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Muhamad Kumaidi*  and **Dharmayani** 

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Maqāṣid al-Sharī‘ah and Child Protection in Indonesia and Egypt: A Comparative Normative Legal Analysis

Muhamad Kumaidi ^{1*} and Dharmayani²

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Abstract

This article examines how the principles of *Maqāṣid al-Sharī‘ah* can be operationalized as an ethical-legal framework for strengthening child protection in Indonesia and Egypt. Although both countries have adopted statutory child-protection regimes, persistent violence, neglect, child labour, early marriage, and unequal access to services indicate that formal legal protection does not automatically produce substantive welfare. Using a comparative normative legal method, this study analyses primary legal materials, including Indonesia’s Child Protection Law and Egypt’s Child Law, together with Islamic legal literature, peer-reviewed scholarship, and institutional reports. The data were examined through doctrinal analysis, comparative legal mapping, and *maqāṣid*-based thematic coding based on the five essentials: protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-‘aql*), lineage and dignity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). The findings show that Indonesia represents a rights-based social-policy model that emphasizes administrative protection, child-friendly programs, and decentralised service delivery, while Egypt represents a sharia-integrated family-justice model in which child welfare is strongly linked to family courts, personal status norms, and state-sponsored welfare institutions. Both models partially reflect *maqāṣid* values, but their effectiveness is constrained by socio-economic inequality, institutional capacity, uneven enforcement, and cultural practices that normalize child vulnerability. The novelty of this study lies in constructing a cross-national *maqāṣid*-based analytical matrix that connects Islamic legal objectives with contemporary child-rights governance. The study implies that child protection in Muslim-majority societies should not be limited to legal compliance but must integrate moral legitimacy, family resilience, institutional coordination, and welfare-oriented public policy.

Keywords: Child protection; Comparative family law; Egypt; Indonesia; *Maqāṣid al-Sharī‘ah*; Muslim-majority countries.

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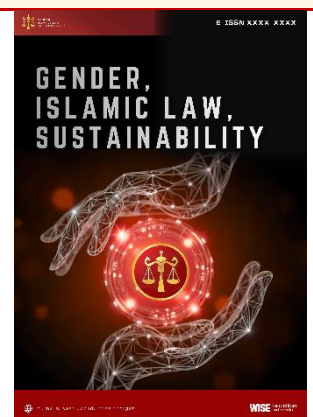
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INTRODUCTION

Child protection is an essential indicator of legal civilization, social justice, and sustainable human development [1], [2], [3]. Children are legal subjects whose rights to survival, development, protection, participation, education, health, identity, and family care must be guaranteed by the state, family, and society. In contemporary legal discourse, child protection is no longer understood merely as private family responsibility; it is a public-law obligation shaped by constitutional norms, international human rights instruments, social policy, and community-based welfare systems [4], [5]. The United Nations Convention on the Rights of the Child has strengthened this paradigm by placing the best interests of the child, non-discrimination, survival and development, and respect for the views of the child as fundamental principles in child-related governance [6], [7], [8].

Despite the expansion of statutory protection, children in many countries remain vulnerable to violence, exploitation, neglect, trafficking, child labour, early marriage, and unequal access to education and health services. These problems demonstrate that child protection cannot be achieved only by enacting formal legislation [9], [10], [11]. A child-protection system requires coherent institutional capacity, preventive social norms, accessible complaint mechanisms, family resilience, community awareness, and law enforcement that is sensitive to children's physical, psychological, moral, and social needs. In Muslim-majority societies, the challenge is more complex because child protection is influenced not only by state law but also by Islamic legal reasoning, family norms, religious authority, and moral expectations within the community [12], [13], [14].

Indonesia and Egypt are relevant comparative cases because both are Muslim-majority countries that have developed child-protection frameworks through national legislation while maintaining significant Islamic legal influence in family and social life [4], [5], [15]. Indonesia regulates child protection primarily through Law No. 35 of 2014, which amended Law No. 23 of 2002 on Child Protection, and through related policies on child-friendly schools, child welfare, juvenile justice, and regional child-protection services [16], [17], [18]. Egypt regulates child protection through Law No. 12 of 1996, as amended by Law No. 126 of 2008, which addresses general provisions, health care, social welfare, education, the working child, children with disabilities, child culture, juvenile justice, and the National Council for Childhood and Motherhood [19], [20], [21]. These legal frameworks show a formal commitment to children's rights, but their implementation depends on institutional coordination, social acceptance, and the extent to which children's welfare is prioritized in practice.

