

## Is Radha'ah Obligatory? An Interpretive Perspective on Qs. Al-Baqarah Verse 233: Systematic Literature Review Analysis

Nidaul Fauziah<sup>1\*</sup>, Ahmad Isnaeni,<sup>2</sup> Nurul Isnaini<sup>3</sup>

<sup>1,2,3</sup> State Islamic University of Raden Intan Lampung, Indonesia

### Article Info

#### Article History:

Received: 20 November 2025

Revised: 21 February 2026

Accepted: 11 March 2026

Published: 16 March 2026

#### \*Corresponding Author:

Name: Nidaul Fauziah

Email: [fauziahnidaul47@gmail.com](mailto:fauziahnidaul47@gmail.com)

### Keywords

### Abstract

This study examines the obligation of *radha'ah* (breastfeeding) in the exegetical perspective of QS. Al-Baqarah verse 233 using the *Systematic Literature Review* (SLR) method. The research process consisted of systematic stages of identification, screening, and selection of relevant literature. Article searches were conducted using the *Publish or Perish* (PoP) application with PCC based keywords: "radha'ah," "breastfeeding mothers," and "tafsir of Al-Baqarah 233." The initial search produced 7,507 articles from *Google Scholar*, *Semantic Scholar*, and *JSTOR*. These articles were screened using *PRISMA* procedures and analyzed through *Rayyan.ai* based on inclusion and exclusion criteria, resulting in 13 articles eligible for further analysis. Thematic relationships among the literature were visualized using *VOSviewer*, which revealed major clusters related to radha'ah, breastfeeding obligations, infant nutrition, and the exegesis of QS. Al-Baqarah 233. The findings indicate that most mufassir interpret the *amr* form in the verse as an obligatory command for mothers, considering that breast milk is a biological consequence of pregnancy and the primary source of nutrition for infants. Some scholars view it as recommended in certain conditions, yet the literature consistently affirms that *radha'ah* is a fundamental right of the child and aligns with the *maqasid al-sbari'ah*, particularly *hifz al-nafs* and *hifz al-nasl*. This study underscores the verse's relevance to modern health issues and strengthens the comprehensive understanding of *radha'ah* in the Islamic perspective.

Rada'ah; Breastfeeding mothers; Interpretation of Al Baqarah 233; SLR

### Abstrak

Penelitian ini mengkaji kewajiban *radha'ah* (menyusui) dalam perspektif tafsir terhadap QS. Al-Baqarah ayat 233 dengan menggunakan metode *Systematic Literature Review* (SLR). Proses penelitian meliputi tahapan identifikasi, penyaringan, dan seleksi literatur secara sistematis. Pencarian artikel dilakukan melalui aplikasi *Publish or Perish* (PoP) menggunakan kata kunci kerangka PCC: "*radha'ah*", "*ibu menyusui*", dan "*tafsir Al-Baqarah 233*". Pencarian awal menghasilkan 7.507 artikel dari *Google Scholar*, *Semantic Scholar*, dan *JSTOR*. Artikel tersebut diseleksi menggunakan langkah *PRISMA* dan dianalisis melalui *Rayyan.ai* berdasarkan kriteria inklusi dan eksklusi, hingga tersisa 13 artikel yang layak dianalisis lebih lanjut. Pola keterkaitan tematik antarliteratur diidentifikasi menggunakan *VOSviewer*, yang menunjukkan klaster utama terkait *radha'ah*, kewajiban menyusui, nutrisi bayi, dan tafsir QS. Al-Baqarah 233. Hasil analisis menunjukkan bahwa mayoritas mufasir memaknai bentuk *amr* dalam ayat tersebut sebagai perintah yang bernilai wajib bagi para ibu, karena ASI merupakan konsekuensi biologis kehamilan dan sumber nutrisi utama bagi bayi. Sebagian ulama menilainya sebagai anjuran dalam kondisi tertentu, namun seluruh literatur menegaskan bahwa *radha'ah* merupakan hak dasar anak dan sejalan dengan *maqasid al-syari'ah*, khususnya *hifz al-nafs* dan *hifz al-nasl*. Penelitian ini menegaskan relevansi ayat tersebut dalam konteks kesehatan modern dan memperkuat pemahaman komprehensif mengenai *radha'ah* dalam perspektif keislaman.

**Kata Kunci:** Rada'ah; Ibu Menyusui; Tafsir Al Baqarah 233; SLR

## INTRODUCTION

Breast milk is the main foundation for fulfilling the biological and emotional needs of babies in the early stages of their lives. In addition to containing essential nutrients such as vitamins, proteins, and important micronutrients, breast milk also plays a role in building emotional closeness between mother and child and supporting optimal cognitive and physical development (Khotimah et al., 2024). In fact, the first 1,000 days of life are a golden period for a baby's growth and development (Julaecha, 2020). However, in reality, there are still many toddlers aged 0-59 months who suffer from nutritional problems, with stunting being the most preventable (Octavia et al., 2023). Stunting is not only a matter of delayed physical growth, but can also have serious impacts on intelligence, long-term health, and the productivity of future generations (Mu'tafi et al., 2024). This condition is a major concern because stunting rates in Indonesia are still relatively high, making prevention efforts through exclusive breastfeeding and continuing breastfeeding until the age of two a strategic measure (Priyono, 2020). Breastfeeding for up to two years not only fulfills religious guidance, but also builds a strong foundation for the child's future, in terms of health, intelligence, and quality of life (Ilma, 2024).

