

Analysis of the Meaning of *Rada'ah* in QS. al-Baqarah [2]: 233 and Its Implications for Divorce Law

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Abstrak

Penelitian ini membahas makna *rada'ah* dalam QS. al-Baqarah [2]: 233 dan implikasinya terhadap hukum perceraian. Ayat ini menegaskan hak ibu untuk menyusui anaknya selama dua tahun penuh bagi yang ingin menyempurnakan masa penyusuan, sekaligus menekankan kewajiban ayah untuk menyediakan nafkah bagi ibu dan anak secara *ma'ruf*. Menggunakan metode kualitatif-deskriptif dengan studi kepustakaan (*library research*), artikel ini menerapkan tafsir *ijmali* dan *tahlili* untuk memahami makna global dan rinci dari ayat, serta menelaah pengaruhnya terhadap hak, kewajiban, dan perlindungan anak pasca perceraian. Hasil penelitian menunjukkan bahwa makna *rada'ah* meliputi dimensi biologis, hukum, sosial, dan emosional. Melalui tafsir *ijmali*, ayat ini dipahami secara global sebagai prinsip keseimbangan hak dan kewajiban orang tua, sedangkan tafsir *tahlili* menekankan rincian hukum terkait nafkah, penyusuan, penyapihan, hak kemahraman, dan perlindungan anak. Implikasi terhadap hukum perceraian mencakup kewajiban ayah menafkahi ibu yang menyusui, hak utama ibu untuk mengasuh anak pada masa penyusuan, serta prinsip musyawarah dalam penyapihan anak sebelum dua tahun. Penelitian ini menegaskan bahwa konsep *rada'ah* menjadi landasan normatif untuk menjaga keadilan, kemaslahatan anak, dan keberlanjutan hubungan orang tua meskipun setelah perceraian, sejalan dengan ketentuan hukum Islam dan hukum nasional Indonesia. Kontribusi penelitian ini terletak pada penggabungan tafsir *ijmali* dan *tahlili* dengan kajian hukum keluarga kontemporer, sehingga *rada'ah* diposisikan sebagai dasar perlindungan anak serta pengaturan nafkah dan pengasuhan pasca perceraian.

Kata Kunci: *Rada'ah*, Tafsir *Ijmali*, Tafsir *Tahlili*, Perceraian, Hak dan Kewajiban Orang Tua

Abstract

This study discusses the meaning of *rada'ah* in QS. al-Baqarah [2]: 233 and its implications for divorce law. This verse affirms the mother's right to breastfeed her child for two full years for those who wish to complete the breastfeeding period, while emphasizing the father's obligation to provide for the mother and child in a ma'ruf manner. Using qualitative-descriptive methods with library research, this article applies *ijmali* and *tahlili* interpretations to understand the global and detailed meaning of the verse, and examines its impact on the rights, obligations, and protection of children after divorce. The results of the study indicate that the meaning of *rada'ah* encompasses biological, legal, social, and emotional dimensions. Through *ijmali* interpretation, this verse is understood globally as the principle of balance between parental rights and obligations, while *tahlili* interpretation emphasizes legal details related to maintenance, breastfeeding, weaning, mahram rights, and child protection. Implications for divorce law include the father's obligation to provide for a nursing mother, the mother's primary right to care for the child during the breastfeeding period, and the principle of deliberation in weaning children before two years of age. This research confirms that the concept of *rada'ah* serves as a normative foundation for maintaining justice, the welfare of children, and the continuity of parental relationships even after divorce, in line with Islamic law and Indonesian national law. The contribution of this research lies in the integration of *ijmali* and *tahlili* interpretations with contemporary family law studies, thus positioning *rada'ah* as the basis for child protection and post-divorce arrangements for support and care.

