kontemporer.

Keywords: *Ḥadīth al-Aḥkām*; Perbandingan Mazhab; Hukum Keluarga Islam; *Uṣūl al-Fiqh*; Hak-Hak Individu; Kewajiban Sosial.

Introduction

Islamic family law continues to confront significant challenges in balancing individual rights and social obligations amid profound social transformation. Rapid urbanisation, changing family structures, and the growing influence of individualistic values have intensified debates concerning marital authority, reciprocal rights, maintenance, guardianship, and the protection of vulnerable family members (Abidin et al., 2025; Aref et al., 2024; Tagnan et al., 2022). Within the Islamic legal tradition, these issues are primarily regulated through *ḥadīth al-aḥkām*, which function as one of the principal normative foundations for family law after the Qur'an (Aslati et al., 2024). However, the application of these prophetic traditions has never been uniform. Rather, the classical Islamic madhhabs developed diverse legal constructions through different methodologies of *uṣūl al-fiqh* and *istinbāt* (Alkhan et al., 2025; Fatarib et al., 2025; Marjohan et al., 2025; Putri et al., 2026), resulting in varying formulations of individual rights and collective responsibilities within the family institution.

The diversity of madhhab interpretations demonstrates that legal disagreement does not primarily arise from conflicting prophetic traditions but from differences in juristic methodology (Makhlouf, 2023). Although the major Sunni schools rely upon the same corpus of *ḥadīth al-aḥkām*, they differ in determining the scope of legal authority, reciprocal obligations, and the balance between individual autonomy and public welfare through principles such as *qiyās*, *istiḥsān*, *maṣlaḥah*, and *ʿurf* (Abdillah, 2025; Dzar et al., 2026; Giling et al., 2026; Muzakki et al., 2026). Consequently, comparative madhhab analysis provides an essential framework for understanding how Islamic family law accommodates both legal continuity and social change. In the contemporary context, this diversity offers valuable jurisprudential resources for addressing family disputes while preserving the objectives of justice, compassion, and social cohesion (Nazah et al., 2025; Sarmadi et al., 2025; Sukriono et al., 2025; Thalgi, 2024).

Previous scholarship has examined *ḥadīth al-aḥkām* from diverse perspectives, including textual criticism, Islamic ethics, legal hermeneutics, *maqāṣid al-sharīʿah*, and socio-legal reform (Amir & Rahman, 2025; Chandra et al., 2025; Fatarib et al., 2025; Sukron et al., 2025). Other studies have explored the contribution of prophetic traditions to family resilience, conflict resolution, and moral development within contemporary Islamic family law (Ali et al., 2026; Hasan et al., 2026; Jalilah et al., 2025; Sukmana, 2025). Although these studies have significantly enriched the understanding of the normative and ethical dimensions of prophetic traditions, they largely treat *ḥadīth al-aḥkām* as a homogeneous legal source and pay limited attention to the methodological diversity of the classical madhhabs in deriving legal rulings. Consequently, little is known about how differences in *uṣūl al-fiqh* and *istinbāṭ* methodologies shape divergent legal constructions of individual rights and social obligations. This gap highlights the need for a comparative madhhab approach that systematically examines the interaction between *ḥadīth al-aḥkām*, juristic methodology, and the development of contemporary Islamic family law.

The existing literature reveals two important gaps. First, few studies comparatively examine how the four major Sunni madhhabs interpret the same *ḥadīth al-aḥkām* concerning individual rights and social obligations within the family. Second, limited attention has been given to explaining how methodological differences in *uṣūl al-fiqh* produce distinct legal constructions regarding reciprocal rights, family authority, maintenance, and legal responsibility. Consequently, contemporary discussions of Islamic family law frequently emphasise ethical ideals without adequately explaining the juristic foundations underlying legal diversity. This limitation reduces the practical contribution of classical jurisprudence to contemporary family law reform and judicial practice.