The perspective of *Maqāṣid al-Sharī'ah* is relevant because Islamic law aims to realize welfare (*maṣlahah*) and prevent harm (*mafsadah*). The five essential objectives of the Sharī'ah protection of religion, life, intellect, lineage, and property offer a normative framework for evaluating whether laws and policies truly protect human dignity [22], [23], [24]. When applied to child protection, *hifẓ al-naḥs* requires protection from violence, neglect, unsafe environments, and threats to life; *hifẓ al-'aql* requires access to education, mental development, and protection from harmful influences; *hifẓ al-nasl* requires safeguarding family integrity, identity, dignity, and care; *hifẓ al-dīn* requires moral and spiritual development without coercion or abuse; and *hifẓ al-māl* requires protection from economic exploitation and unlawful deprivation of children's rights [25], [26], [27].

Previous studies have examined child protection from the perspectives of human rights, statutory law, Islamic family law, and *maqāṣid*. Jauhari et al. emphasize that Islamic legal sources

contain strong normative foundations for safeguarding children's dignity and welfare [26]. Yusefri, Faizin, and Jafar demonstrate that child labour protection in Indonesia can be strengthened by using the *maqāṣid* hierarchy as an evaluative framework for law and policy [17]. Hariyanto, Meidina, and Azizah show that decentralised child-rights implementation in Indonesia still faces institutional and capacity-related challenges [4]. Studies on Egypt also indicate that the country's child protection model combines statutory provisions, social welfare mechanisms, and family-law institutions, although access and enforcement remain uneven [28]. In the field of custody and family law, Mera et al. show that judges may use *maqāṣid* reasoning to prioritize the child's welfare over rigid formalism in custody disputes [29].

However, much of the existing literature remains fragmented. Some studies focus on statutory child protection, others on Islamic family law, and others on specific issues such as custody, child labour, or early marriage [30], [31]. Relatively few studies systematically compare Indonesia and Egypt through a *maqāṣid*-based analytical matrix that connects Islamic legal objectives with contemporary child-rights governance [28], [32], [33]. This gap is important because Muslim-majority countries often face the dual task of aligning religious legitimacy with modern legal obligations. A comparative *maqāṣid* approach can reveal not only whether child protection exists in formal legislation, but also how far legal norms, institutions, and policies promote holistic welfare.

This study therefore addresses three research questions: first, how are child-protection norms institutionalized in Indonesia and Egypt? Second, how do these legal and policy frameworks reflect the five essential objectives of *Maqāṣid al-Sharī'ah*? Third, what comparative lessons can be drawn for strengthening child protection in Muslim-majority legal systems? The article contributes by developing a *maqāṣid*-based comparative framework that positions child protection as a holistic legal, moral, social, and policy project rather than as a narrow statutory obligation.

Maqāṣid al-Sharī'ah refers to the objectives, wisdom, and purposes underlying Islamic law. Classical and contemporary scholars generally understand *maqāṣid* as a framework intended to secure benefit and prevent harm in individual and collective life. In this framework, law is not merely a set of commands and prohibitions but a system of ethical guidance oriented toward human welfare, justice, dignity, and social order. The concept is particularly relevant for child protection because children are among the most vulnerable subjects whose welfare depends on adult responsibility, institutional protection, and moral accountability.

The five essential objectives, often referred to as *al-kulliyāt al-khamsah*, include the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage and dignity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). These essentials operate at the level of *ḍarūriyyāt*, meaning that their preservation is indispensable for human welfare. In the context of child protection, the *ḍarūriyyāt* framework requires the law to prevent direct harm, such as violence, exploitation, abandonment, trafficking, child labour, deprivation of education, loss of identity, and economic abuse. It also requires positive measures, including health services, education, family care, moral development, and access to justice.

Maqāṣid analysis can be operationalized through two complementary dimensions. The first is protective-preventive: law must prevent harm and eliminate conditions that expose children to violence, neglect, and exploitation. The second is developmental-constructive: law and policy must create environments that enable children to grow physically, intellectually, emotionally, spiritually, and socially. This dual function corresponds to contemporary child-rights governance, which requires

not only protection from harm but also the provision of welfare, participation, education, and family support.

For this reason, *maqāṣid* should not be treated as an abstract theological concept detached from legal institutions. Rather, it can function as an evaluative framework for modern child-protection systems. A *maqāṣid*-based assessment asks whether a legal system protects children’s lives, supports education and cognitive development, safeguards identity and family dignity, prevents economic exploitation, and nurtures moral and spiritual formation. It also asks whether institutional practices, such as courts, welfare offices, schools, and family-support mechanisms, actually translate these objectives into practical protection.

