



POST-DIVORCE CHILDCARE COLLABORATION: CONTEXTUAL HADHANAH IN INDONESIA

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Abstract

This study aims to analyze post-divorce collaborative parenting between biological parents and grandparents in Indonesia and its relevance to Islamic family law. This research employs a qualitative approach with a case study design. Data were collected through in-depth interviews with three primary informants (mother, father, and grandmother), observation, and documentation. The data were analyzed using Talcott Parsons' structural functionalism theory and the Maqashid Shariah perspective. The findings show that collaborative parenting emerges as a family adaptive strategy to maintain children's welfare despite communication barriers, emotional conflicts, and social stigma. Grandparents often function as caregiving stabilizers when parental roles are weakened. From the perspective of Islamic law, this practice does not contradict the concept of hadhanah as long as the child's best interests are prioritized. This study concludes that intergenerational collaboration can serve as a contextual parenting model in rural communities to ensure child protection after divorce.

Keywords: Collaborative Parenting, Hadhanah, Post-Divorce Parenting, Intergenerational Care

A. Introduction

The dynamics of family life do not always run smoothly, and the increasing divorce rate is one of the social phenomena that is felt in rural areas (Ningrum et al., 2025). Divorce often leaves a variety of problems, especially related to the fulfillment of children's rights. These rights include education, health, maintenance costs, and other essential needs. From the perspective of Islamic family law, the fulfillment of these rights is part of the obligation of hadhanah that must be fulfilled by parents after divorce in order to ensure the welfare of the child (Hafis, 2024; Semman, 2025). In fact, after divorce, there are still many parents who have not fully fulfilled the rights of their children as they should (Nyoto et al., 2020). The impact of divorce on children is not only emotional but also related to their academic life. Children who experience parental divorce often show decreased learning achievement, difficulty concentrating in school, and decreased learning motivation

due to psychological stress and changes in the unstable home environment (Aftab, 2023).

Parental involvement is essential for the development of children's character and emotions. But after divorce, parenting often does not go optimally due to conflicts between fathers and mothers. As a result, many childcare is transferred to grandparents without a clear division of roles. This condition shows the weak implementation of hadhanah responsibilities by the biological parents. Although normatively the duty of care is not lost due to divorce. This causes differences in parenting, overlapping roles, and potential conflicts that can be confusing and affect the emotional state of children (Hermayanti & Syamsuddin, 2023). This phenomenon suggests that the patterns that occur often do not correspond to the ideal model *Düsseldorf* in Islamic family law that prioritizes the best interests of the child or *Maslahah al-Thifl* (Multazam., 2024).

Previous research on post-divorce parenting has been extensive. However, most studies of Islamic Family Law still focus on the normative aspects of *hadhanah*, such as research conducted by Multazam (2024) which focuses on the concept of child custody from a theoretical perspective of Islamic law, and Yulianti (2023) which emphasizes the legal aspects of *hadhanah*. These studies have not linked legal regulation to cross-generational parenting practices in the social reality of rural communities. There is a real *research gap*, where the involvement of the extended family as the main support unit in collaborative parenting has not been empirically mapped, especially in areas that are still thick with a culture of collectivity but hampered by social stigma.

In Tamansari Village, Wuluhan District, Jember Regency. The results of initial observations in Tamansari Village show that post-divorce parenting collaboration is often unstructured, influenced by social stigma towards divorce, limited communication between parents, and traditional gender roles that limit the involvement of fathers in daily parenting (Hermayanti & Syamsuddin, 2023). This condition causes inconsistencies in parenting that have the potential to disrupt children's emotional stability. This study seeks to fill this gap by highlighting the forms of collaboration, challenges, and cross-generational parenting solutions between biological parents and grandparents.

Based on this background, this study focuses on answering several main problems as follows: 1) What is the form of post-divorce childcare collaboration in Tamansari Village? 2) What are the socio-cultural factors that influence the practice of collaborative parenting? 3) How is the review of Islamic family law on this practice of cross-generational collaboration? Through the formulation of these

problems, this study aims to comprehensively examine the pattern of role sharing and the dynamics of cross-generational interaction in meeting the needs of childcare after divorce, as well as formulate alternative solutions that are adaptive and oriented towards the best interests of the child.