From the perspective of the Qur'an, breastfeeding is not merely a biological process to sustain the life of a child, but part of the Sharia law that regulates the relationship between parents and the fulfillment of children's rights as a whole. In addition to playing an important role in supporting the physical and psychological growth and development of children (Nelly, 2022), Breastfeeding also has a normative dimension that is explicitly stated in QS. Al-Baqarah verse 233, which commands mothers to breastfeed their children for two full years for those who wish to complete the breastfeeding period. The words of Allah SWT in that verse read:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ وَبِالْوَالِدَاتِ يُرْضَعْنَ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ عَلَىٰ بَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالنَّاسُ ۗ وَاللَّهُ عَالِمٌ ذُو الْعِلْمِ  
تَرَضِصْنَ مِنْهُمَا وَتَشَاوُرْ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

*“Mothers should breastfeed their children for two full years, for those who wish to complete breastfeeding. It is the father’s duty to provide for their food and clothing in a proper manner. No one is burdened beyond their capacity. A mother should not be made to suffer because of her child, nor should the father be made to suffer because of his child. The same applies to heirs. If both parents wish to wean the child (before two years) by mutual agreement and consultation, there is no sin upon them. If you wish to have your child nursed by another, there is no sin upon you if you provide payment in a proper manner. Fear Allah and know that indeed Allah is All-Seeing of what you do.”* (Q.S Al-Baqarah: 233)

The exegetes paid attention to the wording *وَالْوَالِدَاتُ يُرْضِعْنَ* which structurally takes the form of khabar (news), but is understood by some scholars to mean amr (command). In Tafsir (Al-Qurthubi, 2006) This statement is explained as a form of news that contains a command, so that under certain conditions it indicates an obligation for mothers to breastfeed their children. Meanwhile, Ibn Kathir’s interpretation emphasizes the importance of completing two years as a form of fulfilling the child’s right to proper breastfeeding, as well as realizing the parents’ responsibility for the child’s survival and growth.

Al-Baqarah verse 233 clearly emphasizes the importance of breastfeeding for two full years as a preventive measure for child growth. Therefore, a mother who deliberately neglects her breastfeeding obligation even though she is capable of doing so is considered sinful before Allah (Kholis et al., 2020). Islam itself places the preservation of life (*hifz al-nafs*) as one of its fundamental principles, so that every Muslim is required to maintain both physical and spiritual health (Harun, 2021). However, reality shows that there are still many mothers who do not breastfeed their babies for various reasons, and ultimately choose the path that is considered easier, namely replacing breast milk with formula milk (Wahid, 2024). This situation is a serious problem because it contradicts Islamic teachings and threatens the quality of the younger generation's growth and development (Wulan, 2022). Thus, studying the obligation of *radha'ah* from the perspective of Qur'anic interpretation is important for understanding the interpretation of this verse and its implications for child rearing in Muslim families. *Radha'ah* is not only related to biological aspects, but also concerns the joint responsibility of the father and mother.

In Islam, the responsibility of raising children is a shared obligation between husband and wife (Zainuddin et al., 2023). This duty is not entirely the responsibility of women, but also that of men, both during marriage and after divorce (Ramlah, 2021). Even after divorce, fathers still have an obligation to provide for their children (Wasiati et al., 2023). Therefore, cooperation and synergy between both parents is key in raising and caring for children until adulthood (Fajrin, 2022). However, the reality of patriarchal culture often places the burden of caregiving solely on women, while the role of men is ignored (Purnamasari, 2025). In fact, in the concepts of *rada'ah* (breastfeeding) and *hadanah* (childcare) in Islam, there is no distinction between men and women in terms of social and family responsibilities (Nurfitriani, 2022). Islamic views emphasize the principles of justice and equality of roles in the context of parenting, known as *mubadalah* (reciprocity) (Werdiningsih, 2020).

Cooperation between fathers and mothers is not only about a harmonious relationship, but also an important factor that determines the continuity of a child's growth and development process (Hadi, 2023). Tafsir Al-Misbah emphasizes that fathers are obliged to provide material support, such as food and clothing, so that mothers can focus on breastfeeding without economic or physical burdens (Pratama, 2024). Mothers also play a full role by exclusively breastfeeding and introducing nutritious complementary foods starting at 6 months of age (Miranda, 2024). The collaboration between the two ensures optimal nutritional needs are met, maintains the psychological stability of mothers, and maintains children's nutritional intake, all of which are important foundations in efforts to prevent stunting in children (Zakiya et al., 2024). This cooperation is not merely about the division of tasks, but also encompasses the creation of a sense of security, efficiency, and compassion that are harmoniously integrated (Daffa et al., 2024).

Previous studies have discussed *radha'ah* from various perspectives, such as fiqh, law, and gender, while this study focuses on the interpretation of QS. Al-Baqarah verse 233. Research Huda (2022) explaining and describing the concept and urgency of breastfeeding in the Qur'an according to M Quraish Shihab. Then, Muji (2024) reviewing the legal aspects of *radha'ah* from the texts of the Qur'an and hadith. Meanwhile, Nurfitriani (2022) linking it to a gender perspective. Study Nelli (2022) highlighting the positive legal aspects of *radha'ah* in child protection, and Aina et al (2023) examining the number of breastfeeding sessions that cause mahram relations. Although all of these

studies highlight the importance of *radha'ah*, not many have specifically discussed *radha'ah* from an interpretive perspective using a *Systematic Literature Review* (SLR) approach.

Although various studies have discussed *radha'ah* from the aspects of fiqh, law, gender, and child health, these studies generally have not presented a comprehensive mapping of the various interpretations of QS. Al-Baqarah verse 233 systematically. Some studies only focus on one mufassir or one particular legal tendency, so that the differences and commonalities between the views of classical and contemporary mufassirs have not been fully explored. In addition, there have not been many studies that integrate the results of these interpretive studies into a single analytical framework capable of explaining the variations in the interpretation of the law of *radha'ah*, whether as an obligation or a recommendation, along with the reasons and context of its interpretation. This gap in research indicates an academic need for a more comprehensive and structured approach to understanding the practice of *radha'ah* as a teaching of the Qur'an that has legal, social, and parenting implications in Muslim family life.

Therefore, this study offers novelty in the form of an in-depth analysis of the obligation of *radha'ah* in the perspective of Qur'anic interpretation, particularly QS. Al-Baqarah verse 233, by systematically reviewing the results of previous studies. This study not only emphasizes the legal and moral dimensions of the command to breastfeed, but also explores the theological and social meanings contained in the verse.

This study aims to explain the obligation of *radha'ah* (breastfeeding) mentioned in QS. Al-Baqarah verse 233 using the *Systematic Literature Review* (SLR) method. This method was chosen based on the need to systematically trace, identify, and synthesize various interpretive studies that have discussed this verse, thereby obtaining a comprehensive mapping of the interpretive tendencies of classical and contemporary exegetes. Specifically, this study aims to describe how classical and contemporary exegetes understand the command to breastfeed, the legal basis and sharia reasons behind it, and how this interpretation relates to the health needs of babies today, including nutritional fulfillment and stunting prevention. In addition, this study also attempts to place *radha'ah* within the framework of *maqasid al-syari'ah*, especially the protection of life (*hifz al-nafs*) and the preservation of offspring (*hifz al-nasl*). Through this study, it is hoped that this research will provide a more comprehensive understanding of the importance of breastfeeding in Islam and its contribution to the upbringing and welfare of children in Muslim families, based on a systematic synthesis of interpretive literature.