Keywords: *Rada'ah*, *Ijmali* Interpretation, *Tahlili* Interpretation, Divorce, Parents' Rights and Obligations

INTRODUCTION

The Qur'an is the primary source of Islamic teachings and occupies a central position in the life of Muslims. As a sacred scripture, it serves not only as guidance in matters of faith and worship but also as a foundation for shaping social order, legal systems, and human civilization.¹ The depth of meaning contained within the Qur'an requires serious effort to comprehend it so that its divine messages may be properly implemented in daily life. Therefore, scholarly tools are needed to assist Muslims in understanding the Qur'an accurately and contextually in accordance with changing times.²

Efforts to understand the Qur'an throughout history have been inseparable from the emergence of the science of tafsir. Tafsir developed into an essential discipline that bridges the revealed text and the lived realities of the Muslim community, functioning to clarify the meanings of Qur'anic verses, including their linguistic aspects, occasions of revelation, as well as their legal, moral, and ethical

¹ Abdullah Saeed, "The Qur'an: An Introduction," *Journal of Qur'anic Studies* 11, no. 2 (2009): 1-15.

² Aksin Wijaya, *Arah Baru Studi Ulumul Qur'an*, (Yogyakarta: IRCiSoD, 2020), 16.

values.³ The interpretation of the Qur'an has continued since the time of the Prophet Muhammad and remains ongoing today, with numerous exegetical works produced to expand Islamic scholarship and enrich Muslim perspectives in understanding the Qur'an.⁴ Through tafsir, Muslims are able to attain a more comprehensive understanding of divine revelation in line with societal developments and needs.

Abd al-Hayy al-Farmawi states that there are four principal methods employed by Muslim scholars in exegetical works: the *ijmali*, *tahlili*, *muqaran*, and *maudhu'i* approaches.⁵ Each method has its own distinctive features in terms of presentation and analytical depth. The *ijmali* method interprets verses concisely by presenting their general meaning without extensive discussion of linguistic aspects or scholarly disagreements, whereas the *tahlili* method explains verses in a detailed and comprehensive manner, including linguistic analysis, the context of revelation, and the interrelation between verses. Both approaches play significant roles in the process of interpretation.

One theme that has received considerable attention in Qur'anic exegesis is *rada'ah* (breastfeeding) in al-Qur'an, particularly in QS. al-Baqarah [2]: 233, which regulates parental responsibilities during the breastfeeding period and outlines principles related to maintenance, childcare, and legal consequences arising from breastfeeding.⁶ This discussion is relevant to positive law in Indonesia, such as the Undang-Undang Perkawinan, the Kompilasi Hukum Islam, and the Undang-Undang Perlindungan Anak, all of which affirm that divorce does not eliminate parental responsibilities toward children. The interpretation of the verse on *rada'ah* may serve as a normative foundation for resolving issues of maintenance, custody, and weaning after divorce.

A previous study addressing the issue of *rada'ah* was conducted by Siti Iraini and Danil Putra Arisandy in their article entitled "*Rada'ah* Perspektif Al-Qur'an Surat Al-Baqarah Ayat 233 (Sudut Pandang Ilmu Kesehatan)," which focuses on parental responsibilities during the breastfeeding period, namely the mother's role in providing breast milk and the father's role in fulfilling financial support. The study emphasizes the importance of breastfeeding from a health perspective for both mother and child. Its similarity to the present research lies in the discussion of the meaning of *rada'ah* and the balance of parental rights and obligations. However, the

³ Nur Afyah, Eko Zulfikar, "Kualifikasi Intelektual dan Moral Mufasir pada Abad Kontemporer," *Al-Misykah: Jurnal Studi Al-Qur'an dan Tafsir* 3, no. 1 (2022): 6.

⁴ Saifunnuha, "Wajah Pluralis, Feminis, dan Puitis dalam Tafsir Karya Djohan Effendi," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020): 315–338.

⁵ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Hadits* (Yogyakarta: Idea Press, 2014), 45.

⁶ Siti Iraini Subaini, Danil Putra Arisandy, "*Rada'ah* Perspektif Al-Qur'an Surat Al-Baqarah Ayat 233: (Sudut Pandang Ilmu Kesehatan)," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 1 (2022), 1-6. <https://doi.org/10.47498/bashair.v2i1.857>.

previous research concentrates more on biological and health aspects, while this study examines *rada'ah* through the *ijmali* and *tahlili* exegetical approaches and relates it to the legal implications of divorce and child protection within Islamic law and Indonesian positive law.⁷

Based on this background, this research aims to analyze the meaning of *rada'ah* in Q.S. Al-Baqarah [2]: 233 and its implications for divorce law. It is expected to enrich thematic exegetical studies on family issues and to provide a more balanced understanding of the values of responsibility, compassion, and justice emphasized by the Qur'an in marital life.