B. Method

This study uses a qualitative approach with the type of case study research, because it aims to understand in depth the phenomenon of collaborative childcare after divorce in the social context of cross-generational families in Tamansari Village. The qualitative approach was chosen because this study seeks to interpret social realities, behaviors, and interactions between family members holistically in a natural context, not through statistical measurements, but through in-depth descriptions based on field data such as interviews, observations, and documentation. Qualitative research basically focuses on understanding the meaning behind the experiences, actions, and social dynamics of research subjects in a specific context experienced by utilizing various data collection methods simultaneously (triangulative)

This type of case study research is used because this study examines a specific phenomenon bound by a specific space, time, and social context, thus allowing researchers to conduct an in-depth and comprehensive exploration of post-divorce childcare practices as a complex social system. Case studies are an effective qualitative research strategy to delve deeply into social phenomena in real-life contexts, especially when the focus of research is related to the question of "how" and "why" a phenomenon occurs (Nur'aini, n.d.). In addition, case studies allow for a holistic understanding of the background, process, and dynamics of a social event, making them particularly relevant for use in social and family science research (Elva & Murhayati, 2025).

The location of the research was carried out in Tamansari Village, Wuluhan District, Jember Regency, Indonesia, especially in Gondosari hamlet. The location was chosen because Tamansari Village has a social environment that allows researchers to directly observe the interaction between ex-spouses in the village's public space. The uniqueness of social interaction in this village provides rich primary data on how social stigma towards divorce affects the effectiveness of parental collaboration.

Sample determination was carried out using purposive sampling techniques, which are non-probability sampling methods in which the researcher determines

informants based on certain considerations or criteria that are considered to best understand the phenomenon being studied (Hayati et al., 2023). The data source used consists of primary data and secondary data.

Primary data were obtained through interviews and observations of 5 informants, consisting of both parents who have been divorced for 2 years, a child affected by divorce, and extended family such as grandparents who play a role in parenting.

Table 1. Informants Criteria

Informants	Selection Criteria	Discussion Framework
Mother Contents (Initial: YB)	- Experienced divorce for 2 years. - Becoming the first breadwinner after divorce - Hold authority on children's education.	- Supporting data on the discussion of parenting patterns. - Analyze the function of <i>Adaptation</i> and <i>Goal Attainment</i> in the AGIL scheme.
Biological father (Initial: EC)	- An ex-husband who works out of town. - Experiencing a breakdown in communication with his ex-wife. - Responsible for monthly maintenance.	- Analyze the obstacles and failures of <i>Integration</i> due to communication breakdowns - Overview of maintenance obligations in <i>Hadhanah</i>
Grandma (Initial: SP)	- Large families (across generations) in the countryside. - Acts as the grandchild's primary daily caregiver.	- Analyze the function of Latency (<i>Latency/Pattern Maintenance</i>) in the internalization of social values. - Contextual/Substitutional Conceptualization.

Meanwhile, secondary data were obtained from literature studies to operationalize the research analysis, in which the structural functionalism theory of

Talcott Parsons and Robert Bales was used to dissect the redistribution of the roles and functions of family members in order to keep the family system stable, the bioecological theory of Urie Bronfenbrenner was used to map the influence of the microenvironment (family) and mesosystem on child development, and the theory of social action from Max Weber to understand the reasons for this and the meaning behind parental cooperation. In addition, this study also refers to the Compilation of Islamic Law (KHI) as a legal basis in looking at the rights and obligations of parents towards children after divorce.

The data collection techniques in this study include observation, interviews, and documentation. Observation was carried out through direct observation of the object of research, namely the practice of parental collaboration in post-divorce child care, accompanied by systematic recording of various phenomena found in the field in accordance with scientific research procedures and rules. Interviews are carried out as an interaction process between researchers and informants to obtain data relevant to the focus of the research. This study uses unstructured interviews (in-depth interviews) to explore information in depth, flexibly, and comprehensively according to the experience and perspective of the informant, All interview data was collected in the 2025 time frame. In addition, documentation is used as a supporting technique to obtain written and digital data related to research, both in the form of personal archives, official government documents or related institutions, or other relevant sources, so as to strengthen the validity and completeness of research data(Zulkifli et al., 2025).

