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## **Qur'ani literacy of talaq verses and reference as an effort to increase legal awareness**

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### **ABSTRACT**

This research is based on the widespread practice of divorce and reconciliation that are not in accordance with the provisions of sharia and positive law, such as divorce outside the court, reconciliation without registration, and ignorance of the iddah period and women's rights, which reflect the weak Qur'anic literacy of family law verses, especially QS. al-Baqarah 229–232 and QS. at-Talaq 1–2. This library research examines tafsir books, works of classical and contemporary scholars, laws and regulations, as well as journal articles, national books, and empirical studies with an analytical-descriptive approach to interpret the meaning of the verses and their relevance to modern legal practice in Indonesia. The results of the study indicate that Qur'anic literacy plays a significant role in increasing legal awareness in Muslim society, encouraging compliance with court procedures, the importance of official registration, avoiding emotional divorce, and strengthening household ethics to prevent the abuse of divorce and minimize post-separation conflict. The integration of Qur'anic literacy with modern legal literacy ultimately forms a family law culture that is orderly, fair, and in harmony with *maqāṣid al-syārī'ah*. Thus, strengthening Qur'anic literacy becomes a strategic step in fostering obedience to the rules regarding divorce and reconciliation.

**Keywords:** literacy; Quran; legal awareness

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## 1. INTRODUCTION

Divorce is a social issue that continues to increase in various regions of Indonesia and often occurs without following the provisions of Sharia or positive law. In many cases, talaq is pronounced spontaneously, emotionally, or even as a tool of threat during domestic conflicts. This condition shows the low Qur'anic literacy of the Muslim community regarding talaq and reference verses. The Qur'an provides detailed guidance regarding legal procedures, ethical values, and the protection of women. Failure to understand these verses impacts the abuse of talaq and the occurrence of uncertainty in the legal status of the family.

Qur'anic literacy is not just the ability to read sacred texts but also includes a deep understanding of the meaning, context, and purpose of the shari'a (maqāṣid) (Al-Ghazali, 2005). As explained by Shihab (2011), the Qur'an should be read as a guide to life that leads people to the values of justice and prudence in legal decisions. However, in reality, many people only understand talaq as the husband's right without considering the harmony, conditions, and social impacts that can arise. Ibn Katsir (1999) emphasizes that talaq is a legal action that must consider the presence of just witnesses to ensure clarity of legal status for both parties.

Recent studies have corroborated this problem. Sitepu and Iwan (2025) found that many people do not understand the difference between talaq *raj'i* and *ba'in* and do not know the legal requirements of reference; thus, references are often carried out in ways that contradict Sharia. This misunderstanding contributes to unrecorded talaq practices, increasing women's vulnerability and creating uncertainty regarding children's status. Other evidence suggests that Qur'anic-literacy-based education can increase public compliance with divorce procedures in Religious Courts by reducing emotionally driven talaq behavior (Rifqi, 2021).

Therefore, Qur'anic literacy of talaq and reference verses play an important role in increasing legal awareness. This understanding can help people realize that talaq is not merely a private decision but a legal action with significant implications for families and society. Thus, efforts to improve Qur'anic literacy serve not only as a religious approach but also as an educational strategy to strengthen a culture of law-abiding and create order in Muslim family institutions.

## 2. METHOD

This study employs library research with an analytical–descriptive approach, focusing on the Qur'anic foundations of divorce (ṭalāq) and reconciliation (rujū'). The primary object of analysis is QS. al-Baqarah (229–232) and QS. at-Talāq (1–2), while the data sources include *tafsīr* works, writings of classical and contemporary scholars, relevant laws and regulations, as well as supporting journal articles, national books, and empirical studies that discuss talaq practices in Indonesia.

Data were collected through documentation techniques by selecting authoritative and relevant references and organizing them into thematic clusters (legal procedure, ethics, protection of rights, and legal certainty). The analysis proceeded in three steps: (1) textual and contextual interpretation of the selected verses using comparative readings across *tafsīr* and *fiqh* perspectives; (2) descriptive mapping of the normative principles derived from the verses (e.g., procedural order, witnesses, 'iddah, and prohibition of harm); and (3) analytical linkage between Qur'anic norms and contemporary legal practice in Indonesia to explain how Qur'anic literacy can strengthen public legal awareness and compliance in talaq/rujuk procedures.