RESEARCH METHOD

This study uses a library research method with a descriptive qualitative approach to analyze the interpretation of the *rada'ah* verse in QS. al-Baqarah [2]: 233 and its implications for divorce law. Research data were collected from the Qur'an, classical and contemporary commentaries, fiqh literature, as well as journals and academic sources that discuss breastfeeding, maintenance, *hadhanah*, and Islamic family law. The analysis was carried out descriptively and analytically by describing the meaning of the verse based on the *ijmali* and *tahlili* methods, then examining the differences in the emphasis of the meaning of the two methods. Furthermore, the results of the interpretation are linked to the provisions of divorce law to see how the meaning of *rada'ah* influences the regulation of parental rights and obligations after divorce, especially regarding child maintenance, the period of breastfeeding, and care.

RESULT AND DISCUSSION

Rada'ah in Islamic Law

Etymologically, *rada'ah* derives from the word *radi'a-yarda'u*, meaning to suckle or drink milk, and refers to the act of a child consuming a woman's breast milk, whether from the biological mother or a foster mother.⁸ In terminological usage, *rada'ah* denotes the act of breastfeeding a child under the age of two, either by the child's mother or by another lactating woman whose milk supply is sufficient. Islamic jurists differ in defining *rada'ah*. The Hanafis describe it as an infant suckling from a woman's breast at a specific time. The Malikis define it as the entry of human milk into a child's body as nourishment. The Shafi'is understand it as the transfer of a woman's milk into the infant's stomach. Meanwhile, Ahmad ibn Hanbal defines it

⁷ Sti Iraini, Arisandy, dan Danil Putra, "Rada'ah Perspektif Al-Qur'an Surat Al-Baqarah Ayat 233 (Sudut Pandang Ilmu Kesehatan)," *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir* 2, no. 1 (2022): 1-6.

⁸ Ali Hamdan, "Menelaah Konsep Radha'ah sebagai Penentu Mahram dalam Perkawinan," *AL-MAQASHIDI Journal Hukum Islam Nusantara* 6, no. 2 (2023): 45.

as a child under two years old suckling from a woman's breast, whether due to pregnancy or through direct or similar means of feeding.⁹ Thus, *rada'ah* refers to the introduction of milk from a living woman into the body of a child not exceeding two years of age, allowing the nutritional benefits to be properly absorbed, whether through direct breastfeeding or by expressed milk given through a container.¹⁰

In Islamic teaching, breastfeeding is regarded as part of the infant's maintenance, which is the father's responsibility and carried out through the mother by means of nursing.¹¹ In fiqh terminology, *rada'ah* is defined as breastfeeding that establishes a legal bond of unmarriageability (*mahram* relationship) between the child and the nursing woman and her family when specific legal conditions are fulfilled. Therefore, *rada'ah* is not merely a biological act but also carries significant legal consequences, particularly concerning lineage, mahram status, and family rights.¹² This concept affirms that breastfeeding involves not only physiological aspects but also social and legal dimensions regulated in detail by Islamic law, forming an essential basis for maintaining order in family and social relations.

Rada'ah contributes to a child's physical development, fosters strong emotional attachment, and supports healthy psychological growth. Breastfeeding embodies broader wisdom, including the fulfillment of the child's right to optimal nourishment during early development and the strengthening of affection between the child and the foster mother, which in turn promotes social stability, moral integrity, and family well-being.

Islamic jurists stipulate particular conditions for breastfeeding to result in a mahram relationship. These include the child's age at the time of nursing, generally limited to two years according to the majority of scholars; the number of feedings required to establish mahram status, which is five satisfying feedings according to the Shafi'i and Hanbali schools; and the entry of milk into the child's body through the mouth or other legally recognized means.¹³ These provisions demonstrate that *rada'ah* is a legal concept with clearly defined boundaries, ensuring that breastfeeding does not lead to legal confusion and remains in accordance with divine law.¹⁴

⁹ Faaza Rifqan, Yopita Sari, dan Muhammad Rasyid Aqsha, "Jumlah Isapan Asi Pada Rada'ah," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2, no. 6 (2025): 6.