The data analysis technique in this study is a series of systematic processes in processing data obtained through interviews, observations, and documentation, which is carried out by grouping, organizing, and interpreting data to obtain a deep meaning. To ensure the validity of the data, this study applies source triangulation techniques and method triangulation, so that the data obtained can be compared, tested for consistency, and verified between participants and between the types of data used. The data analysis process is carried out through three main stages, namely data reduction, data presentation, and systematic drawing and verification of conclusions. Through this stage of analysis, this research is expected to be able to produce a comprehensive and in-depth understanding of the forms, strategies, and various challenges in the practice of parenting patterns in families experiencing divorce(Ningrum et al., 2025).

C. Results and discussion

This section will explore the collaborative practice of post-divorce childcare in Tamansari Village, starting from the dynamics of cross-generational role sharing, the influence of the ecological environment on child development, to its implications for Islamic family law. To clarify the flow of analysis and establish appropriate conceptual boundaries, the explanations in this journal article follow the systematic framework shown in Figure 1 below.

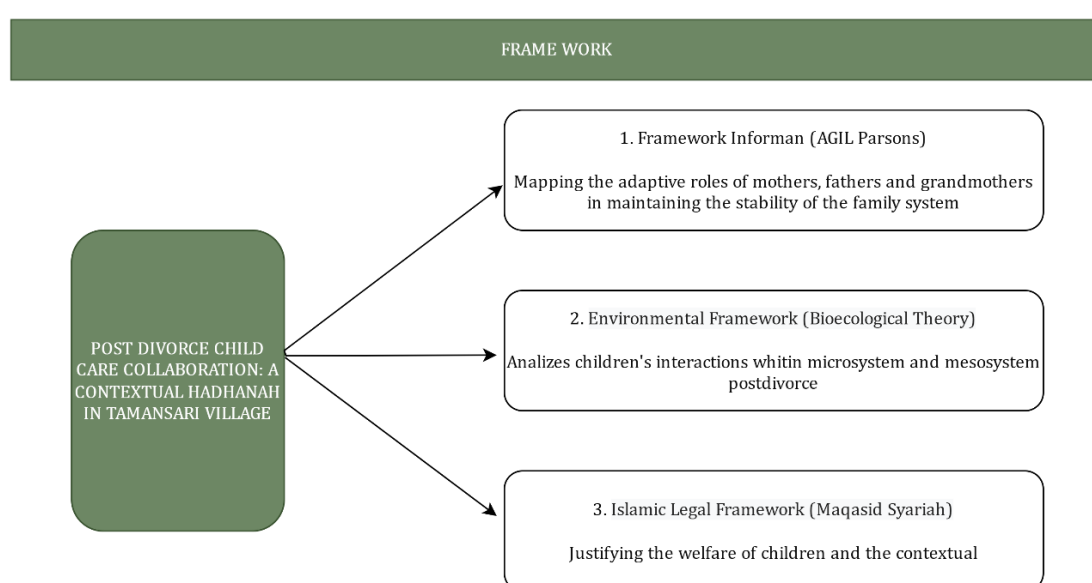


Figure 1. Post-Divorce Parenting Patterns

As seen in Figure 1, the analysis process is carried out in several layers. The discussion began with Post-Divorce Parenting Patterns in Tamansari Village, Parenting Collaboration between Parents and Grandparents, Social and Cultural Factors Affecting the Economy and ended with Analysis in the Perspective of Islamic Family Law.

1. Post-Divorce Parenting Patterns in Tamansari Village

Based on the results of observations and interviews conducted on one of the families in Tamansari Village, it shows that that post-divorce childcare is not fully carried out by the biological parents, but shifts to grandparents as the main caregiver. Biological parents are still involved, but they are more limited to aspects of support, communication, and certain decision-making. Yeni Nabela as the child's

biological mother stated, *"Since the divorce, my son lives with his grandparents more often because I work, but I still manage school and children's needs."*(interview, 2025) Normatively, divorced parents are still expected to cooperate in parenting their children in order to maintain their emotional and social development (Semman, 2025; Ulfazah et al., 2025). However, in reality, such collaborations often don't go well.

