

VIRTUAL SOCIO-RELIGIOUS EMPOWERMENT: ADDRESSING SOCIAL FIQH CHALLENGES AMONG MUSLIM YOUTH IN EUROPE AND THE MEDITERRANEAN

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ABSTRAK

Hidup sebagai minoritas Muslim di Eropa menghadirkan tantangan sosio-keagamaan yang kompleks bagi diaspora Indonesia, khususnya generasi muda yang harus terus menyelaraskan diri dengan kerangka hukum sekuler dan norma budaya yang beragam. Untuk mengatasi dilema praktis sehari-hari ini, Pimpinan Istimewa Pemuda Muhammadiyah (PIPM) Eropa dan Mediterania, bekerja sama dengan PCIM Hongaria, melaksanakan inisiatif pengabdian masyarakat digital lintas batas. Program ini menghadirkan webinar interaktif yang berfokus pada "Fiqh Sosial di Negeri Minoritas Muslim," yang dipimpin oleh pakar hukum Islam dari Majelis Tarjih dan Tajdid Muhammadiyah. Dengan menggunakan pendekatan pengembangan masyarakat digital berbasis aset via Zoom, webinar ini menghubungkan para peserta diaspora di berbagai negara Eropa. Hasil kegiatan ini menghasilkan kerangka teologis dan kontekstual yang penting, serta memberikan panduan praktis terkait berbagai isu, mulai dari integrasi sosial lokal hingga fleksibilitas ritual di lingkungan non-Muslim. Inisiatif ini secara signifikan meningkatkan literasi keagamaan dan resiliensi psikologis pemuda diaspora. Dengan membingkai Islam sebagai jalan hidup yang adaptif, berkemajuan, dan moderat (wasathiyah), program ini berhasil memberdayakan pemuda Muslim agar percaya diri dalam menyeimbangkan identitas keagamaan dengan partisipasi sipil yang aktif di negara tempat mereka tinggal, sehingga memperkuat jaringan pendukung transnasional diaspora Muhammadiyah.

Kata kunci: Fiqh Sosial, Minoritas Muslim, Pemuda Diaspora, Muhammadiyah, Pengabdian Masyarakat Digital.

ABSTRACT

Living as a Muslim minority in Europe presents complex socio-religious challenges for the Indonesian diaspora, particularly youth who must constantly navigate secular legal frameworks and diverse cultural norms. To address these daily practical dilemmas, the Special Branch of Muhammadiyah Youth Association in Europe and Mediterranean, in collaboration with PCIM Hungary, implemented a cross-border digital community engagement initiative. This program featured an interactive webinar focused on "Social Fiqh in Muslim-Minority Countries," led by an Islamic legal expert from the Muhammadiyah Tarjih and Tajdid Council. Utilizing an asset-based digital community development approach via Zoom, the webinar connected diaspora participants across various European countries. The results yielded critical theological and contextual frameworks, providing actionable guidance on issues ranging from local social integration to ritual flexibility in non-Muslim environments. This initiative significantly enhanced the religious literacy and psychological resilience of the diaspora youth. By framing Islam as an adaptive, progressive, and moderate way of life (wasathiyah), the program successfully empowered young Muslims to confidently balance their religious identity with active civic participation in their host countries, thereby strengthening the transnational support network of the Muhammadiyah diaspora.

Keywords: Social Fiqh, Muslim Minorities, Diaspora Youth, Muhammadiyah, Digital Community Engagement.