METHODS

This study uses a comparative normative legal approach. The normative component examines legal norms, Islamic legal principles, and policy frameworks governing child protection, while the comparative component identifies similarities, differences, strengths, and limitations in the Indonesian and Egyptian models. This approach is appropriate because the research does not measure statistical outcomes; instead, it interprets legal materials and evaluates their conformity with the objectives of *Maqāṣid al-Sharī‘ah*.

The research materials were classified into primary, secondary, and tertiary sources. Primary legal materials include statutory instruments, policy documents, and institutional regulations directly governing child protection in Indonesia and Egypt. Secondary materials include peer-reviewed journal articles, books, and scholarly works on child protection, Islamic family law, children’s rights, and *maqāṣid*. Tertiary and institutional materials include reports or legal databases issued by international organizations and official bodies to contextualize implementation challenges. The classification of sources is presented in Table 1.

Table 1. Legal and scholarly materials used in the comparative analysis.

Category	Indonesia	Egypt	Analytical function
Primary legal materials	Law No. 35 of 2014 amending Law No. 23 of 2002 on Child Protection; child-friendly school policy; relevant child welfare and juvenile justice instruments.	Child Law No. 12 of 1996 as amended by Law No. 126 of 2008; personal status and family-court-related materials; policy instruments concerning education, health, social welfare, and children in conflict with the law.	To identify binding norms, institutional mandates, and legal guarantees relevant to child protection.
Secondary materials	Peer-reviewed studies on Indonesian child protection, decentralisation, custody, child labour, Islamic family law, and <i>maqāṣid</i> .	Peer-reviewed studies on Egyptian child protection, family law, child welfare, and the interaction between statutory law and Islamic legal norms.	To interpret legal norms, build theoretical arguments, and compare scholarly findings.
Tertiary and institutional materials	UNICEF, international reports, legal databases, and official publications relevant	UNICEF, Refworld, Women’s Learning Partnership legal materials, and institutional reports on	To contextualize statutory provisions and evaluate implementation challenges.

Category	Indonesia	Egypt	Analytical function
	to children's rights and social policy.	the Egyptian protection system.	child

The literature was selected by applying four inclusion criteria: (1) relevance to child protection, children's rights, Islamic family law, or *Maqāṣid* al-Sharī'ah; (2) publication between 2018 and 2025 for contemporary scholarship, except for primary legal materials and classical/conceptual sources; (3) availability of complete bibliographic information and, where possible, an accessible DOI; and (4) relevance to Indonesia, Egypt, Muslim-majority legal systems, or comparative child-rights governance. Sources were excluded if they were non-academic, lacked identifiable publication information, or did not contribute substantively to the legal or *maqāṣid* analysis.

The analysis proceeded in four stages. First, the study identified the legal guarantees and institutions relevant to child protection in each country. Second, it coded these legal and policy elements according to the five *maqāṣid* essentials: *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. Third, it compared the Indonesian and Egyptian frameworks to identify convergences and divergences in legal design and implementation orientation. Fourth, it interpreted the findings in relation to recent scholarly debates on child protection, Islamic law, and children's welfare. Source triangulation was applied by comparing statutory materials, peer-reviewed scholarship, and institutional reports to reduce interpretive bias.

RESULTS AND DISCUSSION

Legal and Institutional Architecture of Child Protection in Indonesia and Egypt

The Indonesian child-protection framework is primarily rights-based and administrative-social in orientation. Law No. 35 of 2014 affirms children's rights to protection from violence, discrimination, exploitation, neglect, cruelty, and other harmful treatment. It also emphasizes the duties of parents, families, communities, local governments, and the state. In practice, this model is supported by policies such as child-friendly schools, child protection units, family empowerment programs, and regional child protection services. The strength of the Indonesian model lies in its broad rights-based vocabulary and its attempt to decentralize services. However, decentralization also creates uneven implementation because local capacity, budgets, professional competence, and public awareness vary significantly across regions.

The Egyptian model is also statutory but more visibly connected to family-law institutions and state welfare structures. Child Law No. 12 of 1996, as amended by Law No. 126 of 2008, regulates multiple domains of child welfare, including health care, birth registration, child nutrition, social welfare, alternative care, education, children with disabilities, the working child, and children in conflict with the law. The Egyptian framework reflects an integrated legal architecture in which child protection intersects with health, education, family care, and juvenile justice. At the same time, Egypt's family-law context gives particular importance to custody, guardianship, parental responsibility, and family stability, making Islamic legal reasoning relevant to the interpretation of child welfare in family disputes.