This is due to the strong social stigma in society that views divorce as a disgrace, thus triggering conflicts and disconnections in communication between parents. In addition, traditional gender roles limit the involvement of fathers to only the fulfillment of economic needs, while the role of day-to-day parenting is less paid to it. Eko Cahyono as the biological father of the child stated, *"I want to cooperate in childcare is very difficult because my ex-wife and I have lost communication since the beginning of the divorce, so I can only support every month with the intermediary of my biological sister, because I am currently working outside the kot"*(interview, 2025). The failure of collaboration is further exacerbated by the involvement of extended families, especially grandparents, who are not accompanied by clear coordination with biological parents. As a result, parenting patterns become directional and inconsistent. This condition shows that there is a scientific problem regarding the failure of post-divorce parenting collaboration in rural environments and its impact on the quality of parenting and child welfare (Hermayanti & Syamsuddin, 2023).

The theory of structural functionalism views society as a social system that is composed of interrelated parts and works functionally to maintain social order and balance (Suherman & Hafis, 2022). Within this framework, each social element, including the family, has a specific function that contributes to the overall stability of the system. Therefore, changes that occur in one part of the system, such as divorce in the family, will have an impact on changes in the role structure and relationship patterns between family members, including in childcare practices. Talcott Parsons' idea through the AGIL scheme emphasizes that every social system must fulfill four functional imperatives, namely adaptation, The adaptation function is seen when Yeni Nabela hands over daily care to grandparents in response to post-divorce economic demands. is sought collectively through the consistency of Eko Cahyono's livelihood and education supervision by Yeni for the welfare of children. Even though communication between parents is cut off, integration is maintained through the role of mediators between Eko's siblings and grandparents as a bridge of information. Finally, latency/pattern maintenance, the latency function is carried

out intensively by Mrs. Suparti to ensure that the internalization of village social values and the emotional stability of children are maintained (interview, 2025). Through this role redistribution, families in Tamansari Village strive to maintain the balance of their social system. Cross-generational involvement becomes a functional mechanism that replaces the role of biological parents that is not optimal.

From the perspective of Islamic Family Law, the care of children that is often transferred to grandparents without clear coordination shows that the implementation of hadhanah obligations by biological parents has not been running optimally. Normatively, hadhanah is the primary responsibility of parents to maintain, educate, and ensure the welfare of their children even after divorce has occurred (Ramadan, 2024). The principle of hadhanah also emphasizes that the best interests of the child (*maslahah al-thifl*) must be the main consideration in the parenting pattern, as well as the father's obligation to provide sustenance and attention not to fall after divorce (Juliani Syafitri & Siti Mariam Ulfah, 2024; Nurafifa et al., 2025; Uin et al., 2021). Thus, the limited involvement of fathers and lack of cooperation in raising children in one of the families in Tamansari Village can be understood as the implementation of parental responsibility towards children according to the provisions of Islamic law is not optimal.

The involvement of grandparents in taking care of children after divorce in Tamansari Village cannot be separated from the culture of the village community which still upholds family togetherness. The extended family is often the main support when parents experience conflicts or economic difficulties, so that childcare continues. However, if there is no clear division of roles between parents and grandparents, parenting patterns can become inconsistent and leave children confused as to who has the primary authority. Research on cross-generational parenting also shows that the role of grandparents can help maintain children's emotional stability, but there is still a need for good cooperation and communication with biological parents so that the direction of parenting and child development remains controlled (Harahap et al., 2024).

Thus, the practice of post-divorce childcare in Tamansari Village can be seen as a form of parenting cooperation between biological parents and grandparents that takes place informally and has not been clearly arranged. This pattern is influenced by conflicts between parents, the existence of social stigma against divorce, and the economic condition of the family. The findings show that parenting collaboration does occur, but it has not run with good communication and coordination in accordance with the principles of child welfare in Islamic family law. Therefore, it is necessary to improve communication between parents, a clearer

division of parenting roles, and awareness of hadhanah responsibilities, so that post-divorce childcare in rural communities is more targeted and able to support children's welfare and development optimally.