## 3. RESULT AND DISCUSSION

### 3.1. Qur'ani Literacy and Thematic Understanding of Talak Verses – Refer

Qur'anic literacy in the context of family law is not only the ability to read the Qur'an, but also the ability to understand the structure of meaning, moral message, and legal implications contained in these

verses (Saputra & Ismail, 2025). Thus, Qur'anic literacy is not merely a technical reading skill; it also involves interpretive competence and the ability to internalize Qur'anic values in social and legal contexts (Mukhrom & Ismail, 2025).

In the context of talaq and reference, Qur'anic literacy is very important because the verses that govern both have far-reaching legal consequences for married couples and the family structure as a whole. These verses are found, among others, in QS. al-Baqarah 229–232 and QS. at-Talaq 1–2, which emphasizes procedural order, protection of rights, and the prohibition of emotionally driven divorce (Ibn Katsir, 1999; Al-Zuhaili, 2009).

QS. al-Baqarah verse 229, for example, affirms that talaq that is permissible is talaq raj'i which can be referred, while the third talaq makes separation final except after a new marriage. This verse emphasizes the principle of caution and the prohibition of using talaq as an emotional weapon against women. Classical exegetes explain that these limits were revealed to regulate arbitrary talaq practices and to protect women from being divorced and taken back repeatedly without clear rules (Ibn Katsir, 1999; Al-Maraghi, 2001). This is where the function of Qur'anic literacy is seen: people who understand the context and content of the verses do not easily drop talaq without considering the legal and moral impacts.

Another relevant verse, QS. at-Talaq verse 1, emphasizes that talaq must be imposed when the wife is in a state of chastity and has not been married. This provision is not just a technical rule, but a protective mechanism so that divorce is not imposed in a hurry in an emotional state. Shihab (2011) explains that this provision shows that divorce must occur in a conscious, measurable state and should not be carried out with the intention of harming the spouse.

Thus, a thematic understanding of talaq verses and references through Qur'anic literacy encourages the creation of a more mature legal awareness. People who have Qur'anic literacy understand that talaq is not a spontaneous act, but a legal action that has sharia and social consequences, and should only be done by fulfilling the rules outlined in the Qur'an. Qur'anic literacy also helps people understand the opportunity to refer as a path of reconciliation, as explained in QS. al-Baqarah verse 231. Through this understanding, the ummah can minimize the practice of talaq that is not in accordance with procedures and promote a more civilized family law culture.

The urgency of Qur'anic literacy towards talaq and reference verses has also been emphasized in contemporary studies. Evidence indicates that public understanding of family law verses often remains textual and does not adequately address contextual and procedural dimensions as discussed in tafsir and fiqh (Mukhrom & Ismail, 2025; Rizka & Sholehah, 2024). Low Qur'anic literacy contributes to the practice of talaq outside the court, because many people still treat talaq as an oral declaration without considering iddah provisions, conditions of reference, and women's post-divorce rights (Sitepu & Iwan, 2025; Rifqi, 2021).

Related findings suggest that a weak understanding of talaq and reference norms often leads to administrative violations, including failing to record talaq through official mechanisms, which then blurs the legal status of women and children (Saputra & Ismail, 2025; Rifqi, 2021). In addition, Qur'anic literacy is associated with higher legal awareness in distinguishing talaq raj'i, bain sughra, and bain kubra categories that are frequently misunderstood supporting the view that strengthening Qur'anic literacy is both a religious and legal strategy for improving family-law compliance in Indonesia (Sitepu & Iwan, 2025; Rifqi, 2021).

### 3.2. Scholars' Interpretation of the Verses of Talak and Reference

#### 3.2.1. Surah Al-Baqarah verse 229-2

الطلاق مرتان فما مساك بمعروف أو تسرع بمحاسن ولا يجعل لكم أن تأخذوا مما آتتكم شيئاً إلا أن يخافوا أن لا يقيموا حدود الله فإن حفتم لا يقيموا حدود الله فلا جناح عليهم فيما افتدت به تلك حدود الله فلا تغدوها ومن يتعد حدود الله فأولئك هم الظالمون

Means:

Talak (which can be referred) twice. After that, you can refer again in a ma'ruf way or divorce in a good way. It is not lawful for you to take back something from what you have given them, unless they are afraid that they will not be able to keep the laws of Allah. If you are worried that both of them (husband and wife) cannot keep the laws of Allah, then there is no sin against both of them regarding the payment given by the wife to redeem herself. These are the laws of Allah, so do not transgress them. Whoever transgresses the laws of Allah they are the unrighteous.