¹⁰ M. Amar Adly, Heri Firmansyah, dan M. Khairi Ramadhan, "Kaidah tentang al-Raḍā'ah (Menyusui)," *Relinesia: Jurnal Kajian Agama dan Multikulturalisme Indonesia* 3, no. 4 (2024): 98.

¹¹ Masrul Isoni Nurwahyudi, "Konsep Rada'ah dalam Al-Qur'an (Kajian Tafsir Tematik Ayat-Ayat tentang Menyusui Bayi dalam Perspektif Mufassir dan Sains)," *QOF* 1, no. 2 (2017): 107.

¹² Wahbah al-Zuhaili, *al-Fiqh al-Islami wa Adillatuh*, vol. 10 (Damaskus: Dar al-Fikr, 2000), 755.

¹³ Abu Zahrah, *al-Fiqh al-Islami wa Adillatuh*, vol. 1 (Kairo: Dar al-Fikr al-'Arabi, 1999), 356.

¹⁴ Angelo Cardinal Scola, "Divine Law and Contemporary Culture", *International Journal for the Study of the Christian Church* 9, no. 2 (2009), 79-94. <https://doi.org/10.1080/14742250902986277>.

Analysis of the Meaning of *Rada'ah* in QS. al-Baqarah [2]: 233

1. Context of the *Rada'ah* verse in QS. al-Baqarah [2]: 233

Allah says:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيْمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

“Mothers should breastfeed their children for two full years, that is, for those who wish to complete breastfeeding. And it is the father's obligation to feed and clothe the mothers in a virtuous manner. A person is not burdened except according to the level of his ability. Let not a mother suffer misery because of her child and a father because of his child, and the heirs are also obliged to do so. If both of them wish to wean (before two years) with the consent of both of them and in consultation, then there is no sin on either of them. And if you want your child to be breastfed by other people, then there is no sin for you if you pay according to what is appropriate. Fear Allah and know that Allah is All-Seeing of what you do”.

This verse affirms a mother's right to breastfeed her child for a complete period of two years for those who wish to perfect the term of nursing, while at the same time emphasizing the father's obligation to provide maintenance for both mother and child during that period. This provision serves as an essential foundation in the structure of the Muslim family, as it regulates the balance between biological, emotional, and economic roles to safeguard the well-being of children.

Exegetes explain that the phrase *al-wālidātu yurḍī'na* (mothers shall breastfeed) does not merely describe a biological function but reflects recognition and honor for the mother's role in offering the best care for her child. Ibn Kathir states that two years constitute the complete period of breastfeeding and represent the child's right, while the father is responsible for providing support according to his capacity. Al-Qurtubi adds that the use of the word *yurḍī'na* conveys a sense of dignity and freedom for the mother to nurse without coercion, as the process fosters a strong emotional bond between mother and child.¹⁵ In contemporary exegesis such as *Tafsir Al-Misbah*, M. Quraish Shihab explains that this verse embodies the principles of justice and welfare: the mother is granted autonomy in breastfeeding, while the father remains obligated to fulfill material support.¹⁶

This explanation is reinforced by the context of revelation. According to Al-Wahidi, the verse was revealed to reaffirm the father's duty to provide maintenance

¹⁵ Muhammad al-Anshari Al-Qurtubi, *al-Jami' li Ahkam al-Qur'an*, vol. 3 (Beirut: Dar al-Kutub al-Ilmiyyah, 2006), 121–123.

¹⁶ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Kesesuaian al-Qur'an* (Jakarta: Lentera Hati, 2002), 558–560.

for a mother who breastfeeds her child, whether she remains his wife or has been divorced. In the pre-Islamic period, fathers often neglected their responsibilities toward their children and former wives after divorce. Therefore, this verse was revealed to confirm the mother's right in nursing and the child's right to financial support and paternal care.¹⁷

Analysis of the Meaning of *Rada'ah* in QS. al-Baqarah [2]: 233 Based on the *Ijmali* Method of Tafsir

From an *ijmali* perspective, QS. al-Baqarah [2]: 233 outlines a framework of family responsibility, particularly in situations following divorce. The verse clarifies that childcare is a shared duty between father and mother, positioning them in complementary roles. The mother assumes the biological and emotional responsibility of breastfeeding, while the father is obligated to provide financial support, including food and clothing for the nursing mother, in a proper and reasonable manner (*bi al-ma'ruf*).¹⁸

The phrase *wa al-wālidātu yurḍī'na awlādahunna ḥawlayni kāmīlayn* (Mothers shall breastfeed their children for two complete years) in Tafsir al-Jalalayn is interpreted as a directive for mothers to nurse their children for a full two-year period for those who wish to complete the term of breastfeeding. This interpretation underscores that the two-year duration reflects divine compassion toward the child, ensuring optimal nutrition and care, while also highlighting the fulfillment of biological needs and the establishment of legal kinship through nursing.