## **METHOD**

This study uses a qualitative approach based on literature review with the *Systematic Literature Review* (SLR) method to examine *radha'ah* in the interpretation of QS. Al-Baqarah verse 233 comprehensively and structurally. The research process follows three main stages, namely identification, screening, and literature selection. The publication year limit was set at the last 5 years, or the period 2020-2024, in order to obtain the latest literature relevant to developments in contemporary tafsir studies. At the identification stage, the author searched for articles using the *Publish or Perish* (PoP) application, applying keywords based on the PCC framework, namely "*radha'ah*", "breastfeeding mothers," and "interpretation of Al-Baqarah 233." The data sources came from various classical and contemporary interpretations, scientific journals, and scientific

works discussing QS. Al-Baqarah verse 233. The PCC (*Population, Concept, Context*) framework was used to develop a search strategy. Keyword variations and term combinations using Boolean operators were adjusted for each database to broaden the scope of the search.

The search was conducted on three academic databases, namely *Google Scholar*, *Semantic Scholar*, and *JSTOR*, which yielded 7.507 articles. Subsequently, only empirical articles that had undergone peer review, were published between 2020 and 2024, and were in Indonesian were included. The next stage was to screen and select the literature using the *PRISMA* protocol with the help of *Rayyan.ai*, in order to remove duplicates and assess relevance based on the established inclusion and exclusion criteria. The inclusion criteria that have been established are: articles published between 2020 and 2024, articles in Indonesian, open access articles, research articles, duplicate articles, and articles identified through title screening. Furthermore, articles that did not meet the inclusion criteria and did not answer the research questions were also excluded (exclusion criteria).

Articles that passed the inclusion criteria and quality assessment then entered the data collection stage. At this stage, an extraction table was compiled containing important information, namely the author's name, year of publication, research title, and the journal in which the article was published (Wibowo & Putri, 2021). Data extraction serves to summarize the main characteristics of each study in a standardized format, whether from articles or research reports. The aim is to obtain accurate and organized information from primary sources. Data analysis is necessary for the research to answer the research questions appropriately. To identify patterns of thematic relationships between articles, researchers use *VOSviewer* software so that the main clusters in research on *radha'ah* can be mapped visually. This process serves as a means to process findings and draw valid conclusions. Articles that pass the selection process are then reviewed in depth and synthesized to produce conclusions that are relevant to the focus of the study. In this study, the analysis was conducted using a descriptive narrative approach, highlighting the main topic, namely the perspective of the mufassir on *radha'ah* (Wada et al., 2024). With this method, research can present a systematic, transparent, and academically accountable synthesis of the literature.

## RESULTS AND DISCUSSION

In determining the focus of the study and the literature search strategy, this study used the *Population, Concept, Context* (PCC) approach. The PCC framework was used to help researchers formulate research topic boundaries systematically so that the literature search process was more focused and relevant to the research objectives. Through this approach, the research topic is broken down into three main components, namely the population that is the focus of the study, the main concepts being studied, and the research context that forms the scope of the analysis.

### Search Strategy and Key Concepts

Table 1. Main conceptual searches compiled based on the PCC strategy

PCC	Population(1)	Concept(2)	Context(3)
Key Concepts	Breastfeeding Mother	Rada'ah	Interpretation of Al-Baqarah 233

	The population that is the focus of the review	Concepts (variables) that are the focus of the review	The context that is the focus of the review
<b>Search</b>	Google Scholar : (1) and (2) and (3)	Semantic Scholar : (1) and (2) and (3)	Jstor : (1) and (2) and (3)

Question: “What is the obligation of *Radha'ah* from the perspective of interpretation in QS. Al-Baqarah verse 233?” Before use, keywords for searching are tested first and then refined so that search results remain broad but still relevant to the research focus.

To clarify the literature selection process used in this study, the author used a selection flow based on the *PRISMA* (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) protocol. The *PRISMA* diagram was used to systematically describe the stages of identification, screening, and determination of articles that met the inclusion criteria in the study. Through this diagram, the number of articles at each stage of selection can be shown transparently and structurally. The description of the literature selection stages based on the *PRISMA* flow is summarized and presented systematically in the following table:

**Prisma Screening Diagram**

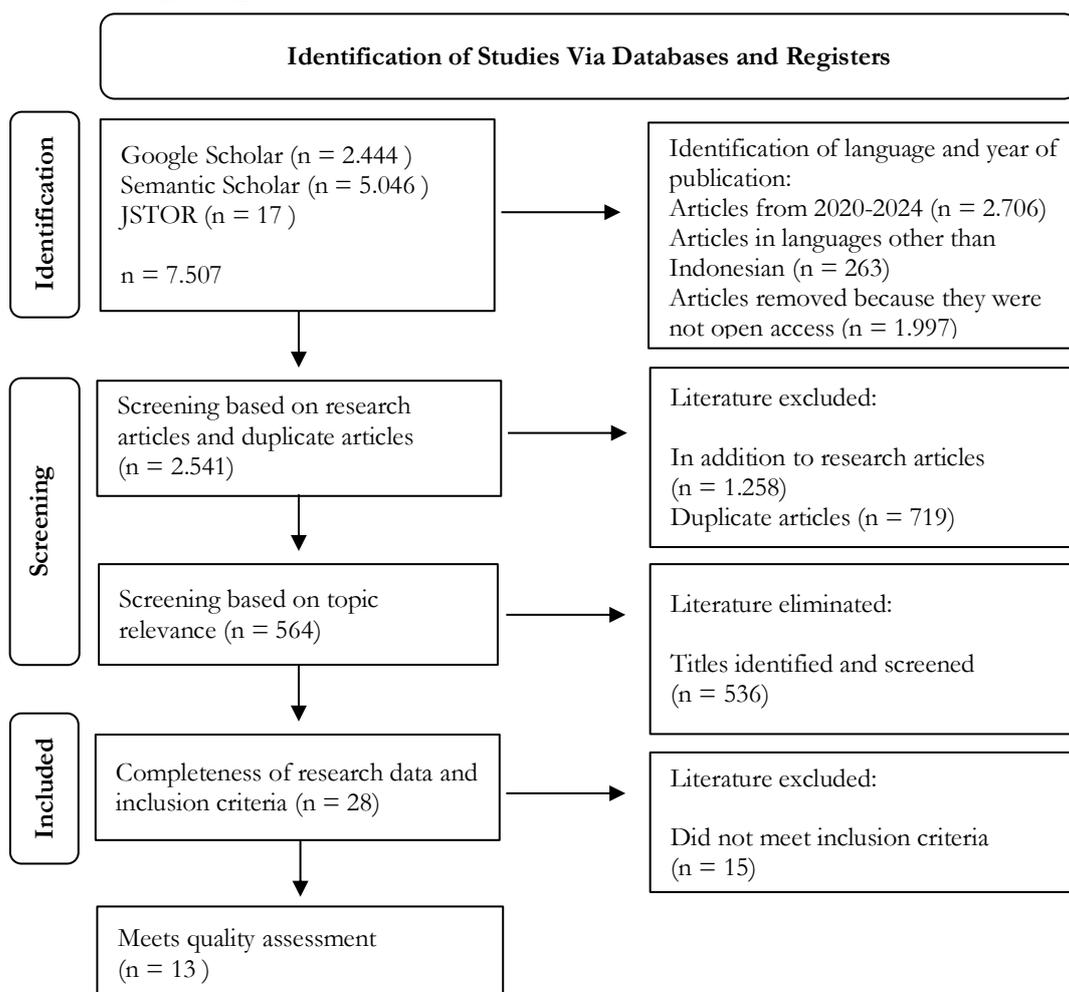


Figure 1. PRISM Flowchart

In this study, a total of 7,507 articles were collected from various databases, namely Google Scholar (n=2,444), Semantic Scholar (n=5,046), and JSTOR (n=17) using *Publish or Perish*. The search was conducted using the keywords “*rada'ah*” or “*breastfeeding mother*” or “*tafsir albaqarah 233*”. Next, a gradual article selection process was carried out. The first stage was to identify the year of publication, and this process still used *Publish or Perish*, where articles published outside the years 2020-2024 were eliminated (n=2,706). Then, the next screening stage used Rayyan.ai as a literature selection tool. The literature selection flow used the *PRISMA* diagram to clarify the number of articles at each stage.

The next step was filtering using rayyan.ai, based on language, where only Indonesian-language articles were included in the next process (n=263). In addition, (n=1,997) articles were excluded because they were not open access. After that, articles that were not research articles (n=1,258) were eliminated and duplicate articles (n=719) were removed. From these results, filtering was carried out based on title screening and identification, resulting in (n=536) articles. Next, articles that did not meet the inclusion criteria and did not answer the research questions were also excluded (n=15). The final stage of the selection process was the assessment of article quality, and 13 articles that met the inclusion criteria were obtained, then these 13 articles were used in further analysis.

After going through the literature selection stage and obtaining 13 articles that met the inclusion criteria, the next step was to extract data from each selected article. This process aimed to identify and summarize important information relevant to the research focus, such as the author, year of publication, research title, discussion of each article, and the main findings of each article. The results of the data extraction from these articles are then presented systematically in the following Table 2 below:

Tabel 2. Data Extraction

No.	Authors-Years	Article Title	Publisher	Tafsir	Surah	Discussion
1.	Abdul Hakim, Akhmad Supriadi, Nor Faridatunnisa (2022)	Analisis Surah Al-Baqarah Ayat 233: Studi Tafsir Ilmi dan Tafsir Tematik Kementerian Agama	Jurnal Studi Keislaman	Tafsir Tematik, Tafsir Ilmi	Qs. Al-Baqarah: 233	Thematic Interpretation: two full years of breastfeeding Scientific Interpretation: the total period of pregnancy and breastfeeding is 30 months
2.	Abdul Hakim, Ani Nur Afidah (2024)	Interpretasi Radha' Dalam Tafsir Al-Munir Karya Wahbah Zuhaili (Tela'ah Penafsiran dengan Pendekatan Tafsir Fiqhi)	Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam	Tafsir Al-Munir	Qs. Al-Baqarah: 233	Tafsir Al-Munir, Wahbah Az-Zuhaili: emphasizes the obligation of mothers to breastfeed their children for two full years, unless there are legitimate reasons that prevent them from doing so.
3.	Ali Hamdan (2022)	Menelaah Konsep Radha'ah dalam Penentuan Mahram dalam Perkawinan Islam	Journal Hukum Islam Nusantara	Tafsir Al-Munir, Tafsir Ibnu Katsir, Tafsir Al-Qurthubi	Qs. Al-Baqarah: 233	Wahbah Al-Zuhailiy: breastfeeding for two full years, no more. Imam Ibn Katsir: breastfeeding children completely (two years). Al-Qurthubi: "should breastfeed" (news) meaning it is obligatory for some, and sunnah for other mothers.
4.	Jumni Nelly, Sri Hartanti (2022)	Hak Radha'ah dalam Al-Qur'an dan Undang-Undang Perlindungan Anak	Journal of Shariah and Islamic Economics	Tafsir Al-Qurthubi	Qs. Al-Baqarah: 233	Imam Al-Qurthubi said that breastfeeding is the wife's obligation in married life and is a habit that must be practiced.
5.	Muji (2021)	Peran Ibu Pada Pola Pendidikan Anak Dalam Keluarga (Telaah Q.S. Al-Baqarah : 233, Luqman : 14 & Al-Ahqof : 15)	Journal of Islamic Education	Tafsir Al-Munir	Qs. Al-Baqarah: 233	Tafsir Al-Munir says that mothers are encouraged to breastfeed their children. However, breastfeeding may be obligatory if the baby refuses to breastfeed from another woman.
6.	Muji, Rizal, Ilhamsyah (2024)	Hukum ar-Radha'ah dalam Islam: Teks Al-Qur'an, Hadits, dan Ijtihad Sahabat	Jurnal Studi Islam Mahasiswa UII Dalwa	Tafsir Ibnu Katsir	Qs. Al-Baqarah: 233	Ibn Katsir said that mothers are commanded to complete breastfeeding for two years.