فَإِنْ طَلَقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَرَقٍ تَنْكِحُ رَوْجًا عَيْرَةً ۖ فَإِنْ طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُتَبَّعِمَا حُدُودَ اللَّهِ ۖ وَتُلْكَ حُدُودٌ  
اللَّهُ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Means:

Then if the husband is mentally ill (after the second talaq), then the woman is no longer halal for him until she marries another husband. Then if the other husband divorces her, then there is no sin for both of them (the first husband and wife) to remarry if both of them think they will be able to carry out the laws of Allah. These are the laws of Allah, He explained to those who (want) to know.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِحُوهُنَّ بِغَرْوِفٍ ۖ وَلَا تُمْسِكُوهُنَّ بِضَرَارٍ لِتَعْدِدُوا ۖ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ  
نَفْسَهُ ۖ وَلَا تَتَنَحِّدُوا آيَاتَ اللَّهِ هُنُّوا ۖ وَإِذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةٍ يَعِظُكُمْ بِهِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ  
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Means:

If you think of your wives, and they are nearing the end of their iddah, then refer to them in a ma'ruf way, or divorce them in a ma'ruf (too) way. Do not refer to them to cause harm, for in this way you are persecuting them. Whoever does this, he has indeed wronged himself. Do not make the laws of Allah a game, and remember Allah's favor for you, and what Allah has revealed to you, namely the Book and the Wisdom (As Sunnah). Allah teaches you what He has revealed. And fear Allah and know that Allah is All-Knowing.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجْلَهُنَّ فَلَا تَعْصِلُوهُنَّ أَنْ يَنْكِحْنَ أَرْوَاحَهُنَّ إِذَا تَرَاصَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۖ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَلِكُمْ أَرْكَى لَكُمْ وَأَطْهَرُ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Means:

If you think of your wives, and their iddah is over, then you (the saints) should not prevent them from marrying again with their future husbands, if there is a willingness between them in a ma'ruf way. That is what is advised to those who believe among you in Allah and the Hereafter. It is better for you and more holy. Allah knows, but you do not know.

### 3.2.2. Surah at-Talāq verses 1–2

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوْا الْعَيْدَ ۖ وَاتَّقُوا اللَّهَ رَبِّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ  
بِفَاجِحَةٍ مُبَيِّنَةٍ ۖ وَتُلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۖ لَا تَدْرِي لَعَلَّ اللَّهُ يُحِيدُثُ بَعْدَ ذَلِكَ أَمْرًا

Means:

O Prophet, when you divorce your wives, then divorce them when they have their iddah (righteous) and calculate the time of iddah and fear Allah your Lord. Do not take them out of their houses, and do not let them go out unless they do a blatant abomination. These are the laws of Allah and whoever transgresses the laws of Allah, he has indeed wronged himself. You do not know that perhaps Allah will do something new afterwards.

فَإِذَا بَلَغْنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِغُوهُنَّ بِمَعْرُوفٍ وَأَشْهُدُوا دَوْيٍ عَدْلٍ مِنْكُمْ وَأَفِيمُوا الشَّهَادَةَ لِلَّهِ ۖ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَمَنْ يَتَّقَنَ اللَّهَ يَجْعَلُ لَهُ مَخْرِجًا

Means:

When they have come to the end of their iddah, then refer to them well or release them well and bear witness with two just witnesses between you and establish the testimony for Allah's sake. Thus is taught to those who believe in Allah and the Hereafter. Whoever fears Allah, He will surely provide a way out for him.

The discussion of talak and reference in the Qur'an is centered on a few key verses, especially in two surahs: QS. al-Baqarah verses 229–232 and QS. at-Talāq verses 1–2. These two series of verses become the normative foundation regarding the limits of talaq, the opportunity for reference, and the ethics of divorce in Islam. Therefore, the interpretation of these verses by scholars is an important reference in building Qur'anic literacy and family law awareness.