This study aims to analyse comparatively the legal reasoning of the four major Sunni madhhabs regarding selected *ḥadīth al-aḥkām* governing individual rights and social obligations in Islamic family law. It investigates how differences in *istinbāṭ* methodologies shape diverse legal conclusions concerning family relationships and evaluates the continuing relevance of these juristic approaches in responding to contemporary family issues. Rather than treating prophetic traditions solely as moral guidance, this study positions them as dynamic legal sources interpreted through different schools of Islamic jurisprudence.

Unlike previous studies that predominantly emphasise ethical, theological, or socio-legal dimensions of prophetic traditions, this article places *ḥadīth al-aḥkām* within the framework of comparative madhhab jurisprudence. It demonstrates how methodological differences among the Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī schools generate diverse yet coherent legal responses to the balance between individual rights and social obligations. The study contributes theoretically to comparative madhhab scholarship by clarifying the

interaction between *uṣūl al-fiqh*, *istinbāt*, and Islamic family law. Practically, the findings provide a comparative jurisprudential framework that may inform contemporary Islamic family law reform, judicial interpretation, and legal policy while preserving the plurality of the classical Islamic legal tradition.

Methods

This study employs qualitative library research using a normative-comparative legal approach to examine the interpretation of *ḥadīth al-aḥkām* concerning individual rights and social obligations in contemporary Islamic family law (Nugraha et al., 2025). The research combines thematic (*al-manhaj al-mawḍūʿī*) analysis of legal hadiths with comparative madhhab analysis to investigate how the four major Sunni madhhabs—the Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī traditions—derive different legal rulings from the same prophetic traditions. This approach enables the study to analyse not only the textual meaning of the hadiths but also the methodological diversity of juristic reasoning (*istinbāt*) underlying classical Islamic legal thought.

Primary data consist of selected *ḥadīth al-aḥkām* related to reciprocal rights and obligations within the family, collected from the *Kutub al-Sittah*. The hadiths were selected through purposive sampling based on their direct relevance to issues such as marital rights and obligations, maintenance (*nafaqah*), guardianship (*wilāyah*), mutual kindness (*muʿāsharah bi al-maʿrūf*), justice (*ʿadl*), and family responsibility. Each narration was subjected to *takhrīj* to verify its authenticity by referring to recognised classical and contemporary hadith scholarship. To identify the legal interpretations of each madhhab, the study analyses authoritative fiqh references representing the four Sunni schools, including *Badāʾiʿ al-Ṣanāʾiʿ* (Ḥanafī), *al-Mudawwanah al-Kubrā* (Mālikī), *al-Umm* (Shāfiʿī), and *al-Mughnī* (Ḥanbalī), together with relevant contemporary works on Islamic family law and comparative fiqh.

Data were analysed through three sequential stages. First, thematic analysis (*al-manhaj al-mawḍūʿī*) was employed to classify hadiths according to major themes of individual rights and social obligations in family law. Second, comparative madhhab analysis was conducted to identify similarities and differences in legal conclusions reached by each school and to examine the *uṣūl al-fiqh* principles that shaped their respective interpretations, including *qiyās*, *istiḥsān*, *maṣlaḥah*, and *ʿurf*. Third, the findings were interpreted through the framework of *maqāṣid al-sharīʿah* to evaluate the contemporary relevance of classical juristic reasoning in responding to current challenges facing Islamic family law. The validity of the analysis was ensured through source triangulation between hadith literature, classical fiqh manuals, and contemporary comparative jurisprudence,

thereby providing a systematic explanation of how methodological diversity among the madhhabs contributes to the development of contemporary Islamic family law.

Result and Discussion

Comparative Madhhab Foundations of Individual Rights and Social Obligations in *Ḥadīth al-Aḥkām*

The legal regulation of individual rights and social obligations in Islamic family law originates from *ḥadīth al-aḥkām*, which provide the normative foundation for reciprocal rights, justice, and family responsibility. Among the most influential prophetic traditions is the hadith narrated by al-Nu‘mān ibn Bashīr concerning the centrality of the *qalb* (heart) (Mulyo et al., 2025; Wijaya et al., 2025), as well as the hadith, “None of you truly believes until he loves for his brother what he loves for himself.” Although these traditions are widely accepted by the four major Sunni madhhabs, their legal implications differ because each school employs distinct methodologies of *uṣūl al-fiqh* in deriving legal rulings (Hisan et al., 2025; Malik et al., 2025). Consequently, legal diversity in Islamic family law reflects methodological pluralism rather than disagreement over the authority of the prophetic traditions themselves.

