

HOW CAN RADHA'AH BE RECONSTRUCTED THROUGH MAQASID FOR LACTATION JUSTICE AMONG MUSLIM WORKING MOTHERS?



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Abstract

This study aims to reconstruct *radha'ah* as a *maqāsid*-based framework of lactation justice for Muslim working mothers without altering its settled doctrinal consequences. It combines normative Islamic legal analysis of Qur'anic verses, hadith, classical fiqh, and *maqāsid* scholarship with an integrative review of workplace lactation and care literature. Four targeted Scopus searches yielded 1,051 unique records after deduplication. Appraisal retained 54 journal articles; seven additional works identified through backward citation tracing and purposive supplementation brought the contemporary corpus to 61 articles. The analysis shows that *radha'ah* scholarship treats the establishment and documentation of milk kinship in considerable detail, whereas workplace studies identify recurrent vulnerabilities involving time, privacy, workload, usable facilities, organizational culture, and employment protection. Islamic family law also recognizes a distributive logic through paternal maintenance, prevention of harm, mutual consultation, and *ujrah al-radhā'ah*, but these obligations are rarely connected to the responsibilities of workplaces and public institutions. The study concludes that the protective reasoning of *radha'ah* can extend to the conditions of lactation without altering the established rules of milk kinship. Its contribution is a *maqāsid*-based framework of lactation justice that joins milk – kinship certainty with child and maternal protection, bodily dignity, economic security, and differentiated institutional responsibility. This framework clarifies that lactation justice is not a departure from classical doctrine, but a contextual extension of its protective objectives, requiring coordinated support from families, employers, and public institutions while preserving doctrinal certainty concerning milk kinship and its legal effects clearly.

Abstrak

Penelitian ini bertujuan untuk merekonstruksi *radha'ah* sebagai kerangka keadilan laktasi berbasis *maqāsid* bagi ibu Muslim yang bekerja tanpa mengubah konsekuensi doktrinal yang telah mapan. Penelitian ini menggabungkan analisis hukum Islam normatif terhadap ayat-ayat Al-Qur'an, hadis, fikih klasik, dan kajian *maqāsid* dengan tinjauan integratif terhadap literatur mengenai laktasi dan pengasuhan di tempat kerja. Empat penelusuran Scopus yang ditargetkan menghasilkan 1.051 rekaman unik setelah deduplikasi. Proses penilaian mempertahankan 54 artikel jurnal; tujuh karya tambahan yang diidentifikasi melalui penelusuran sitasi secara mundur dan suplementasi secara purposif menghasilkan korpus kajian kontemporer sebanyak 61 artikel. Analisis menunjukkan bahwa kajian *radha'ah* membahas pembentukan dan dokumentasi hubungan persusuan secara cukup rinci, sedangkan kajian mengenai tempat kerja mengidentifikasi kerentanan yang berulang, meliputi waktu, privasi, beban kerja, ketersediaan fasilitas yang layak digunakan, budaya organisasi, dan perlindungan

ketenagakerjaan. Hukum keluarga Islam juga mengakui logika distributif melalui nafkah ayah, pencegahan kemudharatan, musyawarah bersama, dan ujah al-radha'ah, tetapi kewajiban-kewajiban tersebut jarang dihubungkan dengan tanggung jawab tempat kerja dan institusi publik. Penelitian ini menyimpulkan bahwa nalar perlindungan dalam radha'ah dapat diperluas pada kondisi laktasi tanpa mengubah ketentuan yang telah mapan mengenai hubungan persusuan. Kontribusi penelitian ini adalah kerangka keadilan laktasi berbasis maqāṣid yang menghubungkan kepastian hubungan persusuan dengan perlindungan anak dan ibu, martabat tubuh, keamanan ekonomi, serta pembagian tanggung jawab institusional secara proporsional. Kerangka ini menegaskan bahwa keadilan laktasi bukan penyimpangan dari doktrin klasik, melainkan perluasan kontekstual dari tujuan perlindungannya, yang menuntut dukungan terkoordinasi dari keluarga, pemberi kerja, dan institusi publik dengan tetap mempertahankan kepastian doktrinal mengenai hubungan persusuan dan akibat hukumnya.