The comparison indicates that Indonesia tends to express child protection through a rights-based statutory and social-policy model, while Egypt combines statutory child law with a stronger family-justice and welfare-institutional orientation. Both models contain *maqāṣid*-compatible elements, but they also face implementation gaps. Indonesia's challenge lies in coordination, regional

inequality, and enforcement. Egypt’s challenge lies in access disparity, institutional capacity, and the need to ensure that family-law reasoning consistently prioritizes the substantive welfare of the child.

Maqāṣid-Based Mapping of Child Protection

The five essential objectives of *Maqāṣid al-Sharī‘ah* provide a structured lens for assessing whether the child-protection systems in Indonesia and Egypt are oriented toward holistic welfare. The mapping in Table 2 shows that both countries contain legal and policy elements corresponding to each *maqāṣid* principle, although the institutional emphasis differs.

Table 2. *Maqāṣid*-based comparative mapping of child protection in Indonesia and Egypt.

Maqāṣid principle	Child-protection dimension	Indonesia	Egypt
<i>Ḥifẓ al-nafs</i> (protection of life)	Protection from violence, neglect, abuse, trafficking, unsafe environments, and threats to survival.	The Child Protection Law prohibits violence, exploitation, and neglect, while child-friendly and social-service programs seek to prevent harm. The challenge is uneven enforcement across regions.	The Child Law regulates health care, social welfare, protection of vulnerable children, and juvenile justice. The challenge is unequal access and institutional capacity, especially outside urban areas.
<i>Ḥifẓ al-‘aql</i> (protection of intellect)	Education, mental development, school continuity, and protection from harmful influences.	Child-friendly schools and educational rights support intellectual development, but disparities in quality and access remain.	The law covers education and child culture, while compulsory education supports intellectual development. Rural-urban inequality and socio-economic barriers remain important constraints.
<i>Ḥifẓ al-nasl</i> (protection of lineage, dignity, and family integrity)	Identity, birth registration, family care, custody, protection from sexual violence, and prevention of harmful practices.	The framework protects family care and children’s dignity, while custody and family disputes are addressed through family-law mechanisms. However, cultural practices and domestic violence continue to affect children.	Birth registration, family care, custody, and personal-status-related mechanisms make this principle highly visible. Yet early marriage, family vulnerability, and interpretive differences may weaken protection.
<i>Ḥifẓ al-dīn</i> (protection of religion and moral development)	Moral formation, religious identity, ethical upbringing, and protection from harmful religious misuse.	Character education and religious education contribute to moral development, provided they support children’s dignity and do not justify coercion or discrimination.	Religious education and family-law institutions contribute to moral formation, but must be aligned with children’s welfare and non-harm principles.
<i>Ḥifẓ al-māl</i> (protection of property and economic welfare)	Protection from economic exploitation, child labour, trafficking, and deprivation of financial rights.	The law prohibits economic exploitation, yet poverty and weak enforcement still push children into hazardous labour and trafficking risks.	The Child Law contains provisions on the working child and social welfare, but socio-economic inequality and informal labour remain challenges.

Comparative Findings

The first comparative finding is that both systems recognize child protection as a multidimensional legal responsibility. Indonesia emphasizes the language of children’s rights and state responsibility, while Egypt organizes child protection through a broad statutory framework covering health, education, social welfare, labour, disability, culture, and juvenile justice. This means that both countries already possess the legal foundations necessary for *maqāṣid*-compatible child protection.

The second finding is that the *maqāṣid* framework reveals a gap between formal protection and substantive welfare. The existence of legal norms does not automatically ensure the protection of life, intellect, lineage, religion, and property. For example, the prohibition of child exploitation reflects *ḥifẓ al-māl* and *ḥifẓ al-nafs*, but poverty and weak enforcement can still expose children to labour and trafficking. Similarly, legal guarantees of education reflect *ḥifẓ al-‘aql*, but school access and quality remain uneven.

The third finding is that the two countries differ in institutional orientation. Indonesia’s model is stronger in social-policy vocabulary and decentralised rights-based programs, while Egypt’s model is more closely connected to family institutions and the interaction between statutory law and Islamic legal norms. These differences are not weaknesses in themselves; rather, they show that *maqāṣid* values can be operationalized through different institutional pathways depending on each country’s legal culture.