The Ḥanafī school approaches these traditions through a combination of textual evidence, *qiyās*, and *istiḥsān*, emphasising reciprocal rights and contractual justice within the family (Bulan et al., 2025; Sari & Sucipto, 2026; Umam et al., 2025). Individual autonomy is recognised insofar as it does not undermine collective welfare, allowing jurists to accommodate changing social circumstances while maintaining legal certainty (Arman et al., 2024; Dianto et al., 2025). By contrast, the Mālikī school gives greater weight to *maṣlaḥah* and the preservation of family stability (Akmal et al., 2024; Amin, 2018; Wahab et al., 2026). Prophetic traditions concerning compassion, justice, and mutual responsibility are interpreted as legal principles that safeguard the integrity of the family institution, even in circumstances where explicit textual guidance is limited.

The Shāfi‘ī school adopts a more text-oriented methodology by assigning primary authority to authentic prophetic traditions and restricting discretionary reasoning (Anshori & Abdurrahman, 2025; Saleh, 2019; Syam et al., 2025). Accordingly, reciprocal rights and obligations between spouses are derived directly from explicit textual evidence, ensuring doctrinal consistency and legal predictability. Meanwhile, the Ḥanbalī school similarly prioritises textual authority but permits broader consideration of public welfare when supported by prophetic practice and the opinions of the Companions (Kurnaz, 2023; Uddin & Hira, 2025). This approach enables a more flexible application of legal obligations while preserving the normative authority of *ḥadīth al-aḥkām*.

Despite these methodological differences, all four madhhabs converge in recognising that prophetic traditions establish the family as the primary institution for protecting justice, mercy, and reciprocal responsibility. Their differences lie not in the authenticity of the hadiths but in the methods of *istinbāt* used to translate prophetic guidance into binding legal norms. The Ḥanafī emphasis on contractual reciprocity, the Mālikī orientation toward *maṣlaḥah*, the Shāfi‘ī commitment to textual certainty, and the Ḥanbalī balance between textual authority and public welfare collectively demonstrate the richness of Islamic jurisprudence in responding to contemporary family issues.

These comparative findings indicate that the diversity of madhhab reasoning provides a flexible jurisprudential framework for balancing individual rights with social obligations in contemporary Islamic family law. Rather than representing contradictory legal doctrines, the plurality of juristic interpretations reflects complementary approaches that advance the objectives of justice (*‘adl*), compassion (*raḥmah*), and family welfare (*maṣlaḥah*). Consequently, comparative madhhab analysis of *ḥadīth al-aḥkām* offers a more comprehensive foundation for contemporary family law reform than approaches that rely solely on textual interpretation or ethical discourse.

Juridical Construction of Social Solidarity in the Prophetic Sunnah: Family Law and Civil Responsibility

The ethical-juridical interdependence within the prophetic societal model reconfigures social structures into a cohesive juridical entity, wherein compassion and justice function as enforceable normative principles within the framework of Islamic family and social law (Al-Sharmani, 2018). The concepts of *al-masuuliyyah al-mutabaadalah* (mutual responsibility) and *al-takaful al-ijtimaai* (social solidarity) are not merely theo-normative discourses but constitute the foundation for binding legal obligations upon every individual within the community (Mohamed et al., 2021; Saende et al., 2023). The affirmation of Prophet Muhammad PBUH in the hadith narrated by al-Nu‘mān ibn Bashīr regarding the parable of the believers as a single body provides doctrinal legitimacy for the legal protection of vulnerable family and community members (Al-Bukhārī, 2001). Through the lens of standard hadith commentaries such as Fath al-Bari, (al-Asqalani, n.d.) this organic metaphor is transformed into a legal doctrine mandating the state and individuals to ensure the fulfillment of basic rights for those experiencing social or economic dysfunction. The transformation from moral empathy toward ethical law renders solidarity an imperative legal protection mechanism (Bazzani, 2026; Piccin, 2026), distinguishing it from conventional voluntary philanthropic systems. Consequently, the suffering or neglect of a single community member is not merely a moral concern but a

systemic failure necessitating juridical intervention based on the principle of distributive justice.