INTRODUCTION

The return to paid employment is a point at which breastfeeding becomes structurally precarious. Mothers who intend to continue breastfeeding must reconcile lactation rhythms with working hours, leave arrangements, commuting patterns, occupational demands, and institutional rules rarely organized around embodied care. Workplace studies identify cumulative obstacles, including rigid schedules, inadequate maternity leave, unsuitable spaces for expressing and storing milk, managerial discretion, and stigma, which create physical and emotional pressure (Brugaillores et al., 2024; Chang et al., 2021; Litwan et al., 2021). Effective workplace interventions require more than designated lactation spaces and breaks; they also depend on organizational policies, supervisor and co-worker support, awareness of legal rights, and sufficient control over working time (Vilar-Compte et al., 2021). Indonesian studies similarly reveal a gap between maternal intention and institutional conditions, with breastfeeding practices among employed women shaped by occupational circumstances, knowledge, workplace facilities, family support, and employer willingness to accommodate lactation (Anggraeni et al., 2020; Basrowi et al., 2019; Prastita et al., 2025). Lactation support should therefore be understood as a matter of child care, maternal health, bodily dignity, and employment continuity rather than a private adjustment imposed on individual mothers.

Scholarship addressing this problem has developed through several substantial but largely separate conversations. Studies of *radha'ah*, wet nursing, milk sharing, and donor human milk have clarified milk kinship, including the prohibition of marriage between milk relatives, the distinction between milk kinship and lineage, and the importance of identifying donors and recipients (Espina-Jerez et al., 2022; Hamjah et al., 2022; Onat & Karakoz, 2019; Subudhi & Sriraman, 2021). Research on human milk banking further demonstrates that its acceptability in Muslim communities depends on religious understanding, donor traceability, institutional arrangements, and communication among families, health professionals, and religious authorities (Karadag et al., 2015; Ozdemir et al., 2015; Ramachandran et al., 2024). A separate body of workplace-lactation research examines lactation rooms, work breaks, milk storage, flexible schedules, organizational policies, legal accommodation, and support from supervisors and colleagues (Hernández-Cordero et al., 2022; Hoffmann & Hoffman, 2022; Litwan et al., 2023). Meanwhile, *maqāṣid* scholarship seeks to make Islamic family law responsive to scientific, social, gender, and family transformations (Aslati et al., 2024; Mera et al., 2024; Mohadi, 2023; Muttaqin et al., 2026; Nazah et al., 2025; Solikin & Wasik, 2023). Yet these literatures

have not produced an integrated framework connecting milk – kinship protection with the conditions required for working mothers to sustain lactation.

The unresolved problem is therefore not the absence of breastfeeding scholarship, but the limited connection between the legal questions addressed by each field. Milk – kinship studies generally become concerned with *maḥram* status, lineage, marriage impediments, and donor identification after breast milk has been transferred. Their emphasis on legal certainty is essential, but they rarely examine whether mothers possess adequate time, material resources, bodily security, and institutional protection to produce, express, preserve, and provide breast milk. Workplace – lactation studies identify these conditions empirically but seldom translate them into Islamic family – law categories or examine how responsibility should be distributed among fathers, families, employers, states, health professionals, and religious authorities. Social reproduction theory and care ethics illuminate the gendered distribution of embodied care while leaving the juristic potential of *radha'ah* comparatively unexplored (Fraser, 2016; Gribble et al., 2023; Tronto, 2013). Bensaid's conceptualization of breastfeeding as an Islamic human right provides an important normative foundation, but it does not establish a distributive framework specifically addressing the institutional vulnerability of Muslim working mothers (Bensaid, 2021). This study therefore extends *radha'ah* beyond certainty concerning breastfeeding consequences toward justice in the conditions required to sustain lactation, without altering classical rules governing milk kinship.

This study aims to reconstruct *radha'ah* as a *maqāṣid* – based framework of lactation justice by bringing classical juristic safeguards into dialogue with workplace – lactation scholarship, care theory, and distributive responsibilities recognized in Islamic family law. It asks how *radha'ah* can be extended from a doctrine principally concerned with milk kinship and *maḥram* formation into a normative framework that also protects the conditions of lactation for Muslim working mothers. The article argues that the classical function of *radha'ah* must remain intact in safeguarding *maḥram* boundaries, marriage impediments, and the traceability of milk – kinship relations. However, this function does not exhaust its protective capacity. Read through *ḥifẓ al-nasl*, *ḥifẓ al-nafs*, *ḥifẓ al-māl*, and *karāmah*, *radha'ah* can also provide a juristic basis for evaluating whether children's rights, maternal bodily dignity, paternal material responsibility, workplace accommodation, and institutional support operate together. *Maqāṣid* – based lactation justice is therefore proposed as a framework for distributing the conditions necessary for sustained breastfeeding across families, workplaces, states, religious authorities, and health institutions rather than concentrating these responsibilities on mothers alone.