1. INTRODUCTION

The contemporary socio-religious landscape of Europe is undergoing a profound demographic and cultural shift, marked by the steady growth and diversification of Muslim diaspora populations (Parker, 2024). Among these groups, the Indonesian Muslim diaspora comprising international students, skilled professionals, and expatriates represents a distinct socio-cultural entity navigating life in highly secularized environments. This phenomenon is particularly nuanced across the Mediterranean basin and Central European nations like Hungary. As highlighted by the community engagement initiative organized jointly by the

Special Branch of Muhammadiyah Youth Association (PIPM) in Europe and Mediterranean and the Special Branch of Muhammadiyah (PCIM) Hungary, the lived experience of being a Muslim minority in these regions is heavily influenced by deep-seated secularism and a historic scarcity of institutionalized Islamic infrastructure. Unlike Western European nations with larger, historically established Muslim enclaves, regions like Central Europe offer a more isolating environment for practicing Muslims. The diaspora frequently faces a double burden: adjusting to a new linguistic (Ullah, 2025) and social milieu while simultaneously safeguarding their Islamic identity against the subtle currents of cultural assimilation. Consequently, the sociological reality of these young individuals is characterized by a continuous, active negotiation of identity, where maintaining religious adherence requires deliberate individual agency and robust transnational support networks.

This minoritarian status directly translates into an array of practical, daily dilemmas rooted in Islamic jurisprudence (fiqh). For a Muslim living under European secular hegemony, mundane activities often morph into complex questions of religious compliance and ethical boundaries. One of the most persistent practical hurdles is the accessibility and verification of halal food (Abdullayev et al., 2025), especially in countries like Hungary where the domestic Muslim market is small and standardized halal certification bodies are limited. Beyond dietary concerns, the physical geography of Europe introduces unique natural challenges, such as extreme seasonal variations that drastically alter prayer and fasting times. During peak summer, European Muslims face exceptionally long daylight hours, sometimes extending up to 18 hours, forcing students and laborers to balance rigid institutional schedules with demanding religious obligations like Ramadan fasting and late-night Isha or early Fajr prayers. Furthermore, the socio-legal sphere introduces deep systemic frictions between secular state laws and traditional Islamic jurisprudence. Issues surrounding civil marriage versus Islamic nikah, interfaith relationships, and the distribution of inheritance under European civil codes frequently spark internal ethical crises among the diaspora youth. On an interpersonal level, navigating a highly liberalized social landscape where alcohol consumption and secular dating norms are foundational to social networking further complicates academic and corporate integration, often leaving young Muslims feeling alienated or pressured into behavioral compromises that challenge their personal piety.

To prevent these daily frictions from leading to either religious disillusionment or defensive, fundamentalist self-isolation, an adaptive and contextual theological framework is urgently required. Traditional, text-literalist fiqh formulated in medieval, Muslim-majority empires often fails to address the existential and structural realities of a 21st-century European minority. Herein lies the profound relevance of Fiqh Sosial (Social Fiqh). Rooted in the paradigm popularized by Indonesian Islamic scholar KH. Sahal Mahfudh, Social Fiqh shifts the focus of Islamic jurisprudence from purely ritualistic, text-bound rulings to a dynamic interpretation centered on human welfare (maslahah) and social contextualization (Asofik & Khafidh, 2023). Fiqh is thus transformed from a rigid set of prohibitions into a progressive tool for social problem-solving, emphasizing that religious texts must serve the well-being of society rather than alienate individuals from their immediate environment.

This approach harmonizes seamlessly with the paradigm of Fiqh Tanwir (Enlightenment Jurisprudence) developed by the Majelis Tarjih wa al-Tajdid of Muhammadiyah. Rather than viewing non-Muslim environments through obsolete historical binaries like Dar al-Islam (Domain of Islam) and Dar al-Harb (Domain of War), Muhammadiyah's theological framework positions the diaspora through the lens of Dar al-Ahd wa al-Syahadah (the Domain of Treaty and Testimony). Under this progressive view, non-Muslim majority countries are recognized as constitutional spaces of peaceful coexistence and constructive

contribution. Muslims are not mere passive residents; they are called to actively witness (syahadah) to the universal, compassionate values of Islam through civic engagement, moral integrity, and professional excellence. By adopting the principles of Social Fiqh and Fiqh Tanwir, the Indonesian diaspora in Europe can reframe their minoritarian challenges not as spiritual liabilities, but as a historic opportunity to manifest a moderate, progressive, and deeply contextualized Islam (Islam Wasathiyah) that thrives harmoniously within European plurality (Zahroni et al., 2025).