Dimension	Ethical Concept	Juridical Implications in Family Law
Responsibility	Al-Mas'uliyah	Maintenance obligations and protection of children's rights
Solidarity	Al-Takaful	Kinship-based social security (Nafaqah al-Aqarib)
Justice	Al-'Adl	Distribution of assets and economic rights post-divorce
Protection	Al-Hifz	Wilayah (guardianship) and civil responsibility

Source: Authors interpretation

The prophetic declaration regarding universal stewardship or al-wilayah in the hadith Kullukum rain (each of you is a leader) establishes a comprehensive legal framework for personal and institutional accountability. In Legal Hadith studies, the position of raiyah (dependents) in this hadith is translated into positive legal rights enforceable before Sharia courts, particularly in the context of the head of the household as a guardian (awliya) responsible for fulfilling the rights of family members (Muslim, 2000). Legal analysis of this text demonstrates that a leader's responsibility is not discretionary but bound by the principle of amanah (trust), which carries civil and criminal penal consequences in the event of leadership malpractice. The expansion of the concept of responsibility from the domestic sphere to the state reflects the integration between public and private law, where every legal subject is burdened with the duty to safeguard the welfare of those under their authority (Ghani et al., 2025; Harid & Ashufa, 2025). Through the approach of istinbat al-ahkam, jurists contextualize this hadith as a primary pillar in constructing a social security system based on layered responsibilities. Therefore, the effectiveness of Islamic family law is highly dependent on the internalization of this stewardship value as a standard of legal conduct for every individual within the social structure.

Wilayah Category	Legal Subject	Object of Legal Responsibility	Hadith Legal Basis
Wilayah al-'Ammah	Head of State	Public welfare and legal justice	Kullukum rā'in
Wilayah al-Khāṣṣah	Head of Household	Maintenance, education, and child protection	Kullukum rā'in

Wilayah al-Māl	Guardian/Waṣī	Asset management for orphans and vulnerable groups	Kullukum rā'in
Wilayah al-ʿIlmiyyah	Academics/Ulama	Dissemination of knowledge and safeguarding ethical truth	Kullukum rā'in

Source: Authors interpretation

The Prophetic Sunnah institutionalizes material interdependence by transforming voluntary virtues into a structured socio-legal system through wealth redistribution and family maintenance (*nafaqah*) (Majah, n.d.). The strengthening of economic aspects in social solidarity is evident in the integration between the systems of zakat, charity, and the concept of *nafaqah al-aqarib* or kinship-based social security, which possesses compulsory legal force. The hadith asserting that one is not considered a believer if they let their neighbor go hungry while they are full serves as an ethical-juridical threshold that eliminates individualistic indifference in society (Suhendi & Wahyudi, 2023). From the perspective of Islamic economic law, this instruction constitutes a *sadd al-dhariah* instrument to prevent systemic poverty and guarantee food security at the grassroots level (Syatar et al., 2023). The application of this principle in modern family law demands a legal mechanism that guarantees the economic rights of women and children, both during marriage and post-divorce, as a form of substantive economic justice. By merging the dimensions of spirituality and legal obligation, Islam builds a welfare model that relies not only on state capacity but also on an institutionalized collective consciousness.

Economic Instrument	Prophetic Legal Basis	Socio-Legal Function	Sanctions / Consequences
Zakat	Pillar of Islam / Muhkam Command	Mandatory wealth redistribution	Legal sanctions enforced by the state
Nafaqah	Obligation of husband/guardian	Guarantee of family survival and protection	Civil lawsuit and judicial enforcement
Sadaqah	Ethical recommendation (<i>mandūb</i>)	Strengthening communal social resilience	Spiritual reward and moral accountability
Waqf	Perpetual charity (<i>ṣadaqah jāriyah</i>)	Sustainability of public and religious institutions	Nāẓir supervision and juridical oversight