The fourth finding is that *maqāṣid*-based child protection must be both preventive and developmental. Preventive protection requires strict action against violence, exploitation, trafficking, and neglect. Developmental protection requires policies that support education, health, family resilience, moral growth, and social participation. A child-protection system that prevents violence but fails to provide educational and family support remains incomplete from the *maqāṣid* perspective.

Table 3. Summary of comparative strengths, weaknesses, and policy implications.

Aspect	Indonesia	Egypt	Policy implication
Dominant model	Rights-based social-policy and administrative protection model.	Statutory child law integrated with family welfare and family-justice institutions.	Both models should be strengthened through <i>maqāṣid</i> -based indicators of welfare and non-harm.
Main strength	Broad recognition of children’s rights and decentralised service programs.	Comprehensive statutory coverage and strong linkage with family care and child welfare institutions.	Legal norms must be translated into measurable child-welfare outcomes.
Main weakness	Uneven local capacity, coordination problems, and enforcement gaps.	Access disparities, institutional-resource limitations, and interpretive variation in family-law contexts.	Institutional capacity building and standardised child-protection procedures are required.
<i>Maqāṣid</i> priority	Strengthening <i>ḥifẓ al-nafs</i> , <i>ḥifẓ al-‘aql</i> , and <i>ḥifẓ al-māl</i> through anti-violence, education, and anti-exploitation policies.	Strengthening <i>ḥifẓ al-nasl</i> and <i>ḥifẓ al-nafs</i> through family justice, custody, health, and welfare protection.	Child protection should be framed in terms of holistic welfare, not only compliance.

Discussion

The findings confirm that *Maqāṣid* al-Sharī‘ah can serve as a bridge between Islamic ethical reasoning and modern child-rights governance. This supports Jauhari et al., who argue that Islamic legal sources provide a strong normative foundation for protecting children’s dignity and welfare [26]. However, this study extends that argument by showing that *maqāṣid* is not only a theological or normative concept; it can be transformed into an analytical framework for comparing national child-protection systems. The five essentials operate as indicators for assessing whether laws protect children holistically across physical, intellectual, familial, moral, and economic dimensions.

The Indonesian findings are consistent with Yusefri, Faizin, and Jafar, who show that child labour protection requires more than statutory prohibition and that *maqāṣid* can reveal weaknesses related to enforcement, poverty, awareness, and coordination [17]. The present study expands this insight from child labour to the broader child-protection system by demonstrating that the same problems also affect education, health, family care, and protection from violence. In *maqāṣid* terms, weak enforcement does not merely represent an administrative problem; it also threatens *ḥifẓ al-nafs*, *ḥifẓ al-‘aql*, and *ḥifẓ al-māl*.

The study also aligns with Hariyanto, Meidina, and Azizah, who highlight the opportunities and challenges of local governments in fulfilling children’s rights in Indonesia [34]. The Indonesian model contains progressive legal commitments, but decentralisation means that children’s protection is unevenly experienced. From a *maqāṣid* perspective, this raises a problem of distributive justice: the preservation of life, intellect, and dignity should not depend on a child’s geographic location, the fiscal capacity of a local government, or the availability of trained protection officers.

The Egyptian findings support the argument of Olimat and ElGamal that Egypt’s child-protection system is legally broad and institutionally connected to education, health, welfare, family care, and child justice [7]. The present study adds that this architecture can be interpreted through *maqāṣid* because the domains covered by the Egyptian Child Law correspond to the protection of life, intellect, lineage, property, and moral development. Nevertheless, the *maqāṣid* evaluation also shows that comprehensive statutory coverage must be accompanied by accessible implementation, particularly for rural and economically marginalized children.

The relevance of family-law reasoning is reinforced by Mera et al., who found that judges may prioritize the child’s interest and public benefit when resolving custody disputes involving complex religious and family circumstances [29]. Similarly, studies on custody and post-divorce child welfare show that contemporary Islamic family law increasingly requires contextual, welfare-oriented interpretation rather than rigid formalism [35], [36], [37]. The present study broadens this family-law discussion by arguing that the same welfare orientation should guide child protection as a whole. In this sense, *maqāṣid* reasoning can help courts, policymakers, and social institutions evaluate the real consequences of decisions for children’s safety, education, identity, and emotional stability [38], [39], [40].