2. METHOD

This community engagement initiative was designed and executed through the dual frameworks of Asset-Based Community Development (ABCD) and Virtual Community Engagement (VCE). Unlike traditional deficit-based community service models that focus primarily on the structural limitations and vulnerabilities of a community such as the isolation and minority challenges faced by Muslims in Europe the ABCD approach identifies, mobilizes, and leverages the existing internal assets of the community itself. In the context of the Indonesian Muslim diaspora, these assets include highly educated youth, cross-border community solidarity, digital fluency, and institutional access to expert religious scholars. Given the vast geographical dispersion of the Indonesian diaspora across the European continent, physical gatherings present immense financial, logistical, and administrative hurdles. To overcome these constraints, this project transformed physical distances into a strategic advantage by shifting to a Virtual Community Engagement model. This paradigm allowed for the co-creation of a borderless intellectual space, enabling participants from various European countries to engage synchronously in knowledge-sharing and community-building without the need for physical mobility, thereby modeling a highly efficient, modern approach to transnational community empowerment.

The execution of this program relied heavily on strategic institutional collaboration, acting as a bridge between regional and localized diaspora networks. The initiative was co-organized by the Special Branch of Muhammadiyah Youth Association (PIPM) in Europe and Mediterranean alongside the Special Branch of Muhammadiyah (PCIM) Hungary, as formally represented by their respective institutional insignias on the poster in Figure 1. This institutional partnership served a critical methodological purpose: PIPM Europe and Mediterranean provided the extensive, macro-level regional network to mobilize youth across different European time zones, while PCIM Hungary anchored the initiative locally, ensuring that the unique socio-cultural realities of Central European Muslim minorities were explicitly integrated into the program's core agenda. By pooling their organizational resources, social capital, and intellectual networks, these two entities successfully established a collaborative pipeline capable of organizing, marketing, and executing an international-scale educational program seamlessly.



Figure 1. Poster of Event Published in Social Media

The operationalization of this contemporary digital da'wah (Islamic outreach) project relied on an integrated ecosystem of digital communication platforms, which collectively served as the modern public sphere for the diaspora. As detailed at the bottom of the event poster in Figure 1, the primary mechanism for synchronous, real-time engagement was a dedicated Zoom Meeting (Meeting ID: 893 0921 0696, Passcode: 331861). Zoom was selected not merely as a broadcast medium, but as an interactive, dialogic space where participants could engage in two-way communication, raising contextual legal queries directly with the speaker, Muhammad Harsya Bachtiar.

To complement this live interaction and ensure wider, asynchronous public dissemination, the organizers leveraged prominent social media networks as modern da'wah infrastructure. Instagram (@pipm.uemediterania) was utilized as the primary visual repository for pre-event marketing, digital storytelling, and post-event educational infographics summarizing the core tenets of Social Fiqh discussed during the session. Concurrently, X formerly Twitter via the handle @pipm_uemed, was employed for rapid information dissemination, micro-blogging key textual takeaways from the lecture, and fostering real-time text-based discourse among tech-savvy youth. By combining the interactive depth of Zoom with the vast outreach capabilities of Instagram and X, the initiative successfully bypassed traditional geographical limitations, transforming conventional religious counseling into a highly accessible, digitized, and culturally resonant form of public pedagogy for the 21st-century diaspora.

3. RESULTS AND DISCUSSION

The implementation of the cross-border digital webinar on "Social Fiqh in Muslim-Minority Countries" yielded significant qualitative data, theological insights, and community-building benchmarks. This section evaluates the core findings of the program, dissecting the academic and jurisprudential contributions of the speaker, mapping the sociological and existential anxieties voiced by the participants, and examining the institutional capacity of transnational youth organizations in supporting the diaspora. By framing the live event advertised across Europe through the promotional material seen in Figure 1 as a sociological case study, we can unpack how digital platforms function as modern conduits for progressive Islamic jurisprudence.