7.	Nadhrah Al-'Aina, Rusdiyah, Sa'adah (2023)	Konsep Radha'ah: Jumlah Persusuan yang Menjadikan Mahram Menurut para Ulama	Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory	Tafsir Al-Qurthubi	Qs. Al-Baqarah: 233	Imam al-Qurthubi said, "It is recommended to breastfeed" is a statement, but its meaning is an obligatory command for some, and a recommended command for other mothers.
8.	Nasrullah Ainul Yaqin (2022)	Hak Istri untuk Menolak Dipoligami: Musyawarah dalam Rumah Tangga Perspektif Al-Baqarah (2): 233	Journal of Shariah and Justice	Tafsir Al-Munir	Qs. Al-Baqarah: 233	Wahbah az-Zuhaili explains that the phrase " <i>wa al-walidatu</i> " refers to all mothers, whether divorced or still legally married, to breastfeed their children for two years, and no longer than that.
9.	Nur Faizah, Umi Kalsum (2022)	Konsep Laktasi dalam Al-Qur'an Perspektif Tafsir Maqasidi	Proceeding of The 2nd Conference on Strengthening Islamic Studies in the Digital Era	Tafsir Al-Maraghi	Qs. Al-Baqarah: 233	According to Ahmad Mustafa Al-Maraghi, it is obligatory for mothers, whether they are still married or divorced, to breastfeed their children for two full years and no longer.
10.	Nur Kholis (2023)	Pendidikan Agama Islam Berdasarkan Surat Al-Baqarah ayat 233 Sebagai Upaya Pencegahan Stunting	Jurnal Khafi	Tafsir Al-Qurṭubī	Qs. Al-Baqarah: 233	Imam al-Qhurṭubī, mothers have the most right to breastfeed their children. This statement is phrased as a statement of fact but carries the meaning of a command: for some mothers it is obligatory, for others it is sunnah. In the household, breastfeeding is an obligation and a custom that is almost like a requirement.

11.	Siti Aminah, Muhammad Yuga Fadillah, Solehudin (2024)	Perspektif Islam di Indonesia Tentang Ayat-Ayat Al-Qur'an yang Berkaitan dengan Keluarga Berencana	Jurnal Ilmiah Research Student	Tafsir Al-Azhar	Qs. Al-Baqarah: 233	Buya Hamka said, this verse confirms the instinct of all female creatures to breastfeed their own children. Modern health experts also acknowledge that breast milk is superior to other types of milk, and that the ideal breastfeeding period lasts up to two years.
12.	Siti Iraini Subaini, Danil Putra Arisandy (2022)	Rada'ah Perspektif Al-Qur'an Surat Al-Baqarah ayat 233 (Sudut Pandang Ilmu Kesehatan)	Jurnal Studi Alquran dan Tafsir	Tafsir Al-Thabari, Tafsir Al-Maraghi	Qs. Al-Baqarah: 233	Ibn Jarir al-Tabari said that the mother has the most right to breastfeed her child. Tafsir al-Maraghi also emphasized the importance of this because breast milk is the main food for babies.
13.	Suci Ramadhona, Lailan Rafiqah, Dedi Sumanto, Asriadi Zainuddin (2023)	Analisis Surah Al-Baqarah/2: 233 dalam Konteks Hukum Penyusuan	Jurnal Al-Mizan	Tafsir Al-Maraghi, Al-Kasyaf, Ruh Al-Ma'ani, kitab Shafwah al-Tafasir, Al-Manar, Al-Qurtubi, Al-Jasas, Ibn A'rabi	Qs. Al-Baqarah: 233	Ahmad Musthafa al-Maraghi views breastfeeding as the obligation of the biological mother. Az-Zamakhshari, al-Alusi, and ash-Shabuni consider the command to be sunnah, except if the child refuses to be breastfed by someone else or the father is unable to pay. Rasyid Ridha considers the command obligatory for all mothers, including those who are divorced. Al-Qurthubi and Imam Jassas see it as a statement but with the meaning of an obligatory command for some mothers. Ibn A'rabi emphasizes its obligation for mothers who are still wives.

Based on the Table 2 results of the extraction of 13 articles that met the inclusion criteria, various interpretations and approaches were obtained regarding QS. Al-Baqarah verse 233, which discusses the obligation of *radha'ah* (breastfeeding). In general, the analyzed literature shows that the obligation to breastfeed in this verse is understood by exegetes as a moral, social, and legal responsibility between the mother and father in protecting the child's right to life. This interpretation not only highlights the dimensions of Islamic law, but also touches on the psychological, biological, and social aspects of family relationships.

Several studies, such as those conducted by Hakim et al (2022) and Hakim et al (2024) emphasizing thematic and *fiqh* interpretations of the verse, both conclude that this verse affirms the obligation to breastfeed for two full years, taking into account the welfare of the child and fairness to the mother and father in decision-making. Meanwhile, research Hamdan (2022) and Aina et al (2023) raising the issue of *radha'ah* in the context of mahram law and kinship relations, emphasizing that breastfeeding has social and legal implications in determining lineage and the limits of interaction between the opposite sexes.

Study Nelly et al (2022) Focusing on the right to breastfeeding in the context of Islamic law and child protection, it highlights breastfeeding as a fundamental child's right that must be safeguarded by parents. Meanwhile, Muji (2021) and Muji (2024) linking this verse to the role of mothers and their responsibility for their children's education within the family, shows that breastfeeding is an integral part of Qur'anic-based parenting. As for the research Faizah et al (2022) using a maqasidi interpretation approach, which emphasizes that the obligation of *radha'ah* is in line with the principle of *hifz al-nafs* (preservation of life) in *maqasid al-syari'ah*. This perspective broadens the meaning of the verse not only in terms of law, but also in terms of the protection and sustainability of children's lives. Meanwhile Kholis (2023), linking this verse to the issues of nutrition (child health) and stunting prevention demonstrates the social relevance of the verse in the context of modern public health.

As for the study Yaqin (2022) and Aminah (2024) linking QS. Al-Baqarah verse 233 with family issues and gender justice, highlighting the importance of consultation between husband and wife in making household decisions, including breastfeeding and family planning. Furthermore, Subaini (2022) highlights this verse from a health perspective, emphasizing the relationship between breastfeeding and the physical and mental well-being of children. The study Ramadhona et al (2023) Examining this verse in the context of breastfeeding law, it is clear that the obligation of *radha'ah* is not merely a moral recommendation, but part of a Sharia commandment that has legal consequences for parents who ignore it.