METHODS

This study employed qualitative normative legal research with a socio – legal perspective to examine the exploitation of marginalized women through temporary marriage practices presented as religiously legitimate relationships. The research involved the systematic collection, selection, and examination of secondary data. The materials comprised primary and secondary legal sources, including Islamic jurisprudential texts, relevant legislation, judicial decisions, scholarly books, peer – reviewed journal articles, institutional reports, and documented cases concerning temporary marriage, women's marginalization, consent, and sexual exploitation. Materials were identified through academic databases and legal repositories using combinations of keywords such as "temporary marriage," "*mut'ah*," "marginalized women," "religious legitimacy,"

"exploitation," and "disguised prostitution." No human participants were involved; therefore, participant sampling, interviews, and field observations were not conducted. The study did not require a physical research location because all materials were obtained from published and accessible documentary sources. Materials were selected purposively based on their relevance, scholarly credibility, legal authority, and direct connection to the research questions. This procedure ensured that the evidence base remained focused, traceable, transparent, and appropriate for normative legal analysis within the socio – legal context of the study.

Data analysis was conducted through qualitative content analysis and doctrinal legal interpretation, supported by a socio – legal and gender – sensitive analytical framework. The collected materials were first organized into four analytical categories: religious and contractual legitimacy, economic and structural vulnerability, meaningful consent, and consequences for women's rights and dignity. Relevant passages, legal principles, and documented cases were subsequently coded manually and compared across Islamic legal sources, legal materials, and social scholarship to identify convergent, divergent, and recurring patterns. The analysis proceeded through three stages: data reduction, thematic categorization, and interpretive synthesis. Particular attention was given to the distinction between formal legal validity and substantive justice, enabling the study to assess how religious justification may interact with unequal bargaining power, economic dependency, and women's vulnerability to exploitation. No statistical software was used because the study did not generate numerical data; instead, analytical matrices and structured coding tables were employed to maintain consistency throughout the analysis. Methodological rigor was strengthened through source triangulation, comparison between classical and contemporary Islamic legal scholarship, and critical evaluation of the authority, relevance, and contextual appropriateness of each source. These procedures enhanced the credibility, transparency, consistency, and interpretive validity of the findings.

RESULT AND DISCUSSION

RESULT

Radha'ah as a Legal Safeguard of Milk-Kinship Relations

Within Islamic family law, *radha'ah* regulates the familial boundaries produced by breastfeeding. Qur'an 4:23 places milk mothers and milk sisters within the prohibited degrees of marriage, while the prophetic reports establish that breastfeeding creates marriage prohibitions analogous to those arising from lineage (Al – Bukhari, 1998; Muslim ibn al – Hajjaj, 1991). Classical jurists subsequently systematized the age at which breastfeeding carries legal effect, the required number of suckling sessions, the means by which breast milk reaches the child, the persons included within the resulting *maḥram* network, and the forms of evidence through which milk kinship may be established (Al – Juzairī, 2003; al – Zuḥaylī, 1997; Ibn Qudamah, 1997). Despite differences among the schools concerning particular requirements, their discussions share a concern with determining when breastfeeding produces marriage impediments and how the resulting family relations can be established with legal certainty.

Contemporary scholarship retains this concern with the legal identification of milk relatives while applying it to adoption, informal milk sharing, induced lactation, and human milk banking (Al – Hreashy & Al Mohaimeed, 2023; El – Khuffash & Unger, 2012; Pramono & Hikmawati, 2024). Studies of adopted children in Indonesia and Brunei show that *radha'ah* may establish *maḥram* relations and facilitate family interaction, but it