3.1. Thematic Insights of Social Fiqh: *Dar al-Ahd wa al-Syahadah* and Contextual Jurisprudence

The keynote address delivered by Muhammad Harsya Bachtiar, representing the Majelis Tarjih dan Tajdid (as noted in Figure 1), provided a robust theological

foundation designed to dismantle the cognitive dissonance experienced by many Indonesian Muslims living in secular European environments. Historically, classical Islamic jurisprudence categorized the global landscape into binary geopolitical spheres: *Dar al-Islam* (the Abode of Islam, where Islamic law governed) and *Dar al-Harb* (the Abode of War, denoting hostile, non-Muslim territories) (Bakir, 2023). Dr. Bachtiar argued that applying this rigid, medieval binary to modern democratic Europe is not only a historical anachronism but also a theological error that paralyzes a Muslim's ability to integrate into society.

Instead, the discourse was anchored in Muhammadiyah's landmark contemporary theological paradigm: *Dar al-Ahd wa al-Syahadah* (the Abode of Treaty and Testimony). This conceptual framework redefines the status of Muslims living in non-Muslim majority, secular states through two interconnected pillars:

3.1.1. Dar al-Ahd (The Abode of Treaty/Contract)

When a Muslim enters a European nation whether through a student visa, a work permit, or a residency agreement they implicitly enter into a binding social contract (*'ahd*). Under Islamic ethics, violating the secular laws of the host country is viewed as a direct breach of this sacred contractual obligation (Mohammed & Jureidini, 2022). "True religious piety in a minority context is manifested not through legal subversion or isolationism, but through meticulous adherence to local civic regulations, public order, and constitutional frameworks." Muhammad Harsya Bachtiar. Therefore, respecting the secular separation of church and state in countries like Hungary or Italy is reframed as an Islamic duty of trustworthiness (*amanah*).

3.1.2. Dar al-Syahadah (The Abode of Testimony/Witnessing)

Rather than viewing Europe as a spiritual wilderness or a space of moral decay, *Dar al-Syahadah* positions the diaspora as active, living witnesses to the universal values of Islam. *Da'wah* is decoupled from aggressive proselytization and instead redefined as *da'wah bil hal* (outreach through exemplary action) (Kurniawan & Hayat, 2025).

Young Muslims are encouraged to demonstrate Islamic ethics (*akhlaq*) through scientific excellence, professional integrity, environmental consciousness, and active civic participation (Rohmatulloh et al., 2023). In this light, a minority student excelling in a European university or a worker contributing to the local economy is actively performing *syahadah*, projecting Islam as a force for public good (*rahmatan lil 'alamin*).

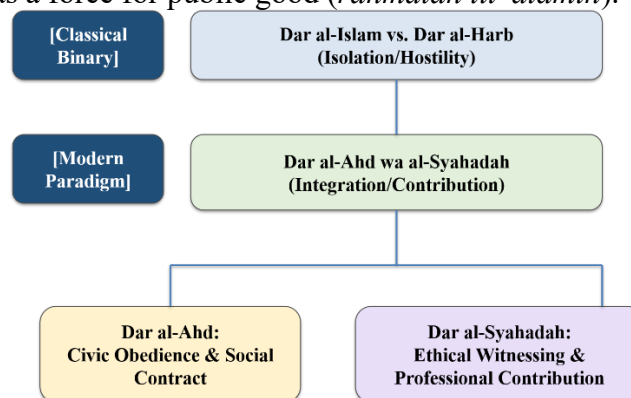


Figure 2. Paradigm Shift to Dar al-Ahd wa al-Syahadah

Furthermore, Dr. Bachtiar elaborated on the operational mechanics of Fiqh Sosial, emphasizing the legal maxims of *Taysir* (facilitation/ease) and *Maslahah* (public interest). He reminded participants that Islamic law possesses an inherent elasticity designed to preserve human life, intellect, and faith under extraordinary circumstances.