Source: Authors interpretation

The process of social reform in prophetic methodology begins with moral reconstruction (*iadat bina al-akhlaq*), which serves as a prerequisite for the establishment of just law. Prophet Muhammad PBUH emphasized that ethical deterioration is the root of social decay; thus, the restoration of virtue through *tarbiyah* (education) and *tazkiyah* (purification of the soul) becomes the foundation for civilizational progress (Al-Bukhārī, 2001). His statement that his primary mission was to perfect noble character confirms that law cannot stand alone without the support of the moral integrity of its actors. In the context of family law, this reform results in a behavioral transformation where interactions between family members are no longer based on power dominance but on the principle of *al-muamalah bi al-ma'ruf* (kindly interaction) (Abdullah et al., 2026; Mufti, 2024; Mutharom et al., 2026). This inward reform creates individuals with high legal consciousness, ensuring that compliance with norms arises not from fear of sanctions but from a commitment to divine justice. Consequently, character education in the prophetic system is a highly effective preventive legal instrument in preventing the violation of human rights within the family and societal spheres.

Reform Stage	Primary Focus	Target of Change	Systemic Output
Moral Reconstruction	Ethics and character formation	Individual integrity	Voluntary legal compliance
Social Transformation	Solidarity (<i>takaful</i>)	Human relations	Social cohesion and distributive justice
Legal Reform	Justice (<i>'adl</i>)	Institutions and legal norms	Ethical legal certainty
Sustainability	Faith and vigilance (<i>iman wa muraqabah</i>)	Civilization (<i>ummah</i>)	Stable civil society (<i>madani</i>)

Justice (*adl*) is the core of prophetic reform, regulating all relations between the ruler and the ruled, employers and employees, as well as men and women within the framework of equal human dignity. The Farewell Sermon (Khutbah Wada) of Prophet Muhammad PBUH stands as a moral and juridical charter that abolished all forms of discrimination based on race, ethnicity, and social status, replacing them with standards of piety and justice (Al-Bukhārī, 2001). In practice, this principle demands the elimination of exploitative practices in traditional family law and replaces them with a system that recognizes civil and economic rights proportionally. The prophetic vision of the *ummah* as a vehicle for reform indicates that the successful enforcement of law requires the support of a moral community with a collective commitment to virtue (*taawun ala al-birr*) (Ulya et al., 2025). The quality of ethical relations between individuals in society becomes the parameter of a civilization's strength, exceeding any material or military power.

Ultimately, the sustainability of social and legal reform in Islam depends on constant moral vigilance, where faith energizes social responsibility and ethics ensures that justice remains on its true course.

Principle of Justice	Technical Description	Implementation in Modern Law	Contemporary Challenges
Al-Musāwah	Equality before the law without discrimination of status, class, or lineage	Non-discriminatory legal access and equal procedural protection	Social class disparities and structural inequality
Al-Amānah	Normative integrity and accountability in carrying out entrusted duties	Transparency, accountability, and good public governance	Corruption and maladministration
Al-Iḥsān	Ethical benevolence beyond minimum legal obligation	Family mediation, restorative justice, and peace-making mechanisms	Rigidity of legal formalism
Al-Ḥurriyyah	Responsible freedom within moral and legal boundaries	Protection of civil liberties and religious rights	Authoritarianism and radicalism

Reorienting Prophetic Ethics in Islamic Family Law Amid Contemporary Moral Crises

The findings of this study confirm that the modern moral crisis within the discourse of Islamic family law reflects a profound deconstruction of the values regarding the sanctity of marriage. This phenomenon is triggered by a shift in global societal orientation toward extreme individualism, which frequently neglects the collective and spiritual dimensions within domestic institutions. Theoretically, this disintegration occurs due to the dominance of utilitarian values that measure the success of family relations solely based on material satisfaction and sectoral ego (Moldes, 2025; Yazid et al., 2025). Consequently, family law structures in various Muslim countries often encounter a deadlock in mitigating the social fragmentation arising from this ethical void. This analysis aligns with Wael Hallaq's critique regarding the inability of modern state law to maintain the inherent moral dimension within classical Islamic legal traditions (Ahmad, 2025). Therefore, a philosophical reorientation is required to reposition the Sunnah as a dynamic ethical framework to address these challenges. The implication is that family law reform

must commence with the reinforcement of moral foundations capable of transcending mere juridical procedural formalities.