neither converts milk kinship into lineage nor creates inheritance and guardianship rights identical to those arising from birth (Fatawi et al., 2025; Shahrenidzam & Kurniawan, 2024). Research among Muslim wet – nursing mothers similarly finds that knowledge is generally stronger regarding marriage prohibitions and basic breastfeeding requirements than regarding the effects of milk kinship on lineage, guardianship, and inheritance (Hamjah et al., 2022; Norsyamlina et al., 2021). Studies of donor human milk identify anonymity, multiple donors, uncertainty about donor – recipient identity, and the possibility of future marriage between milk siblings as recurring concerns among Muslim families and religious authorities (Espina – Jerez et al., 2022; Khalil et al., 2016; Izzdemir et al., 2022; Ramachandran et al., 2024; Subudhi & Sriraman, 2021). Documentation, donor identification, family communication, and religious guidance consequently appear throughout this literature as mechanisms for preserving the traceability of milk – kinship relations.

The reviewed milk – kinship literature clusters around four recurring legal concerns: the requirements of legally consequential breastfeeding, the identification of persons included within the *mahram* network, the preservation of the distinction between milk kinship and lineage, and the documentation of donor – recipient relations. By comparison, time for expressing breast milk, bodily privacy, workplace accessibility, employment protection, and the material support required to maintain lactation receive limited treatment within this body of scholarship. These matters are examined more directly in workplace – lactation studies, which associate breastfeeding continuity with usable facilities, protected breaks, organizational policy, and supervisor and co – worker support (Hoffmann & Hoffman, 2022; Litwan et al., 2021; Vilar – Compte et al., 2021). The synthesis reveals an uneven development of the literature: milk – kinship scholarship provides detailed safeguards for legal traceability, while the institutional conditions preceding and sustaining lactation remain located mainly outside the discourse of *radha'ah*.

Institutional Vulnerabilities in Lactation among Muslim Working Mothers

Across the reviewed studies, returning to paid employment emerges as a recurring point of disruption in breastfeeding continuity (Burns & Triandafilidis, 2019; Tsai, 2022). The reported constraints include inflexible schedules, insufficient maternity leave, heavy workloads, limited opportunities to express breast milk, inadequate private space, unavailable refrigeration, and concern about stigma or occupational disadvantage. Systematic and realist reviews show that workplace interventions are most effective when protected time and physical facilities are accompanied by awareness of available support, supervisor and co – worker acceptance, and an organizational culture in which lactation can be accommodated without repeated negotiation (Chang et al., 2021; Litwan et al., 2021; Vilar – Compte et al., 2021). Research in hospitals and other high – demand workplaces likewise identifies workload, lack of protected breaks, inconvenient facilities, and insufficient breast – milk storage as barriers to continuation after returning to work (Barasinski et al., 2022; Henry et al., 2026; Jiravisitkul et al., 2022; Ray, 2023). Indonesian evidence reports a similar interaction between maternal knowledge and structural conditions, including short maternity leave, rigid schedules, workplace facilities, partner support, co – worker support, and employer accountability (Anggraeni et al., 2020; Basrowi et al., 2019; Prastita et al., 2025).

The availability of a lactation policy or designated room does not by itself ensure that support can be used. Studies of workplace accommodation show that proximity, privacy, cleanliness, accessibility, refrigeration, scheduling, and employee preferences affect

whether mothers can express and store breast milk during working hours (Cervera – Gasch et al., 2020; Hentges & Pilot, 2021; Hoffmann & Hoffman, 2022). Formally employed mothers in Kenya reported concerns about production targets, travel time, privacy, milk identification, storage, and shared pumping equipment even where workplace support was legally recognized or potentially available (Ickes et al., 2023). A university – system review similarly found that employees often carried the burden of locating available resources, understanding institutional policies, and advocating for their own lactation needs (Ashby et al., 2024). Workplace – policy research in Mexico further demonstrates that facilities operate more effectively when combined with schedule flexibility, awareness of maternity protection, supportive supervisors and co – workers, and breastfeeding – friendly organizational norms (Hernández – Cordero et al., 2022).