When navigating minority spaces, the hierarchy of Islamic legal priorities shifts; avoiding absolute harm (*darurat*) and fostering social harmony take precedence over the hyper-literal execution of secondary ritualistic jurisprudence (Zumrotun et al., 2026). This thematic shift provided the participants with a liberating cognitive framework, changing their self-perception from marginalized outsiders to purposeful, integrated citizens of the global Muslim community.

3.2. Participant Engagement & Response: Mapping Diaspora Anxieties

The digital forum, hosted via Zoom Meeting as indicated in Figure 3, drew an active audience of students, researchers, and professional workers dispersed across various European time zones. The interactive Q&A session exposed deep-seated existential, social, and ritualistic anxieties that are rarely addressed in standard domestic religious sermons in Indonesia. The diverse, cross-border nature of this digital assembly uniting youth representatives and participants from various regional branches across the continent is clearly evidenced by the live session interface captured in Figure 3.

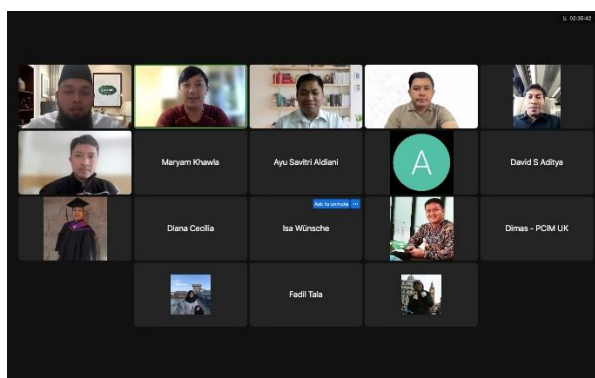


Figure 3. Documentation of the live virtual interactive session via Zoom Meeting.

By analyzing the participant queries raised during this live session, we can categorize the primary challenges of the European Muslim diaspora into three distinct thematic clusters:

3.2.1. The Friction of Ritual Elasticity in Rigid Secular Spaces

A recurring source of anxiety among participants was the strict maintenance of daily ritual obligations within unyielding secular institutional schedules. Students and laboratory researchers voiced deep concerns regarding the performance of Friday prayers (*Salat al-Jum'ah*) when they conflict with mandatory university lectures or exams.

Similarly, the extreme daylight variations of the European summer—where the gap between *Isha* and *Fajr* prayers can shrink to less than four hours—sparked intense debate regarding physical exhaustion and academic performance. Dr. Bachtiar's response introduced the validity of *Jam'* (combining

prayers) under structural constraints and the utilization of adjusted prayer timetables based on the nearest Muslim-majority country or standardized astronomical calculations, significantly relieving the participants' psychological burdens.

3.2.2. Navigating Dietary Landscapes and Micro-Social Interactions

The practicalities of maintaining a halal lifestyle in countries with scarce Islamic infrastructure, such as Hungary, formed another focal point of inquiry. Participants raised nuanced questions regarding food consumption, such as:

- The permissibility of eating cross-contaminated food from kitchens that serve non-halal meat.
- The consumption of meat slaughtered by the *Ahl al-Kitab* (People of the Book) in modern industrial settings.
- The social ethics of attending professional or academic networking events where alcohol consumption is the cultural norm.

The guidance provided emphasized a balanced approach: maintaining personal boundaries with dignity while avoiding a rigid, self-righteous isolationism that could damage professional and social relationships.

3.3. Socio-Legal Dilemmas: Marriage, Banking, and Civil Law

For the long-term diaspora, the anxieties shifted from temporary lifestyle adjustments to permanent legal structural challenges. Conceptual conflicts between European civil marriage laws and Islamic *nikah* requirements, the management of personal finances within interest-based (*riba*) Western banking systems, and the distribution of inheritance under secular civil codes were raised by older expatriates (Sona, 2020).

The discussion highlighted the necessity of a localized European *fiqh* council that can harmonize Islamic ethical intent with European civil jurisprudence, validating the participants' need for sophisticated, institutional legal solutions.