From a juridical perspective, the principles of *wasatiyyah* (moderation) and *mas'uliyah* (responsibility) within the Sunnah can be incorporated as the primary philosophical foundations in formulating adaptive family laws that maintain the integrity of *maqasid al-shari'ah* (the objectives of Sharia). The positioning of these principles aims to balance the fulfillment of individual civil rights with the preservation of noble values that serve as pillars of social stability (Nurdi et al., 2026). This transformation is crucial, given that contemporary gender relation challenges demand harmony between the pursuit of equality and reciprocal moral responsibility. In Khaled Abou El Fadl's view, this moderation is not merely a pragmatic compromise but an active effort to realize justice centered on the protection of human dignity (Abou El Fadl, 2014; Hefni et al., 2022; Juliansyahzen, 2019). Adopting the value of *mas'uliyah* provides a dimension of transcendental responsibility that strengthens the legal commitment of parties within a marriage contract. This addresses the urgent need for domestic regulations that are not only coercive but also possess strong moral binding force. The integration of these values will ultimately establish a family law ecosystem that is more resilient to the disruptions of globalization.

In the context of legal hadith methodology, the authority of the Muslim narration regarding the prohibition of disseminating information without *tabayyun* (verification) holds high juridical significance for domestic case evidence in the digital era (Al-Tirmīzī, 2006). Utilizing a Fiqh al-Hadith approach toward this text reveals that informational integrity must be a central pillar in the enforcement of family law justice (Satedy et al., 2026). Amidst the prevalence of *fitnah* (slander) and misinformation on digital platforms, family law frameworks require more rigorous verification standards to protect the privacy and honor of family members. Transforming this hadith text into concrete legal norms is essential to prevent the exploitation of personal data in divorce disputes or child custody battles (Fajar et al., 2026; Masuwd et al., 2026). Previous research indicates that informational ambiguity is often a primary catalyst for the escalation of domestic conflict resulting in violence. Therefore, the principle of *tabayyun* within the Prophetic tradition must be translated into technical regulations concerning the validity of digital evidence in religious courts. The implication of this step is the creation of a more humane and ethical legal certainty in handling family problematics within cyberspace.

The principle of *karamah insaniyyah* (human dignity) emphasized in the Prophetic message offers a universal foundation for protecting vulnerable groups within family law structures. In practice, the conceptualization of human dignity must be directly linked to the fulfillment of children's rights and the protection of women from all forms of legal

discrimination. The absence of dialogue between positive legal norms and the value of *karamah* often results in rigid family law procedures that tend to ignore psychological protection aspects (Safithri & Ash Shiddiqi, 2025). Through dialogue with contemporary scholarly thought, it is evident that justice in Islam is always intertwined with compassion and respect for the dignity of others. This necessitates legal policy reform to ensure that every domestic regulation possesses an inclusive spirit of justice. This approach not only reflects the universal value of *rahmah* (mercy) but also provides an operational framework for states in drafting laws pro-social justice. Thus, Islamic family law can transform into an instrument of societal empowerment based on noble human dignity.

The steadfastness of faith, analogized as holding hot coals in the Tirmidhi hadith, suggests a legal struggle in maintaining moral integrity amidst the current of legal secularization. Within the scope of family law, this refers to the consistent effort to safeguard the family institution from the commodification that often accompanies modernization processes (Baker, 2024). This challenge arises due to the tension between traditional values perceived as conservative and the demands for unlimited individual freedom. Contextual analysis shows that preserving Sunnah values in family law requires intellectual courage to engage in fresh *ijtihad* (independent legal reasoning) (Syafi'i et al., 2026). International research highlights that countries with an Islamic legal basis are currently at a crossroads between formal codification and substantial value preservation (Susana et al., 2025). Consequently, strengthening Prophetic ethics-based legal literacy is key to ensuring society does not lose its orientation in navigating rapid social change. Success in maintaining these values will determine the future direction of Muslim civilization in building a stable social order.