The results of the extraction of thirteen articles that passed the inclusion criteria in the field of interpretation show that both classical and contemporary interpreters have different emphases in interpreting QS. Al-Baqarah verse 233, but they still agree on the main point: breastfeeding (*radha'ah*) is the right of the child and the obligation of parents that must be upheld for the benefit of the family. Some interpretations, such as Al-Munir, Al-Maraghi, Ibn Kathir, and the opinion of Rashid Rida, emphasize the obligation of mothers to breastfeed for two full years, unless there are legal excuses or certain conditions that prevent it. Interpretation Al-Qurthubi (2006) and some other scholars view the expression in the verse as a statement but with the meaning of a command,

so that breastfeeding may be obligatory for some mothers and sunnah for others, depending on the situation of the child and the ability of the parents.

On the other hand, some studies relate this verse to modern social contexts, such as infant health, stunting, and child education patterns, which show that breast milk is the best food for babies and has a long-term impact on their growth and development Subaini (2022) etc. Some articles also highlight the mutual roles of husbands and wives, whereby fathers remain obliged to provide financial support and assistance to ensure that breastfeeding runs smoothly Yaqin (2022) etc. Overall, the results of the extraction show that QS. Al-Baqarah verse 233 contains provisions that balance legal, ethical, health, and family responsibility aspects, which aim to protect the rights to life and welfare of children in accordance with the principles of justice in the family according to the Qur'an, and emphasize the importance of cooperation between parents in fulfilling the rights of radha'ah for children (Hamdan, 2022) etc.

Based on the above data and various interpretations by exegetes, it can be concluded that the wording of the verse indicates a command that is obligatory for mothers in general. This obligation is based on the fact that breast milk is a biological consequence of pregnancy, so that mothers have a direct obligation to fulfill their children's basic needs. In addition, the exegetes emphasize that breast milk is the most complete and natural source of nutrition, serving as the main food and drink for babies in the early stages of their lives. Therefore, the command to breastfeed in this verse is not only understood as a legal instruction, but also as a form of protection of the child's right to life, health, and optimal development, in line with the principle of *hifz al-nafs in maqasid al-shari'ah*.

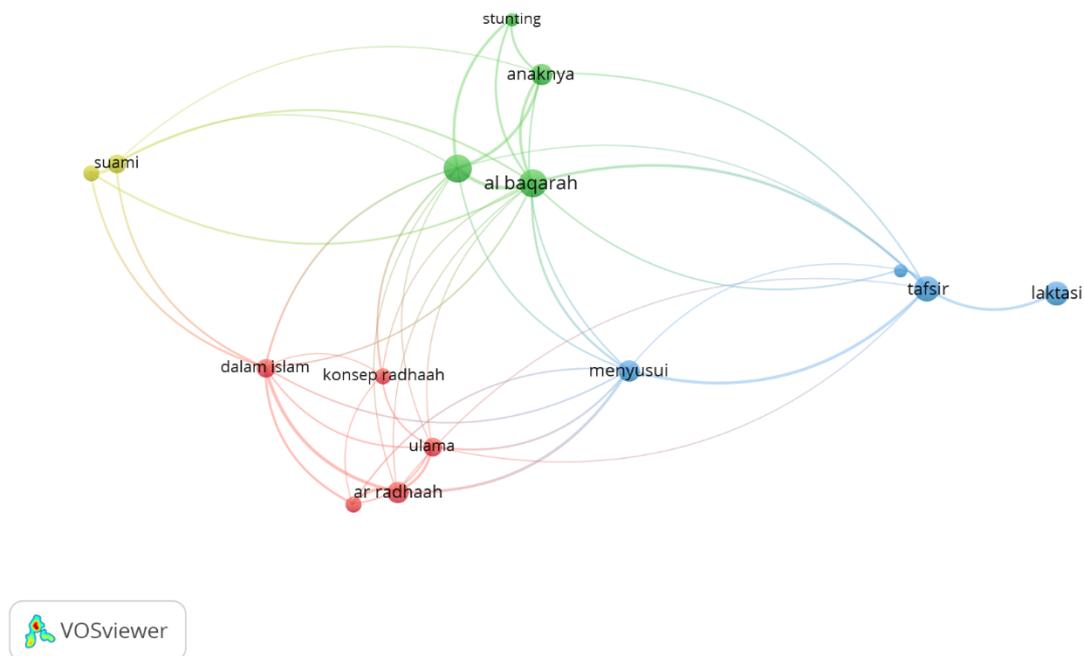


Figure 2. Data Vosviewer

After the data extraction stage, further analysis was conducted using VOSviewer software to map the relationships between articles discussing QS. Al-Baqarah verse 233 and the theme of

*radha'ah* obligations. This analysis aimed to examine the conceptual and thematic connections between the literature through a co-occurrence network. The visualization results showed strong connections between several key words, namely “al-Baqarah,” “radha’ah,” “breastfeeding,” “tafsir,” “child,” and “husband.” The keyword “al-Baqarah” is at the center of the network, connecting the theme of breastfeeding laws with the context of family and child health, indicating that all articles have the same verse as their basis, namely QS. Al-Baqarah verse 233 (Hakim et al., 2022; Muji et al., 2024; Subaini et al., 2022).

The visualization also shows the formation of three main clusters. The first cluster (*red*) contains terms such as “ar-radha’ah,” “concept of radha’ah,” “scholars,” and “in Islam,” which describe the focus of the study on the legal and conceptual dimensions of *radha’ah* in the views of classical exegetes (Aina et al., 2023; Hamdan, 2022; Ramadhona et al., 2023). The second cluster (*green*) includes the words “al-Baqarah,” “child,” and “stunting,” which indicate the relationship between the verse on breastfeeding and issues of child health and welfare in a contemporary context (Aminah, 2024; Kholis, 2023; Subaini, 2022). Meanwhile, the third cluster (*blue*) contains the words “interpretation,” “breastfeeding,” and “lactation,” which confirms the thematic and maqasidi approach in interpreting verses about the obligation to breastfeed (Faizah, 2022; Hakim et al., 2022; Muji, 2021).