The phrase *wa 'alā al-mawlūdi lahu rizqahunna wa kiswatuhunna bi al-ma'ruf* (The father is responsible for their provision and clothing in a proper manner) is explained in Tafsir al-Jalalayn as affirming the father's duty to provide maintenance to the nursing mother, including sustenance and clothing, in accordance with his means and social propriety. The exegetes further emphasize that this obligation remains binding even if the mother has been divorced, as long as she continues to breastfeed their child.¹⁹

The phrase *fa in arādā fiṣālan 'an tarāḍin minhumā wa tashāwur* (If both desire weaning through mutual consent and consultation) indicates that parents may wean the child before two years if they mutually agree. Meanwhile, the statement *lā tukallafu nafsun illā wus'ahā* (No soul is burdened beyond its capacity) signifies that familial duties must correspond to each party's ability. This means the father cannot be compelled beyond his financial capacity, and the mother should not refuse

¹⁷ Al-Wahidi, *Asbab al-Nuzul*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1991), 38.

¹⁸ Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Kesesuaian al-Qur'an*, Vol. 1, 474.

¹⁹ Jalal al-Din al-Suyuti dan Jalal al-Din al-Mahalli, *Tafsir al-Jalalayn* (Beirut: Dar al-Fikr, 1993), 36-37.

breastfeeding in a way that harms the child's interests. This principle forms an ethical foundation for family life in Islam, emphasizing balance between rights and obligations.²⁰

Overall, through the *ijmali* method, this verse conveys a clear and comprehensive understanding that Islam commands both parents to safeguard the child's rights through breastfeeding, compassion, and responsibility. The interpretation reflects the humanitarian, moral, and social values embedded in the verse, highlighting balance and justice within the family as manifestations of divine mercy.

Analysis of the Meaning of *Rada'ah* in QS. al-Baqarah [2]: 233 Based on the *Tahlili* Method of *Tafsir*

Through the *tahlili* method, QS. al-Baqarah [2]: 233 is interpreted in detail by examining its linguistic structure, legal context, and objectives of the Sharia. This approach demonstrates that Islamic law regulates family relations through principles of justice, child protection, and balance between rights and obligations.

The phrase *wa al-wālidātu yurḍī'na awlādahunna ḥawlayni kāmilyn* (Mothers shall breastfeed their children for two complete years) is grammatically a declarative sentence carrying an imperative meaning. This indicates that breastfeeding is a strongly recommended duty for mothers, particularly to complete the two-year period. The placement of the word *al-wālidāt* (mothers) before the predicate emphasizes the mother's biological and emotional position. It is narrated from Mujahid that the Prophet Muhammad stated that the term refers to divorced women, indicating that divorced mothers retain the primary right to breastfeed their children for two full years if they wish to complete the nursing period. This underscores the superiority of breastfeeding by the biological mother due to affection and optimal care.²¹ This is consistent with Law No. 36 of 2009 on Health, Article 128, which affirms that every infant has the right to exclusive breastfeeding for six months except for medical reasons, and that families and government institutions must support mothers during breastfeeding.²² It is further reinforced by Government Regulation No. 28 of 2024 on Health, which strengthens provisions on breastfeeding up to two years accompanied by complementary feeding.²³

The phrase *wa 'alā al-mawlūdi lahu rizquhunna wa kiswatumunna bi al-ma'ruf* (The father is responsible for their provision and clothing in a proper manner) grammatically links the obligation of maintenance and clothing of the nursing

²⁰ Al-Qurtubi, *al-Jami' li Ahkam al-Qur'an*, vol. 3, 155.