The synthesized evidence locates workplace – lactation vulnerability at several interconnected levels. Bodily needs and maternal confidence operate at the individual level; family members, supervisors, and co – workers shape the interpersonal environment; workload, occupational roles, and departmental routines determine the practical availability of time; and institutional policy, leadership, facilities, and enforcement form the organizational setting (Scott et al., 2020). These levels do not affect all mothers equally. Employees working longer hours, occupying inflexible roles, or perceiving lower workplace support are less likely to continue breastfeeding or expressing milk after returning to work (Ray, 2023). The studies also disclose a recurrent discrepancy between formal provision and practical access (Hilliard & Schneidermann, 2020). A policy may exist while mothers remain responsible for securing permission, locating facilities, protecting stored milk, meeting production targets, and avoiding negative workplace judgments (Ashby et al., 2024; Ickes et al., 2023). Institutional vulnerability, therefore, appears in the reviewed literature not simply as the absence of breastfeeding facilities but as the cumulative effect of bodily demands, employment structures, interpersonal relations, and organizational practices on a mother's capacity to sustain lactation.

The Distributive Logic of Breastfeeding in Islamic Family Law

The normative sources place breastfeeding within a structure of relational and material responsibility. Qur'an 2:233 connects the instruction to breastfeed for two complete years with paternal maintenance, reasonable provision, mutual consultation, and the prohibition of harm to either parent. Within this structure, the child's receipt of breast milk, the mother's performance of lactation, and the father's obligation to provide material support are treated as connected elements rather than isolated duties. Contemporary Islamic scholarship similarly frames breastfeeding as involving reciprocal rights and responsibilities within the family, while recent studies of *nafaqah* and child maintenance reaffirm the continuing legal significance of paternal financial responsibility under changing family and economic conditions (Alamsyah et al., 2025; Bensaid, 2021; Fadhilah et al., 2025).

Qur'an 65:6 addresses the material dimension of post – separation breastfeeding by requiring payment when a mother breastfeeds the child. Classical jurists discuss this entitlement within the law of maintenance and wet – nursing contracts, distinguishing among the claims of a wife, a divorced mother, and a woman engaged specifically as a wet nurse (Al – Juzairī, 2003; al – Zuhaylī, 1997; Ibn Qudamah, 1997). Their positions differ concerning the circumstances in which remuneration becomes payable, but they consistently locate breastfeeding within legal discussions of maintenance, contractual responsibility, and compensation. The concept of *ujrah al-radhā'ah* accordingly records

that lactation may generate a material claim rather than remaining outside the economic relations recognized by Islamic family law (Daud et al., 2020).

Islamic legal sources place material provision principally within paternal maintenance and, in defined circumstances, *ujrah al-radha'ah*. Studies of breastfeeding and care work identify family support and the distribution of domestic responsibilities as conditions affecting a mother's capacity to sustain lactation (Gribble et al., 2023). Workplace research locates further responsibility in protected time, usable space, flexible routines, and organizational support (Hernández – Cordero et al., 2022; Litwan et al., 2021). Research on donor human milk also shows that fathers, health professionals, and religious authorities influence family acceptance, legal understanding, and institutional practice (Berzer et al., 2026; Subudhi & Sriraman, 2021). A recent Islamic legal study of Indonesian migrant workers similarly identifies economic pressure, limited institutional support, and weak transnational protection as impediments to the exercise of maternal and child breastfeeding rights (Hamzah et al., 2026). The distributive elements identified across these sources remain dispersed among family law, care scholarship, workplace policy, and health governance rather than being articulated through a unified doctrine of *radha'ah*.

DISCUSSION

The findings demonstrate that the protection of *radha'ah* should be understood through two interconnected but legally distinct dimensions: the preservation of milk – kinship certainty and the protection of the conditions that enable breastfeeding. The first dimension concerns the identification of milk relatives, documentation, traceability, *mahram* relations, and marriage impediments, while the second concerns maternal health, privacy, economic security, workplace accommodation, and institutional support (Espina – Jerez et al., 2022; Fatawi et al., 2025; Hamjah et al., 2022; Ramachandran et al., 2024). The findings further indicate that contemporary breastfeeding practices, including expressed milk, donor milk, storage technology, maternal mobility, and workplace lactation, require Islamic family law to consider circumstances that arise before and during breastfeeding without changing the established legal consequences of qualifying *radha'ah*. The proposed *maqāṣid* – based lactation justice framework therefore integrates *ḥifẓ al-nasl* for kinship certainty, *ḥifẓ al-nafs* for maternal and child protection, *ḥifẓ al-māl* for economic security, and *karāmah* for bodily dignity. Institutional responsibility functions as the mechanism through which these protections are translated into practical obligations.