2. Parenting Collaboration between Parents and Grandparents

The findings of the study show that post-divorce childcare collaboration in some cases takes place unevenly, where fathers are not directly involved in the daily parenting process and only play the role of monthly breadwinner. This condition is caused by the breakdown of communication between fathers and ex-wives, so that interactions related to child development become very limited and even tend to non-existent. As a result, the responsibility of practical parenting shifts to the mother and the extended family from the mother's side, especially the grandparents who play the role of the main caregiver in the child's daily life. Yeni Nabela, the child's biological mother, stated, *"Her father has never been involved in parenting since the divorce, only sending money every month. For children's affairs, everything is taken care of by me and my parents, because communication with my ex-husband is no longer there."*(interview, 2026). Suparti's mother, the grandmother of the child, also said, *"since her parents separated, her father only provided for her, but never came or asked about the child's development. So we as grandparents accompany, supervise, and educate him on a daily basis."*(interview, 2026).

These findings show that the pattern of parenting collaboration that is formed is not a direct collaboration between the two parents, but a substitute collaboration between mothers and grandparents(Wu et al., 2025). The role of fathers in the parenting structure becomes purely economical, while the functions of affection, supervision, and education are more carried out by mothers and grandparents. The breakdown of communication after divorce also has an impact on the lack of parenting coordination, so that decisions related to children are fully taken by the mother and the extended family who live with the child.

In addition, within the ecological framework of child development, the absence of the father's role in the parenting microsystem has the potential to affect children's emotional development and social relations. The presence of surrogate figures such as grandparents serves as a protective factor that maintains the psychological stability of the child, even though structurally the child experiences limited relationships with the biological father. The lack of communication between parents after divorce also shows the weakness of the mesosystem, namely the

relationship between the parenting environment that should be interconnected for the best interests of the child(Nuroniah et al., 2025).

From the perspective of Islamic family law, parenting collaboration between parents and grandparents after divorce can be understood as a form of social *ijtihad* oriented towards the benefit of the child (*maslahah al-thifl*) in the midst of changes in the structure of the nuclear family. Normatively, the concept of *hadhanah* emphasizes that the primary responsibility for parenting remains with the parents, with the mother playing a role in the maintenance and upbringing, while the father is obliged to provide for the maintenance, protection, and upbringing of the child even though the divorce has occurred(Misbakh & Musthofa, 2025). However, in certain conditions such as time constraints, economy, and emotional stability of parents, the involvement of grandparents as substitute caregivers can be seen as legitimate as long as it does not remove the basic responsibilities of parents and remains oriented towards the best interests of the child. Reviewed through *maqashid al-shari'ah*, this cross-generational collaborative practice reflects efforts to maintain *hifz al-nasl* and *hifz al-nafs*, so that the existence of grandparents functions as a support for affection, supervision, and internalization of values. Thus, cross-generational parenting collaboration after divorce is a form of social adaptation that remains in line with the principle of *hadhanah* as long as it is directed at the welfare and benefit of children(Faizzati, 2024).

3. Social and Cultural Factors Affecting the Economy

The findings of the study show that social and cultural factors play an important role in shaping the dynamics of post-divorce childcare, especially related to family economic conditions, parental work characteristics, and strong family norms. Post-divorce economic limitations have led to a restructuring of roles in the family, where single parents, especially mothers, prioritize work activities to meet the basic needs of children(Darussalam & Education, 2020).

The implication is that the intensity of direct parenting becomes limited so that the role of daily parenting tends to be transferred to grandparents. This confirms that economic factors not only have an impact on meeting material needs, but also affect the configuration of parenting that is collective and adaptive(Zulkifli et al., 2025).

From the perspective of structural functionalism, the dynamics of post-divorce parenting can be understood as a form of adaptation of the family system in maintaining social balance. When the nuclear family experiences parenting dysfunction due to divorce and economic stress, the extended family functionally
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takes over some of the latent roles, such as parenting, supervision, and providing emotional support to the child. This is in line with Talcot Parsons' thinking which places the family as the main institution in the process of socialization and personality stabilization, so that the weakening of one structure in the family will be responded to through the redistribution of roles by other subsystems in order to maintain the stability and sustainability of family functions (Person, Talcott; F. Bales, 1955).