First, QS. al-Baqarah verse 229 emphasizes the limit on the number of talaq, the provisions of talaq rajī and bain, and the prohibition of playing with talaq. This verse reads: "Talak (which can be referred) is two. After that, you can refer in a ma'ruf way or divorce in a courtesy way...". Classical tafsir explains that this verse was revealed to regulate pre-Islamic arbitrary talaq practices and to set enforceable limits that protect spouses from harm (Ibn Katsir, 1999; Al-Maraghi, 2001).

Second, QS. al-Baqarah verse 231 regulates the husband's obligation when imposing talaq and prohibits referencing that is intended to hurt. Ibn Katsir (1999) explains that the prohibition of "restraining a wife to trouble her" is a form of protection for women from manipulative referencing practices carried out only to prevent women from building a new life. This verse shows that reference is not a tool of domination, but a mechanism for reconciliation under ethical constraints.

Third, QS. al-Baqarah verse 232 emphasizes the freedom of women to remarry after the iddah period. This verse highlights that divorce should not be used to restrict women's right to determine their future. In tafsir literature, this verse is linked to the case of Ma'qil bin Yasar who prevented his sister from remarrying after divorce, so the Qur'an affirms that guardians must not obstruct lawful remarriage (Ibn Katsir, 1999; Al-Zuhaili, 2009).

Fourth, QS. at-Talaq verse 1 is the most important verse regarding the procedure of imposing talaq: "Divorce them when they can face the period of iddah...". This verse stipulates that talaq must be imposed when the wife is in a state of chastity and has not been married. Shihab (2011) explains that this rule aims to restrain emotions and ensure that divorce decisions are taken in stable situations so that the rights of both parties can be safeguarded.

Fifth, QS. at-Talaq verse 2 emphasizes the importance of witnesses when the reference is made: "And bear witness with two just witnesses...". Mahfud (2018) argues that this verse provides a textual basis for contemporary Muslim scholars to emphasize the urgency of recording talaq and reference to ensure legal certainty in the modern state. Thus, the verse is not only normative, but also supports institutional mechanisms that protect rights.

The emphasis on these verses shows that Qur'anic literacy of talaq and reference must be rooted in a deep understanding of the legal structure that the Qur'an constructs. Classical scholars provide a normative foundation in the form of legal limitations, while contemporary scholars provide contextual readings related to the protection of rights, legal certainty, and social ethics. The integration of the two helps to form a balanced legal consciousness between the text and modern reality.

The integration of these interpretations helps to establish a balanced legal consciousness between the text and modern reality, since understanding Qur'anic family-law verses requires an approach that is not only normative, but also contextual. This aligns with (Shihab, 2011) view that Qur'anic guidance must be read with attention to social dynamics so that legal application remains ethical and effective.

Similar findings were presented by Mukhrom and Ismail (2025), who argues that integrating Qur'anic literacy and legal literacy is a major factor driving rule-conscious legal behaviour, especially in Muslim family cases. Thus, strengthening Qur'anic literacy combined with legal education is an effective strategy to build a more orderly and sharia-compliant legal culture.

### 3.2.3. The Impact of Qur'anic Literacy on Community Compliance with the Talaq and Refer Procedure

Qur'anic literacy has a direct impact on the level of community compliance in carrying out talaq and referral procedures in accordance with the provisions of Islamic law and national laws and regulations. People who understand family-law verses comprehensively will be more aware that talaq is not just an emotional speech, but a legal action that requires certain processes such as the presence of witnesses, the iddah period, and official registration in authorized institutions. [Shihab \(2011\)](#) explains that a complete understanding of talaq verses can encourage more responsible legal behaviour because it involves not only literal recitation but also the moral and social purposes contained in the text.

Empirical discussions in Indonesia show that people with higher Qur'anic literacy tend to be more compliant with formal mechanisms such as registering talaq in Religious Courts, which reduces the risk of uncertainty in marital status and post-divorce rights ([Rifqi, 2021](#); [Sitepu & Iwan, 2025](#)). Conversely, low Qur'anic literacy is often linked to treating talaq as a purely private process, increasing the likelihood of talaq outside the court and weakening legal protection ([Saputra & Ismail, 2025](#)).

Qur'anic literacy also contributes to awareness of prohibited talaq practices, such as talaq during severe anger or during menstruation. When Qur'anic and legal literacy are strengthened together, communities show clearer behavioural shifts toward seeking legal guidance before divorce decisions are finalized ([Mukhrom & Ismail, 2025](#); [Rizka & Sholehah, 2024](#)).