The conditions identified in the findings arise largely from the institutional privatization of lactation. Although workplace policies may formally provide breastfeeding rooms, protected breaks, maternity arrangements, or storage facilities, their practical accessibility frequently depends on managerial discretion, repeated permission, individual negotiation, and the willingness of mothers to absorb occupational disadvantages (Hernández – Cordero et al., 2022; Hoffmann & Hoffman, 2022; Litwan et al., 2021). This situation transfers responsibilities that should be institutionally distributed back to individual mothers and families. Social reproduction theory explains this pattern by showing that essential forms of care are frequently treated as private activities despite their contribution to family and economic life (Bhattacharya, 2017; Fraser, 2016). Lactation makes this structural imbalance particularly visible because milk production and expression involve embodied work that cannot simply be delegated to another person (Gribble et al., 2023). From an Islamic perspective, the problem is therefore not merely insufficient convenience but inadequate protection against harm and indignity. The causes involve fragmented responsibilities among fathers, families, employers, health institutions,

and public authorities, combined with limited coordination between Islamic legal principles and contemporary workplace lactation policies.

The consequences of these conditions extend beyond breastfeeding continuity because inadequate lactation support can affect maternal well-being, child protection, family economic security, and bodily dignity. When breastfeeding is sustained through unpaid additional labor, rigid schedules, inadequate facilities, or fear of occupational penalties, mothers may experience lactation as an individualized responsibility rather than a socially supported form of care. Such conditions can transform institutional failure into an appearance of maternal inadequacy (Turner & Norwood, 2014). The findings consequently support a broader interpretation of Islamic family law in which *radha'ah* remains the doctrinal basis for milk – kinship consequences while its protective reasoning informs the conditions surrounding lactation. Paternal maintenance and *ujrah al-radhā'ah* retain their distinct legal foundations, but employers and public institutions also have responsibilities within the domains they control (Alamsyah et al., 2025; Bensaid, 2021; Daud et al., 2020). The proposed framework therefore does not establish a new legal cause of *maḥram* relations. Instead, it provides a normative method for evaluating whether lactation is supported in ways that protect children and mothers without imposing preventable physical, economic, or dignitary burdens.

The findings both complement and extend previous research. Existing studies have emphasized the importance of identifying milk relatives, documenting donor – recipient relationships, and ensuring traceability to prevent uncertainty concerning *maḥram* boundaries (Fatawi et al., 2025; Shahrenidzam & Kurniawan, 2024; Subudhi & Sriraman, 2021). Other research has demonstrated that breastfeeding rights are influenced by employment conditions, economic pressures, maternity protection, workplace culture, and institutional coordination (Hamzah et al., 2026; Jaga et al., 2026). Studies of donor human milk have additionally highlighted the role of fathers and religious considerations in decisions concerning milk donation and human milk banking (3erzer et al., 2026). Nevertheless, these bodies of scholarship generally address legal traceability, family responsibility, health protection, or workplace accommodation as relatively separate concerns. The present framework differs by connecting them through *maqāṣid* reasoning while maintaining their distinct normative functions. In particular, *ḥifẓ al-nasl* preserves kinship certainty, *ḥifẓ al-nafs* addresses maternal and child health, *ḥifẓ al-māl* addresses economic security, and *karāmah* provides a cross – cutting concern for privacy, safety, and dignity. This synthesis therefore expands the analytical scope of Islamic family law without modifying settled *radha'ah* doctrine.

Recommendation research is that *maqāṣid* – based lactation justice should be developed as a layered conceptual and policy framework rather than as a replacement for classical *radha'ah* rules. At the conceptual level, future Islamic family law scholarship should distinguish clearly between the legal validity and consequences of milk kinship and the justice of the conditions under which lactation is sustained. At the institutional level, employers should establish enforceable arrangements for protected lactation time, accessible and hygienic facilities, secure milk storage, schedule flexibility, privacy, and protection from occupational disadvantage. Public authorities should establish minimum standards and effective remedies, while health professionals and religious authorities should coordinate clinical information with guidance concerning donor milk, milk sharing, and milk – kinship documentation (Kartal et al., 2026; Noble et al., 2025; Pramono & Hikmawati, 2024). Families should also redistribute domestic responsibilities so that

maternal breastfeeding is not treated as an exclusively private burden. Future empirical research should test the framework across Muslim –majority and Muslim –minority workplaces and examine how legal, cultural, occupational, and institutional variables influence its implementation. Such an approach can translate *maqāṣid* principles into practical protections while preserving the doctrinal integrity of *radha'ah*.