²¹ Abu Hatim al-Razi dan al-Sabiri, *Tafsir Abi Hatim al-Razi* (Riyadh: Maktabat Nizar, 1990), 529-530.

²² Undang-Undang Republik Indonesia Nomor 36 Tahun 2009 tentang Kesehatan.

²³ Peraturan Pemerintah Republik Indonesia Nomor 28 Tahun 2024 tentang Kesehatan.

mother to the father. It clarifies that the father must provide financial support, including living expenses and clothing, according to his means and social propriety.²⁴ A narration from Adh-Dhahhak, transmitted by Ibn al-Mubarak, explains that if a man divorces his wife while she is breastfeeding their child and both agree that she will nurse the child for two full years, the father is obliged to provide maintenance and clothing according to what is reasonable and within his capacity. Ibn Kathir affirms that this verse establishes both moral and legal responsibility upon the father to support the nursing mother and confirms that two years constitute the complete term of breastfeeding.

The phrase *fa in arādā fiṣālan 'an tarāḍin minhumā wa tashāwur* (If both desire weaning through mutual consent and consultation) reflects legal flexibility. Linguistically, *fiṣāl* means weaning before completing two years. Mutual consent (*tarāḍin*) and consultation (*tashāwur*) are two essential conditions. Al-Tabari interprets the pairing of these conditions as evidence that weaning is not a unilateral right but a joint decision based on the child's welfare.²⁵ Ibn Kathir stresses that such agreement must not cause harm to the child.²⁶ Wahbah al-Zuhaili in *Tafsir al-Munir* explains that the principle of mutual consent and consultation reflects Islam's concern for family welfare, ensuring that decisions regarding breastfeeding prioritize the child's best interests rather than coercion.²⁷ The tahlili method thus reveals that the verse not only sets regulations but also establishes principles of harmonious, participatory, and child-centered family relations.

The statement *lā tukallafu nafsun illā wus'ahā* (No soul is burdened beyond its capacity) signifies that family obligations must correspond to individual ability. Ibn Kathir explains that this includes the father's financial capacity and the mother's physical and emotional ability to breastfeed. It demonstrates that Islamic law does not impose obligations beyond one's capability, and matters of maintenance, nursing, and weaning must consider practical realities.

The phrase *lā tuḍārra wālidatun bi waladiahā wa lā mawlūdun lahu bi waladiah* (No mother shall be harmed because of her child, nor father because of his child) means that a mother should not be harmed by having her child taken away and given to another woman for nursing when she is willing and the child is accustomed to her; similarly, a father should not be harmed by being burdened unfairly because of the child. Some scholars interpret this as prohibiting forcing a mother to breastfeed if the child can be nursed by another woman and she is unwilling, since it is not an

²⁴ Muhammad ibn Jarir al-Tabari, *Jami' al-Bayan fi Tafsir Ta'wil al-Qur'an*, vol. 1 (Beirut: Mu'assasah al-Risalah, 2000), 711.

²⁵ Al-Tabari, *Jami' al-Bayan fi Tafsir Ta'wil al-Qur'an*, vol. 1, 711.

²⁶ Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 1, 632-633.

²⁷ Wahbah al-Zuhaili, *al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, vol. 2 (Damaskus: Dar al-Fikr, 1991), 187-188.

absolute obligation upon her; likewise, the father should not be required to pay excessive compensation if the child refuses to nurse from anyone but the mother.²⁸

The overall structure of the verse indicates that the primary objective of breastfeeding regulations is the protection of the child's welfare. Each component – command to breastfeed, obligation of maintenance, regulation of weaning, and principle of capacity – is arranged to ensure fulfillment of the child's biological, emotional, and economic needs comprehensively. Through the tahlili approach, this verse not only regulates spousal relations but also establishes a foundation for child protection and balanced parental responsibility within the Muslim family.