The link between environmental ethics in the Sunnah and family law can be observed in the principle prohibiting *israf* (wastefulness), which impacts domestic economic resilience. The hadith regarding the Prophet Muhammad's parsimonious use of water serves as a prototype for developing sustainable consumption ethics in modern households. Juridically, this principle can be developed into behavioral norms that support family financial independence as a basis for national economic strength (Lapidus, 2022). Global economic inequality issues are often rooted in consumerist lifestyles that damage ecological balance and social harmony. By adopting the principle of stewardship or *khilafah* over nature, Muslim families are taught to be agents of change in preserving life's ecosystems. The dialogue between Islamic law and global environmental issues enriches the dimension of family law, which has hitherto often focused solely on personal status matters. The implication is the need for family law counseling that encompasses ecological literacy and collective social responsibility.

The challenges of globalization, which create the dominance of certain cultures, require a value filtering mechanism through the concept of universal solidarity or *rahmah lil alamin* (mercy for the worlds). In family law, this means that Islamic law must not isolate itself from global human rights developments while remaining anchored in an independent epistemological basis (Hanapi & Husnul, 2026). Conflicts between local and universal values often occur due to the imposition of a single modernization model that ignores spiritual specificities. Prophetic ethics offer a globalization model rooted in mutual respect and cooperation rather than legal exploitation or domination by one party. Through this lens, Islamic family law can position itself as an alternative that offers a balance between individual rights and the common good (Begum et al., 2024; Kadarisman et al., 2025; Solikin & Wasik, 2023). Comparisons with international legal literature demonstrate that this Prophetic value-based approach provides a new dimension for developing more holistic family law (Shiddieqy et al., 2025). Thus, the contribution of this thought is highly relevant for enriching academic debates concerning the relationship between religion, law, and modernity on the global stage.

The internalization of the Prophetic spirit in legal education and practice demands a shift from mere textual memorization toward transformative substantial understanding. This process involves judges, advocates, and legal practitioners in understanding *asbab al-wurud* (the context of tradition) and the historical context of *hadith* to perform legal deduction (*istinbat*) more accurately. The nexus between intellectuality and faith is an absolute prerequisite for the birth of legal innovations capable of addressing the complexities of contemporary family problems. As exemplified in the Prophet's life, every legal action must lead to the improvement of human conditions and the reinforcement of social justice. This requires a more integrative Islamic legal education curriculum, bridging classical texts and the sociological realities of society. Consequently, family law reform will not lose its roots, yet will remain capable of flourishing with branches that shade the needs of the era. Ultimately, the integrity of Islamic family law will depend on the extent to which these Prophetic values can be realized in every legal decision and daily social behavior.

Conclusion

This study demonstrates that *ḥadīth al-aḥkām* constitute a common normative foundation for regulating individual rights and social obligations in Islamic family law, while the diversity of legal rulings among the four major Sunni madhhabs primarily arises from differences in *uṣūl al-fiqh* and *istinbāt* methodologies rather than from disagreement over the authenticity or authority of the prophetic traditions. The comparative analysis reveals that the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī schools share a common commitment to safeguarding justice, family welfare, and reciprocal responsibilities, yet they differ in

balancing individual autonomy and collective interests through distinct juristic approaches, including *qiyās*, *istiḥsān*, *maṣlaḥah*, and textual interpretation. These methodological differences reflect the pluralistic nature of Islamic jurisprudence and provide complementary legal frameworks for addressing contemporary family issues.

The study further argues that comparative madhhab analysis offers a more comprehensive understanding of Islamic family law than approaches that rely solely on textual or socio-legal interpretations of *ḥadīth al-aḥkām*. By demonstrating how different juristic methodologies translate the same prophetic traditions into diverse legal constructions, this research contributes to the development of comparative madhhab scholarship and enriches contemporary discussions on Islamic family law reform. The findings also suggest that legal pluralism within the classical madhhabs should be viewed as an intellectual resource for strengthening family justice, protecting reciprocal rights and obligations, and developing responsive legal policies that remain faithful to the objectives of Islamic law while accommodating contemporary social realities.

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