Furthermore, if analyzed through the developmental ecological theory put forward by Urie Bronfenbrenner, the limited time of parental interaction due to the demands of work, especially in the informal sector with long working hours and high mobility, has an impact on the reduction of parental involvement in the child's microsystem. In these conditions, the extended family becomes the closest environment that plays a significant role in the process of socialization and the formation of children's psychosocial welfare. Thus, the norm of collectivity and solidarity between generations in the extended family can be understood as an adaptive cultural mechanism, which allows the continuity of parenting and child protection functions to be maintained despite changes in family structure due to divorce (Bronfenbrenner, 1979).

From the perspective of Islamic Law, the fulfillment of children's rights is seen as a mandate that remains attached to both parents even in the event of divorce, so that the obligation *Nafaqah* As a form of maintenance and fulfillment of children's basic needs, normatively they are still charged to the father in accordance with his economic capacity. If the father has the ability but neglects the obligation, the judicial authority is authorized to enforce its fulfillment in order to ensure the welfare of the child (*Maslahah al-Thifl*), which shows that the economic and work aspects of parents are not only understood as social problems, but also as binding sharia legal responsibilities (Nurafifa et al., 2025; Ulfah & Syafitri, 2024; Yulianti, 2023). On the other hand, the involvement of extended families, including grandparents, in parenting practices (*Düsseldorf*) can be normatively justified when both parents are unable to carry out the parenting function optimally, even though in principle custody remains with the parents. In the framework of benefits, the judge may consider transferring custody to another party who is better able to ensure the fulfillment of the child's physical, emotional, and protective needs. Principle *ta'awun* and collective responsibility in the family also strengthens the legitimacy of the role of the extended family as a social buffer, so that cross-generational parenting in conditions of economic limitations and the demands of

parental work can be interpreted as a manifestation of sharia values oriented towards the protection and welfare of children without removing the legal obligations of both parents.

4. Analysis in the Perspective of Islamic Family Law

Post-divorce child care is known as the concept of hadhanah, which is the authority for child maintenance, education, and protection until it reaches the phase of independence (Semman, 2025). Normatively, the mother holds the priority as the main caregiver on the basis of emotional closeness, while the father bears the absolute obligation in the fulfillment of maintenance and protection (Yulianti, 2023). However, sociological reality shows a transformation towards a collective parenting pattern that involves grandparents as the main support system due to economic demands, work factors, and the dynamics of nuclear family relations. This phenomenon confirms that the practice *Düsseldorf* in an adaptive and flexible society, where the extended family acts as a social buffer to ensure the best interests and holistic well-being of children (*Maslahah al-Thift*)(Hafis & Nelli, 2023; Zulkifli et al., 2025).

From the perspective of Islamic family law, every decision relating to the custody of children must essentially put the best interests of the child first (*Maslahah al-Thift*). This principle emphasizes the importance of ensuring the fulfillment of various needs of children, both physical, emotional, educational, and social protection in the environment in which they grow up (Semman, 2025). In certain circumstances, such as after a divorce when parents face conflicts, busy work, or economic limitations, childcare cannot always be carried out optimally by parents alone (Hurriyyah et al., 2023). Therefore, the involvement of other family members, such as grandparents, can be part of the parenting solution as long as it still aims to maintain the child's well-being. Based on research findings, the presence of grandparents in children's lives after divorce often functions as a form of social support that helps maintain the stability of children's lives and provides a sense of security in the process of growth and development. In the framework of child welfare, this condition can be understood as a form of shared responsibility in the family to ensure that the child continues to receive attention, supervision, and a relatively stable parenting environment even though the core family structure has changed as a result of divorce (Zulkifli et al., 2025).