In addition to these three main clusters, the mapping results also show an additional yellow cluster centered on the word “husband.” This cluster acts as a thematic bridge between the legal and social aspects of the discussion of *radha’ah* obligations. The term “husband” is directly linked to the words “al-Baqarah,” “in Islam,” and “the concept of *radha’ah*,” indicating that the role of the father cannot be separated from the obligation of breastfeeding (Ramadhona et al., 2023; Yaqin, 2022). The exegetes emphasize that even though breastfeeding is done by the mother, the father still has moral and financial responsibilities in supporting the process, as stated in QS. Al-Baqarah verse 233: “And the father’s obligation is to provide food and clothing for the mothers in a proper manner” (Muji, 2024; Nelly, 2022). This correlation shows that studies on *radha’ah* do not only focus on women as the subject of breastfeeding, but also raise the concept of mutuality (*mubadalah*) between husband and wife. Thus, the yellow cluster in the *VOSviewer* results reinforces the understanding that the obligation of *radha’ah* is collective, involving cooperation, fairness, and a balance of responsibility between both parents in the family.

The results of the analysis using *VOSviewer* show that the terms that appear most frequently and have the strongest relationship between articles are “al-Baqarah,” “breastfeeding,” and “tafsir.” These three words are the focus of discussion, confirming the focus of the study on the interpretation of QS. Al-Baqarah verse 233 regarding the obligation of *radha’ah* (Faizah, 2022; Hakim et al., 2022; Muji, 2024). The words “children” and “stunting” illustrate the relevance of the verse to the issue of children’s health and welfare (Aminah, 2024; Kholis, 2023), whereas “husband” indicates the father’s involvement in breastfeeding responsibilities within the family (Nelly, 2022; Yaqin, 2022). Overall, these results show that all articles are interconnected in the broad theme of *radha’ah* obligations as a Sharia command based on compassion and justice within the family (Aina et al., 2023; Ramadhona et al., 2023).

## CONCLUSION

Based on an analysis of thirteen articles that met the inclusion criteria, this study concludes that QS. Al-Baqarah verse 233 provides a strong normative basis for the practice of *radha'ab* in Islam. The wording of the verse is understood by exegetes as a command, but its legal implications are interpreted in various ways. Some exegetes view the command to breastfeed as an obligation in certain circumstances, while others interpret it as a strongly recommended practice, taking into account the condition of the mother, the needs of the child, and the agreement of both parents. These findings show that *radha'ab* is understood as a basic right of the child that is closely related to the fulfillment of biological and health needs in early life, as well as a family responsibility that requires cooperation between the mother and father. Furthermore, this study confirms that the meaning of *radha'ab* is in line with the principles of *maqasid al-syari'ah*, particularly *hifz al-nafs* and *hifz al-nasl*, and is relevant to the modern health context that places breast milk as an important factor for child growth and development.

However, this study has limitations because it only focuses on reviewing interpretive literature and scientific articles analyzed through a Systematic Literature Review approach, so it does not empirically describe the practice of *radha'ab* in the social reality of Muslim communities. Therefore, further research is recommended to develop this study with an empirical or interdisciplinary approach, such as linking the interpretation of *radha'ab* with health studies, family sociology, or public policy. Further studies could also expand the research object to other Islamic verses and legal sources, so that the understanding of *radha'ab* as part of child rearing can be more comprehensive and applicable in the context of contemporary Muslim family life.

## DECLARATION OF USING AI

The author used artificial intelligence technology, namely ChatGPT, to help improve the clarity and readability of the manuscript. All results have been reviewed and edited by the author, who is fully responsible for the content, analysis, and conclusions presented in this article.

## REFERENCES

- Aina, N., Rusdiah, & Sa'adah. (2023). Konsep Radha'ah: Jumlah Persusuan Yang Menjadikan Mahram Menurut Para Ulama. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 1(4), 997–1001. <https://doi.org/10.62976/ijjel.v1i4.344>
- Al-Qurthubi, Abu 'Abdillah Muhammad ibn Ahmad al-Anshari. (2006). *Al-Jami' li Ahkam al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Aminah, S., & Fadillah, M. Y. (2024). Perspektif Islam di Indonesia tentang Ayat-Ayat Al-Qur'an yang Berkaitan dengan Keluarga Berencana. *Jurnal Ilmiah Research Student*, 1(3), 155-167. <https://doi.org/10.61722/jirs.v1i3.555>
- Faizah, N., & Kalsum, U. (2022, September). Konsep Laktasi Dalam Al-Qur'an Perspektif Tafsir Maqāṣidī. In *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* (Vol. 2, No. 1, pp. 90-107). <https://prosiding.iainponorogo.ac.id/index.php/ficosis>
- Fajrin, N. P., & Purwastuti, L. A. (2022). Keterlibatan Orang tua dalam Pengasuhan Anak pada Dual Earner Family: Sebuah Studi Literatur. 6(4), 2725–2734. <https://doi.org/10.31004/obsesi.v6i4.1044>