The findings further correspond with recent scholarship on child marriage and harmful practices. Sukri and Fauzan argue that early marriage violates the five *maqāṣid* essentials because it endangers physical and mental health, disrupts education, and undermines family and community welfare [21]. This study confirms that harmful practices should be addressed not only as violations of positive law but also as violations of the Sharī‘ah objective of preventing harm. This is important in Muslim-majority societies because religious legitimacy can strengthen social acceptance of child-

protection reforms when *maqāṣid* is used to show that protecting children is a religious and moral obligation [39], [40], [41].

The novelty of this article is therefore threefold. First, it develops a cross-national *maqāṣid*-based matrix for comparing child-protection systems in Indonesia and Egypt. Second, it identifies two institutional models: Indonesia's rights-based social-policy model and Egypt's sharia-integrated family-welfare model. Third, it shows that *maqāṣid* can function as a practical evaluative tool for identifying the gap between legal recognition and substantive child welfare. This contribution is important because it moves the discussion beyond the claim that Islam protects children and toward a more systematic assessment of how laws and institutions can operationalize that protection.

The theoretical implication is that *Maqāṣid* al-Sharī'ah should be treated as a dynamic framework for welfare-oriented legal analysis rather than as a static doctrinal concept. The legal-policy implication is that child-protection laws in Muslim-majority countries should be evaluated through indicators of life protection, educational continuity, family dignity, moral development, and economic security. The practical implication is that governments should strengthen coordination among child-protection agencies, schools, family courts, religious leaders, and community organizations so that child protection becomes preventive, developmental, and culturally legitimate.

This study has limitations. It is based on normative and documentary analysis and does not include interviews with judges, policymakers, social workers, religious leaders, or children and families directly affected by child-protection problems. Therefore, it cannot fully measure how legal norms are implemented in everyday institutional practice. Future research should use empirical socio-legal methods, including court decision analysis, interviews, and fieldwork in child-protection agencies, to examine how *maqāṣid*-based reasoning is applied in practice. Comparative studies may also be expanded to other Muslim-majority countries to test whether the analytical matrix developed in this article is transferable across different legal systems.

CONCLUSION

This study shows that child protection in Indonesia and Egypt can be more comprehensively understood through the framework of *Maqāṣid* al-Sharī'ah. Both countries have established statutory and institutional frameworks that reflect the five essential objectives of Islamic law: protection of life, intellect, lineage and dignity, religion, and property. Indonesia demonstrates a rights-based social-policy model supported by national legislation, decentralised programs, and administrative protection mechanisms, whereas Egypt demonstrates a statutory child-welfare model closely connected to family institutions and Islamic legal reasoning. The comparison reveals that the main issue is not the absence of legal norms but the gap between formal protection and substantive welfare. Violence, exploitation, unequal access to education and health services, poverty, weak enforcement, and harmful social practices continue to undermine the *maqāṣid* objectives of child protection. The article contributes a *maqāṣid*-based comparative matrix that can be used to evaluate whether child-protection systems in Muslim-majority countries are merely legally compliant or genuinely welfare-oriented. It recommends integrating *maqāṣid* principles into legal reform, policy evaluation, family-court reasoning, school-based protection, community education, and cross-sector institutional coordination. Future empirical research is needed to test how these principles are applied in courts, social-service institutions, and community-based child-protection practices.

AUTHOR INFORMATION

Corresponding Author

Muhamad Kumaidi – Institut Teknologi Sumatera, Sumatera (Indonesia)

 orcid.org/0009-0000-8751-1767

Email: m.khumaedi@staff.itera.ac.id

Authors

Muhamad Kumaidi – Institut Teknologi Sumatera, Sumatera (Indonesia)

 orcid.org/0009-0000-8751-1767

Email: m.khumaedi@staff.itera.ac.id

Dharmayani – Universitas Islam Negeri Raden Intan Lampung, Lampung (Indonesia).

 orcid.org/0009-0002-0679-2830

Email: dharmayani@radenintan.ac.id

AUTHOR CONTRIBUTION

M.K. was responsible for the conceptualization of the study, the formulation of the theoretical framework, the analysis from the perspective of *Maqāṣid* al-Sharī‘ah, and the preparation and writing of the main draft of the article. Meanwhile, D contributed to the collection and analysis of legal data and child protection policies in Indonesia and Egypt, strengthening the comparative analysis, editing the substance of the manuscript, and refining the language and academic structure. Both authors jointly conducted the final review and approved the final version of the manuscript for publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used several generative AI tools in the process. ChatGPT was used to help organise complex concepts, while Grammarly was employed to enhance the grammar, style, readability of the text and improve the overall clarity of the writing. Although these tools provided valuable support, the researcher wrote all the content and conclusions.

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