Specifically, a comparative analysis of the meaning of *rada'ah* based on the interpretation of *ijmali* and *tahlili* is as follows:

No	Aspect	<i>Ijmali</i> Tafsir	<i>Tahlili</i> Tafsir
1	Focus	Emphasizes general meaning, moral principles, and social values	Emphasizes detailed linguistic analysis, legal rulings, and social context
2	Legal Approach	Does not stress technical details; focuses on general principles	Highlights specific rulings on maintenance, breastfeeding wages, rights of the nursing mother, and conditions for valid breastfeeding
3	Child's Rights	Addressed broadly, including biological and social needs	Addressed comprehensively, including implications of mahram status and legal protection
4	Mother's Obligations	Providing breast milk and emotional care	Providing breast milk according to legal conditions, considering duration, number of feedings, and her rights if a third party nurses the child
5	Father's Obligations	General responsibility to provide maintenance based on justice	Specific responsibility to provide food, clothing, and payment if breastfeeding is performed by a third party
6	Weaning	Flexibility based on mutual agreement in general terms	Detailed flexibility based on consultation (<i>tashāwur</i>) and mutual consent (<i>tarāḍin</i>)
7	Core Values	Justice, welfare, and family balance	Justice, welfare, technical legal structure, child protection, and establishment of mahram relationships

Table 1. Comparison of the meaning of *rada'ah* from the perspective of *Ijmali* and *tahlili* interpretations

²⁸ Ahmad ibn Muhammad al-Tha'labi, ed. Imad 'Abd al-Salam Ra'uf, *al-Kashf wa al-Bayan 'an Tafsir al-Qur'an* (Beirut: Dar Ihya' al-Turath al-'Arabi, 2002), 312.

Implications of the Meaning of *Rada'ah* on Divorce Law

The meaning of *rada'ah*, which in Islamic legal terms refers to the process of breastfeeding a child up to the age of two, carries significant implications, particularly in cases of divorce between husband and wife. *Rada'ah* encompasses not only the biological aspect of breastfeeding but also legal, social, and moral dimensions related to maintenance obligations, child protection, and the continuity of parental responsibilities even after the dissolution of marriage. Therefore, the concept of *rada'ah* serves as a normative foundation in determining the rights and obligations of each party after divorce, both in Islamic law and in Indonesian positive law.

First, the concept of *rada'ah* affirms that the mother retains primary authority and priority in breastfeeding. As stated in QS. al-Baqarah [2]: 233, *al-wālidātu yurḍī'na aawlādahunna ḥawlayni kāmīlayn* (Mothers shall breastfeed their children for two complete years), divorce does not remove the mother's position as the most appropriate party to fulfill the child's biological and emotional needs during early life. Accordingly, the mother's right to breastfeed and care for young children must remain protected even after the marriage has ended, unless there are valid legal or Shar'i grounds for transferring that right.

Second, the meaning of *rada'ah* implies the father's obligation to finance the breastfeeding period. Verse 233 clearly establishes that the father must provide proper maintenance to the nursing mother, including food and clothing. This obligation continues after divorce because the paternal lineage between father and child remains intact despite the termination of marriage. In the context of Indonesian positive law, this principle corresponds with Article 41(c) of Undang-Undang Nomor 1 Tahun 1974 and Article 156(d) of Kompilasi Hukum Islam, which affirm that the father remains responsible for the child's maintenance costs, including specific needs during the breastfeeding period. Thus, the Sharia principle regarding breastfeeding maintenance receives strong affirmation within the national legal framework.

Third, the verse on *rada'ah* introduces the principle of consultation between father and mother in deciding upon early weaning, as expressed in the phrase *fa in arādā fiṣālan 'an tarāḍin minhumā wa tashāwur* (If both desire weaning through mutual consent and consultation). This principle emphasizes that the child's welfare remains the highest priority and that constructive communication between parents must continue even after divorce. In Indonesian law, this principle aligns with Article 2 of Undang-Undang Nomor 35 Tahun 2014 concerning Child Protection, which underscores the child's right to optimal growth and development and the necessity of decisions based on the child's best interests.²⁹ Therefore, consultation

²⁹ Undang-Undang Republik Indonesia Nomor 23 Tahun 2002 tentang Perlindungan Anak.

functions as a mechanism to ensure that weaning, caregiving, and fulfillment of the child's needs are conducted fairly, responsibly, and without causing harm to either party, despite the parents' separation.