In Islamic family law, the provisions that govern family life are basically adaptive to social changes that occur in society. This adaptive nature is seen in the fiqh tradition which provides room for adjustment to the practice of childcare as
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long as it does not deviate from the main purpose of sharia, which is to realize the benefits and protection of humans. In the matter of hadhanah, the scholars explained that the right to care for children does not belong to one party, but can be transferred to other family members if the parents are unable to carry out the parenting function optimally or if there is a party who is considered more capable of ensuring the fulfillment of the needs and welfare of the child (Semman, 2025).

Field findings in Tamansari Village show that the involvement of grandparents in caring for grandchildren after parental divorce is a form of social adjustment in the family. The presence of the extended family is a support (family stabilizers) that maintain the continuity of the parenting function when the nuclear family cannot run it fully. As long as the practice still places the interests and welfare of the child as a priority (maslahah al-thifl) and does not remove the primary responsibility of parents in terms of maintenance, this pattern of intergenerational parenting can be understood as a form of social practice that is in harmony with the values and principles in Islamic law (Zulkifli et al., 2025).

The conceptual implications of the findings of this study show that the practice of childcare after divorce does not always take place in a simple manner as often described in the normative construction of classical fiqh. The social reality found in Tamansari Village shows that childcare can develop through cross-generational family cooperation involving parents and grandparents as part of the family support system. This pattern suggests that the continuity of the parenting function does not depend entirely on the nuclear family, but can also be strengthened by a wider network of kinship when the family's social and economic conditions demand a division of roles in caring for children (Zulkifli et al., 2025).

Based on the results of the analysis, parenting collaboration between parents and grandparents after divorce can be understood as a form of *Düsseldorf* which is contextual, namely the practice of parenting that adapts to the social conditions of the family without ignoring the basic principles of Islamic law. Within this framework, *Düsseldorf* It is no longer interpreted narrowly as an individual obligation of parents, but has developed into a collective responsibility involving extended family members to ensure the continuity of child care and protection. Therefore, the cross-generational parenting pattern that develops in rural communities cannot necessarily be seen as a deviation from normative provisions *Düsseldorf*, but as a form of family social adaptation in dealing with post-divorce situations (Zulkifli et al., 2025). As long as the parenting pattern is still able to ensure the fulfillment of children's rights and maintain their physical, emotional, and social

well-being, the practice of collaboration between parents and grandparents can be interpreted as a form of implementation of the value of benefit which is the main goal in Islamic family law (Semman, 2025).

D. Conclusion

This study shows that childcare after divorce in Tamansari Village Indonesia is not always carried out by only one parent as is often understood in formal rules. In practice, parenting is mostly done jointly between mothers and grandparents. This pattern arises due to various family social conditions, such as economic needs, parents' busy work, and the strong role of the extended family in the life of the village community. Mothers remain the primary caregivers, while grandparents help in daily care, such as supervising children, providing care and affection, and accompanying children's activities. On the other hand, the role of the father after divorce is generally more limited to meeting the needs of the family. These findings show that post-divorce childcare practices in the community can develop flexibly and adjust to family conditions and needs.

From the perspective of Islamic family law, the practice of parenting collaboration can be understood as a form of hadhanah that is contextual and still based on the principle of child welfare. Basically, the concept of hadhanah in Islamic law places the best interests of the child as the main consideration in every parenting decision. Therefore, parenting does not have to be interpreted rigidly as an individual responsibility of parents only. As long as the parenting pattern is able to ensure the optimal protection, affection, education, and physical and psychological development of the child, the involvement of other family members, such as grandparents, can be seen as part of the social mechanism that supports the achievement of the goals of Islamic law. These findings also show that Islamic family law has a flexible nature in responding to the dynamics of family life and the social realities that develop in society.

This research synthesizes that the flexibility of *the hadhanah* pattern in Tamansari Village is a form of adaptation of Islamic law to social reality in order to ensure the welfare of children. However, this study has limitations because it only focuses on one rural locus with a limited number of subjects, so it has not been able to capture the long-term impact of these collaborative parenting patterns on the quality of education and the psychological condition of children in depth. Therefore, further research needs to be directed to comparative studies between agrarian and urban communities, and use a longitudinal approach to measure the effectiveness of large family involvement in reducing the risk of post-divorce child trauma.

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