CONCLUSION

This study demonstrates that the protective reasoning of *radha'ah* can be extended to the conditions of lactation without altering the established legal consequences of *mahram* relations and milk –kinship certainty. The findings identify a structural disjunction between Islamic family law, which has traditionally emphasized the familial and personal –status consequences of breastfeeding, and workplace and care scholarship, which highlights the material, bodily, and institutional conditions required for sustaining lactation. The analysis shows that these domains can be connected through existing Islamic legal principles, particularly paternal maintenance, remuneration, consultation, and the prevention of harm. Accordingly, the study distinguishes between the legal status generated by qualifying breastfeeding and the justice of the conditions through which breastfeeding is sustained. This distinction demonstrates that inadequate workplace accommodation, insufficient privacy, economic insecurity, or weak institutional support does not invalidate an established milk –kinship relationship. Instead, such conditions constitute separate concerns of protection and responsibility. The findings therefore answer the central research question by showing that Islamic family law possesses sufficient normative resources to address contemporary lactation conditions while preserving the doctrinal integrity and legal certainty of *radha'ah*.

The principal contribution of this study is the formulation of *maqāṣid* –based lactation justice as a conceptual framework for connecting milk –kinship doctrine with contemporary maternal and child protection. The framework retains the classical function of *radha'ah* in safeguarding kinship certainty while extending normative evaluation to child and maternal well –being, bodily dignity, economic security, and institutional responsibility. *Ḥifẓ al-nasl* provides the basis for protecting milk –kinship certainty and traceability, *ḥifẓ al-nafs* addresses the health and physical protection of mothers and children, and *ḥifẓ al-māl* concerns the economic conditions necessary to sustain breastfeeding. *Karāmah* operates as a cross –cutting ethical value concerning privacy, personal security, hygiene, and freedom from humiliation. Institutional responsibility provides the practical mechanism through which these principles can be distributed among fathers, families, employers, public authorities, health professionals, and religious institutions according to their respective capacities. Conceptually, the framework contributes a layered approach that separates the legal validity of *radha'ah* from the justice of lactation conditions while demonstrating how Islamic family law can respond to contemporary social and institutional realities.

This study is limited by its normative –conceptual and literature –based design, which does not empirically establish how Muslim working mothers, fathers, employers, health professionals, and religious authorities understand, negotiate, or implement the responsibilities proposed in the framework. The analysis therefore cannot determine whether existing workplace policies are consistently usable or whether the proposed distribution of responsibility produces measurable improvements in maternal and child outcomes. Future research should address these limitations through socio –legal and

interdisciplinary methods, including interviews with relevant stakeholders, workplace observation, policy analysis, and comparative research across occupational and national settings. Particular attention should be given to the difference between formal policy availability and actual usability, including protected lactation time, privacy, hygiene, secure milk storage, income protection, occupational pressure, stigma, and career consequences. Future studies should also examine donor milk and milk – sharing practices to determine how documentation and traceability can be integrated into contemporary lactation systems without compromising established *radha'ah* rules. Empirical testing of *maqāṣid* – based lactation justice can consequently refine its conceptual dimensions and provide evidence for developing Islamic family law and lactation policies that are legally coherent, practically usable, and protective of maternal and child dignity.

DECLARATIONS

AUTHOR CONTRIBUTION STATEMENT

Asfar Hamidi Siregar contributed to conceptualization, methodology, investigation, data curation, and writing—original draft. Ilyas Husti contributed to methodology, investigation, and data analysis. Febriyeni contributed to literature review, data curation, and writing—original draft. Nisaul Khairiyah contributed to formal analysis, validation, and writing—review and editing. Ade Idra Suhara contributed to supervision, validation, and critical revision of the manuscript. Ahmad Suryadi contributed to data interpretation, writing—review and editing, and manuscript revision. All authors contributed to the interpretation of the findings, critically reviewed the manuscript, approved the final version, and agreed to be accountable for all aspects of the work.

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DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Access to any interview or participant – related data is subject to ethical considerations and participant confidentiality.

DECLARATION OF INTERESTS STATEMENT

The authors declare that they have no known competing financial or personal interests that could have influenced the work reported in this paper.

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