### 3.2.4. The Challenge of Strengthening Qur'anic Literacy in Increasing Awareness of Talaq and Reference Law in the Community

Efforts to improve Qur'anic literacy in the context of talaq and reference still face a number of fundamental challenges, both in terms of education, culture, and access to information. One challenge is selective reading of Qur'anic verses without engaging with interpretive context, which can lead to rigid or partial understandings of family-law norms ([Shihab, 2011](#); [Rizka & Sholehah, 2024](#)).

In addition, challenges arise from legal culture. In some regions, divorce is still treated as a family or customary affair that does not require state legality. When combined with limited literacy on Qur'anic legal-ethical guidance, this cultural framing can sustain practices of talaq outside formal institutions ([Mukhrom & Ismail, 2025](#); [Rifqi, 2021](#)).

On the other hand, access to tafsir literature and fiqh studies is also a constraint. Many Muslim families still rely primarily on oral explanations from local religious leaders who may not always provide a comprehensive description of talaq and reference procedures. Strengthening access to structured Qur'anic education is therefore critical for improving Qur'anic literacy and legal awareness ([Saputra & Ismail, 2025](#)).

Another challenge is weak synergy between Islamic educational institutions, legal institutions, and religious authorities. Formal curricula rarely emphasize family-law verses in an applicative manner, while religious institutions have not consistently provided ounselling that connects Qur'anic norms with state legal procedures. Building integration between Qur'anic literacy and legal literacy remains essential for compliance and protection of rights ([Mukhrom & Ismail, 2025](#); [Rifqi, 2021](#)).

With these challenges, it is clear that strengthening Qur'anic literacy does not only require a personal approach (through individual learning), but also requires structural and institutional strengthening. Improving access to literacy, curriculum, training, and legal ounselling is the key to forming public legal awareness that is in line with the teachings of the Qur'an.

### 3.2.5. The Urgency of Qur'anic Literacy for Talaq and Reference Verses in an Effort to Strengthen Legal Awareness

The urgency of Qur'anic literacy towards talaq verses and references is becoming increasingly significant considering the increasing cases of divorce, arbitrary talaq practices, and administrative non-compliance of the community with applicable laws. In the modern context, talaq not only has an impact on marital status, but also has implications for the legal protection of wives, children's economic rights, and the certainty of state administration. Therefore, the public's understanding of talaq and reference

verses cannot stop at the textual aspect, but must touch the ethical, procedural, social, and legal aspects contained in the Qur'an. As emphasized by Hasbi Ash-Shiddieqy, the verses of family law are miqdār al-dilālāt, which requires comprehensive reading so as not to cause misunderstanding and application that is detrimental to one of the parties.

This urgency is even stronger when many Muslim couples do not clearly understand the values of justice (al-'adl), benefit (maslahah), and protection (hifz al-nasl) underlying talaq and reference verses values closely linked to maqāṣid al-shari'ah as discussed in classical usul literature (Al-Ghazali, 2005). Strengthening Qur'anic literacy is therefore important not only for correct ritual-legal practice, but also for ensuring post-divorce rights and social protection (Rifqi, 2021; Sitepu & Iwan, 2025).

Furthermore, Qur'anic literacy functions as an instrument of preventive law. A deeper understanding of talaq and reference verses can reduce impulsive divorce decisions because couples better understand conflict-resolution ethics, the prohibition of talaq when angry, and the obligation to seek reconciliation before deciding on divorce (Shihab, 2011; Rifqi, 2021).

This urgency is also driven by the role of Qur'anic literacy in reducing talaq outside the courts, which remains a serious problem in various regions. Unrecorded talaq creates legal complexities, especially related to maintenance rights, child custody, and marital status in state administration. Where Qur'anic literacy is stronger, public understanding of these implications tends to be higher and legal compliance improves (Sitepu & Iwan, 2025; Rifqi, 2021).

In the context of positive Indonesian law, the importance of Qur'anic literacy is increasingly evident when empirical data shows that most people understand talaq traditionally, which is enough with the husband's speech, without going through the legal mechanism as stipulated in the Marriage Law and KHI. This is where Qur'anic literacy functions as a "bridge" that connects sharia values with the provisions of state law. When one realizes that the Qur'an itself commands recording, justice, and order in the process of talaq and reference (QS. Al-Baqarah: 228–232), then obedience to formal law increases naturally without coercion.