The success of the webinar highlights the critical role played by transnational Islamic youth organizations specifically the collaboration between PIPM Europe and Mediterranean and PCIM Hungary as essential cultural and spiritual infrastructure for the Indonesian diaspora. In an increasingly globalized world, migrating to a highly secularized foreign environment often triggers acute culture shock, spatial alienation, and a subsequent erosion of religious identity. This community engagement initiative demonstrates that transnational branches of Muhammadiyah function as far more than mere religious clubs; they act as comprehensive support networks that bridge multiple socio-cultural divides.

Table 1. Strategic Functions of Transnational Youth Networks.

Strategic Function	Description of Institutional Impact
Spiritual Safety Net	Prevents religious drift by establishing an accessible, non-judgmental digital community that normalizes religious practice in secular spaces.
Cultural Sanctuary	Mitigates severe homesickness and isolation by providing a familiar linguistic and cultural environment for Indonesian students and expatriates.

Strategic Function	Description of Institutional Impact
Intellectual Incubator	Elevates diaspora discourse from passive ritualism to progressive, critical thought aligned with Muhammadiyah's ethos of <i>ijtihad</i> and <i>tajdid</i> .

First, these organizations serve as a spiritual safety net. When young Muslims migrate away from the ubiquitous Islamic infrastructure of Indonesia, the sudden absence of the adhan, mosques, and visible Muslim communities can lead to religious drifting or, conversely, reactionary radicalization. By utilizing contemporary digital infrastructure such as Zoom, Instagram, and X, as displayed at the bottom of Figure 1 PIPM Europe and Mediterranean constructs a borderless, virtual *ummah*. This digital presence ensures that no matter how geographically isolated an Indonesian student might be in a remote European town, they remain just one click away from a supportive, progressive religious community.

Second, the network operates as a cultural and psychological sanctuary. The transition into European academic or corporate life is frequently accompanied by isolation and imposter syndrome. By organizing collaborative cross-border events, PIPM and PCIM create a space where cultural familiarity and shared experiences are celebrated. The utilization of the Indonesian language as the medium of instruction for complex theological topics allows participants to process deep existential questions with absolute cognitive clarity, reducing the mental fatigue associated with constant linguistic and cultural translation in their daily lives.

Finally, these transnational networks function as an intellectual incubator for progressive Islam (*Islam Berkemajuan*). Rather than importing a rigid, dogmatic brand of religion, the collaboration between the European youth branches and the central Majelis Tarjih ensures that the diaspora is equipped with an enlightened, rational, and adaptive understanding of Islam. By organizing forums that directly address the realities of minority life, PIPM empowers the diaspora to become confident cultural ambassadors. They transform the challenges of minoritarian existence into a pedagogical tool, proving that Islamic identity is not a barrier to integration, but an ethical asset that enriches the pluralistic fabric of modern Europe.

4. CONCLUSION

The cross-border digital community engagement program organized by the Special Branch of Muhammadiyah Youth Association (PIPM) in Europe and Mediterranean in collaboration with PCIM Hungary represents a significant milestone in modern transnational Islamic outreach. By addressing the thematic complexities of "Social Fiqh in Muslim-Minority Countries," as illustrated in Figure 1, the initiative successfully dismantled obsolete, adversarial historical binaries and provided the Indonesian diaspora with a progressive, liberating theological framework. Through the adoption of Dar al-Ahd wa al-Syahadah, young Muslims across Europe are equipped to reframe their minority status not as an obstacle to piety, but as an opportunity for constructive civic integration and ethical witnessing (*da'wah bil hal*). Methodologically, the program demonstrated the immense utility of Virtual Community Engagement (VCE) and Asset-Based Community Development (ABCD). By utilizing digital infrastructure specifically Zoom, Instagram, and X the organizers bypassed geographical isolation, minimized logistical constraints, and established a virtual sanctuary that significantly enhanced the religious literacy and psychological resilience of diaspora youth living in highly secularized environments.

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