Fourth, the meaning of *rada'ah* has implications for the determination of *hadhanah* (child custody). The breastfeeding phase constitutes a critical period in a child's development; therefore, scholars generally agree that the mother has a stronger right to custody during the *rada'ah* period unless prevented by valid Shar'i or medical reasons. In Indonesian positive law, this principle is affirmed in Article 105(a) of the Kompilasi Hukum Islam, which states that a child who has not yet reached the age of discernment (*mumayyiz*) remains under the mother's care. This foundation aligns with modern psychological studies indicating that emotional stability and early nutritional fulfillment are better ensured when the child is cared for by the mother. Accordingly, divorce cannot serve as grounds to revoke the mother's custodial rights during the breastfeeding period unless there are compelling considerations related to the child's safety.

Fifth, the verse on *rada'ah* emphasizes the prohibition of mutual harm between mother and father, as expressed in QS. al-Baqarah [2]: 233: *lā tuḍārra wālidatun bi waladilhā wa lā mawlūdun lahu bi waladilh* (No mother shall be harmed because of her child, nor father because of his child). This prohibition ensures that breastfeeding does not become a source of conflict or emotional pressure after divorce. The principle corresponds with Article 41 of Undang-Undang Nomor 1 Tahun 1974, which affirms that divorce does not eliminate parental responsibilities toward children and must not cause harm to either party. Thus, misuse of custody rights, emotional disputes over children, or refusal to provide breastfeeding maintenance may be regarded as violations of both legal and ethical family norms.

Sixth, the meaning of *rada'ah* is also linked to the fulfillment of children's health rights within the national legal framework. Article 128 of Undang-Undang Nomor 36 Tahun 2009 mandates exclusive breastfeeding and requires family support for nursing mothers. This provision strengthens the argument that a former husband retains moral and legal responsibility to support the breastfeeding process despite the termination of marriage. It demonstrates that breastfeeding is not merely a matter of religious obligation but also a state responsibility in ensuring optimal child development.

Therefore, in cases where custody is granted to the father while the child is under two years old, QS. al-Baqarah [2]: 233 should not be interpreted rigidly as imposing an absolute obligation upon the mother to breastfeed in all circumstances. The verse prioritizes the best interests of the child and balanced parental responsibility, meaning that paternal custody does not contradict the verse as long

as the child's essential needs—particularly nutrition and health are adequately fulfilled.

If a child has become accustomed to not consuming breast milk and depends instead on formula feeding, this condition may constitute a legitimate Shar'i excuse accommodated by the verse, as Islam allows alternative means of nutritional fulfillment in accordance with actual circumstances. Consequently, the father's obligation is to ensure the child's welfare and optimal nutritional needs, while the mother should not be compelled to breastfeed when genuine obstacles exist. This approach underscores the flexibility of QS. al-Baqarah [2]: 233, which is oriented toward public welfare (*maṣlahah*), and demonstrates the continued relevance of the Qur'an in addressing divorce dynamics and developments in modern nutritional science.

CLOSING

QS. al-Baqarah [2]: 233 affirms the mother's right to breastfeed her child for two full years for those who wish to complete the nursing period, while simultaneously emphasizing the father's obligation to provide proper maintenance (*bi al-maruf*) for both mother and child. The meaning of this verse extends beyond the biological aspect of breastfeeding, encompassing legal, social, and emotional dimensions. Breastfeeding establishes a bond of mahram relationship and ensures the fulfillment of the child's nutritional and emotional needs. The verse also introduces the principle of consultation (*fa in arādā fiṣālan 'an tarāḍin minhumā wa tashāwur*) between father and mother in deciding upon early weaning, highlighting the importance of constructive communication and prioritizing the child's welfare. It thus serves as both a moral and legal guideline in maintaining balance between parental rights and obligations and in safeguarding child protection.

The meaning of *rada'ah* in the context of divorce carries significant implications for parental rights and responsibilities after the dissolution of marriage. The mother retains primary rights to breastfeed and care for young children, while the father remains responsible for maintenance, including food, clothing, and breastfeeding expenses if nursing is undertaken by a third party. The principle of consultation ensures that decisions regarding weaning are made fairly and in consideration of the child's best interests. The prohibition against mutual harm between parents, along with the fulfillment of the child's rights to health and nutrition, aligns with Indonesian positive law, including Undang-Undang Nomor 1 Tahun 1974, Undang-Undang Nomor 35 Tahun 2014, Undang-Undang Nomor 36 Tahun 2009, and the Kompilasi Hukum Islam.

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