Finally, the urgency of Qur'anic literacy lies in its ability to integrate sharia values with national law. By understanding the talaq verses and referring to them in depth, the public will see that the procedure of the religious court is not just a state rule, but part of the implementation of Qur'anic principles such as clarity (tabyin), justice (al-qist), and family welfare. This integration is very important to prevent the gap between the practice of talaq shari'i and positive legal procedures, thereby creating a more orderly, just, and revelation-guided family law culture.

### 3.2.6. Strategies for Strengthening Qur'anic Literacy as an Effort to Increase Legal Awareness of Talak and Refer

Strengthening Qur'anic literacy in the context of talaq and reference requires a systematic and sustainable strategy through formal, non-formal, and community empowerment channels. A first step is strengthening Islamic education curricula by giving a greater portion to family-law verses such as Surah Al-Baqarah 229–232 and Surah At-Talaq 1–2, combined with clear linkage to court procedures and legal consequences (Rifqi, 2021). Textual learning should also be complemented with contextual reading so that communities understand both the normative message and its practical application (Rizka & Sholehah, 2024).

Furthermore, the strategy of community empowerment through counseling and Qur'an-based legal literacy is an important step. Religious institutions such as KUA, taklim councils, and Islamic boarding schools need to expand coaching materials by emphasizing the obligation to record talaq, manners of reference, and the prohibition of talaq that are carried out at an unauthorized time or condition. Research published in the Journal of Ummah Service shows that counseling programs based on Qur'an verses are able to increase the public's procedural awareness in managing divorce legally and in a structured manner.

The use of digital media and technology is also a very relevant strategy in the modern era. Tafsir applications, online Qur'anic study sessions, and family-law education videos can provide fast and accessible learning, especially when they integrate Qur'anic values with clear explanations of formal legal

procedures. Such integration aligns with broader efforts to combine Qur'anic literacy and legal literacy for behavioural change (Mukhrom & Ismail, 2025).

In addition, collaboration between educational institutions, Religious Courts, KUA, and community organizations is key. Cooperation is needed to present training that unites interpretation of legal verses with national regulations so that the public sees that sharia norms and state law can reinforce each other in protecting rights and ensuring legal certainty (Rizka & Sholehah, 2024; Mahfud, 2018).

In the end, strengthening Qur'anic literacy is not only aimed at improving understanding of verses, but also at forming a legal mindset consistent with the text, the *maqāṣid* of sharia, and the demands of social order (Al-Ghazali, 2005). When people are able to read, understand, and practice talaq and reference correctly, legal awareness increases and contributes to a more orderly and fair Muslim family-law culture (Rifqi, 2021; Sitepu & Iwan, 2025).

#### **4. CONCLUSION**

Based on the discussion, it can be concluded that Qur'anic literacy towards talaq and reference verses has a fundamental role in shaping the legal awareness and legal culture of the Muslim community. Low understanding of family-law verses contributes to talaq and reference practices that are not in accordance with sharia and positive law, while the study of verses such as QS. al-Baqarah 229–232 and QS. at-Talaq 1–2 shows that the Qur'an emphasizes procedural and ethical aspects, including justice, order, protection of women's rights, and certainty of legal status. When Qur'anic literacy is integrated with legal literacy and socialized through education and family guidance, communities are more likely to comply with official mechanisms, avoid emotionally driven talaq, and view formal regulation as part of implementing Qur'anic justice. Thus, strengthening Qur'anic literacy is not only an academic need but also an urgent practical and social need for realizing an orderly, fair, and civilized Muslim family-law culture aligned with *maqāṣid al-shari'ah* and positive legal regulations in Indonesia.

#### **Ethical Approval**

Not Applicable

#### **Informed Consent Statement**

Not Applicable

#### **Authors' Contributions**

DA conceptualized the study, conducted textual and legal analysis, and drafted the manuscript. HI contributed to literature review, interpretation of findings, and manuscript revision. Both authors have read and approved the final manuscript.

#### **Disclosure Statement**

The Authors declare that they have no conflict of interest

#### **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author for privacy.

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