- HADI, S. (2023). Konsep Kesetaraan Gender Perspektif M. Quraish Shihab dan Nasaruddin Umar (Vol. 183, Issue 2). <https://repository.ptiq.ac.id/id/eprint/1297>
- Hakim, A., & Afidah, A. N. (2024). Interpretasi Radha'Dalam Tafsir Al-Munir Karya Wahbah Az-Zuhaili: (Tela'ah Penafsiran dengan Pendekatan Tafsir Fiqhi). *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 5(1), 95-110. <https://doi.org/10.58401/takwiluna.v5i1.1468>
- Hakim, A., Supriadi, A., & Faridatunnisa, N. (2022). Analisis Surah Al-Baqarah Ayat 233: Studi Tafsir Ilmi Dan Tafsir Tematik Kementerian Agama. *Syams: Jurnal Kajian Keislaman*, 3(1), 26-34. <https://doi.org/10.23971/js.v3i1.4623>
- Hamdan, A. Menelaah Konsep Radha'ah dalam Penentuan Mahram dalam Perkawinan. *Jurnal Annabl*, 293, 94. <https://doi.org/10.32665/almaqashidi.v6i1.1953>
- Harun, H. B., & Ali, H. B. (2021, April). Konsep Hifz An-Nafs (Pemeliharaan Nyawa) Berdasarkan Maqasid Shariah Dalam Menghadapi Pandemi COVID-19. In *International Conference On Syariah & Law 2021 (ICONSYAL 2021)-Online Conference*, (blm. 57-70). <https://conference.uis.edu.my/iconsyal/>
- Huda, N. (2022). Pemberian ASI Eksklusif (Prespektif M. Quraish Shihab dalam Tafsir al-Misbah). *Sekolah Tinggi Agama Islam Al-Anwar*. <http://repo.staianwar.ac.id/id/eprint/225/>
- Ilhamsyah, R. (2024). Hukum ar-Radha ' ah dalam Islam : Teks Al-Qur'an, Hadits, dan Ijtihad Sahabat. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2(1), 67–78. <https://doi.org/10.38073/pelita.v2i1.1903>
- Ilma, M. (2024). Pengasuh Anak Usia Dini Dalam Lensa Fikih : Telaah Kitab Tuḥfatul Maudūd Bi Ahkāmīl Maulūd Karya Ibnu Qayyim Al-Jauziyyah. 05(02), 301–323. <https://doi.org/10.21154/wisdom.v5i2.10870>
- Julaecha, J. (2020). Edukasi Periode Emas 1000 Hari Pertama Kehidupan. *Jurnal Abdimas Kesehatan (JAK)*, 2(3), 163. <https://doi.org/10.36565/jak.v2i3.109>
- Kholis, N., Riau, P. K., & Pendahuluan, A. (2020). Pendidikan Agama Islam Berdasarkan Surat Al-Baqarah Ayat 233 Sebagai Upaya Pencegahan Stunting. *Journal Khafi: Journal of Islamic Studies*, 1(2), 81-94. <https://ejournal.panduinstitute.com>
- Khotimah, K., As Satillah, S., Fitriani, V., Miranti, M., Maulida, M., Hasmalena, H., Pagarwati, L. D. A., & Zulaiha, D. (2024). Analisis Manfaat Pemberian Asi Eksklusif Bagi Ibu Menyusui dan Perkembangan Anak. *PAUDLA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 13(2), 254–266. <https://doi.org/10.26877/paudia.v13i2.505>
- Miranda, A. Y. U. (2024). Gambaran Pengetahuan Ibu Tentang Pemberian MPASI Dini pada Bayi di Desa Huta Holbung Kabupaten Tapanuli Selatan Tahun 2024. <http://localhost:8080/xmlui/handle/123456789/9877>
- Mu'tafi, A., Firdaus, Z., Romadhona, F., Mubarak, I. S., Agung, A. H., Wahyuni, A. N., Larasati, R., Nurhidayat, Y. K. H., Ma'arif, S., Aufa, A., Farida, N., Faizah, F., & Anam, K. (2024). Membangun Generasi Cerdas di Desa BINANGUN: Menuju Masa Depan Gemilang dengan Gizi Seimbang dan Bebas Stunting. *CENDEKLA: Jurnal Penelitian Dan Pengkajian Ilmiah*, 1(9), 589–597. <https://doi.org/10.62335/2vj5v880>
- Muji, M. (2021). Peran Ibu Pada Pola Pendidikan Anak Dalam Keluarga (Telaah QS Al-Baqarah: 233, Luqman: 14 & Al-Ahqof: 15). *TA'DIBAN: Journal of Islamic Education*, 2(1), 1-12. <https://doi.org/10.61456/tjie.v2i1.30>

- Muji, M., & Ilhamsyah, R. (2024). Hukum ar-Radha'ah dalam Islam: Teks Al-Qur'an, Hadits, dan Ijtihad Sahabat. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2(1), 67-78. <https://doi.org/10.38073/pelita.v2i1.1903>
- Nelli, J. (2022). Hak Radha'ah dalam Al-Qur'an dan Undang Undang Perlindungan Anak. *Journal of Shariah and Islamic Economics*, 3 (2). 192-208. <https://doi.org/10.56633/jsie.v3i2.405>
- Nurfitriani, N. (2022). Konsep Al-Qur'an Dan Hadis Tentang Radha'Ah Dan Hadhanah Perspektif Gender. *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, 6(1), 51-70. <https://doi.org/10.52266/sangaji.v6i1.772>
- Octavia, Y. T., Siahaan, J. M., & Barus, E. (2023). Upaya Percepatan Penurunan Stunting (Gizi Buruk dan Pola Asuh) Pada Balita yang Beresiko Stunting. *Jurnal Abdimas Mutiara*, 5(1), 131-140. <https://e-journal.sari-mutiara.ac.id/index.php/JAM/article/view/4313>
- Priyono, P. (2020). Strategi Percepatan Penurunan Stunting Perdesaan (Studi Kasus Pendampingan Aksi Cegah Stunting di Desa Banyumundu, Kabupaten Pandeglang). *Jurnal Good Governance*, 16(2), 149-174. <https://doi.org/10.32834/gg.v16i2.198>
- Pratama, MDP. (2025). Peran Suami Istri Membangun Keluarga Sakinah Mawaddah Wa Raḥmah (Perspektif Tafsir Al-Mishbāh). *Institut PTIQ Jakarta*. <https://repository.ptiq.ac.id/id/eprint/1831/>
- Purnamasari, G. N. (2025). Addressing Gender Inequality with Father Involvement in Indonesia. *Spectrum: Journal of Gender and Children Studies*, 5(1), 43-58. <https://doi.org/10.30984/spectrum.v5i1.1400>
- Ramadhona, S., Rafiqah, L., Sumanto, D., & Zainuddin, A. (2023). Susuan Dalam Tinjauan Tafsir Ayat-Ayat Ahkam. *Al-Mizān*, 19(2), 249-268. <https://doi.org/10.30603/am.v19i2.4084>
- Ramlah, R. (2021). Tanggungjawab Orang Tua Terhadap Hak Hadhanah dan Nafkah Anak Pasca Perceraian: Perspektif Hukum Islam dan Putusan Pengadilan Agama. *Harakat An-Nisa: Jurnal Studi Gender Dan Anak*, 6(1), 1-12. <https://doi.org/10.30631/harakatan-nisa.2021.61.1-12>
- Subaini, S. I., & Arisandy, D. P. (2022). 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(1), 1-6. <https://doi.org/10.47498/bashair.v2i1.857>
- Wada, F. H., Pertiwi, A., Hasiolan, M. I. S., Lestari, S., Sudipa, I. G. I., Patalatu, J. S., Boari, Y., Ferdinan, F., Puspitaningrum, J., & Ifadah, E. (2024). Buku ajar metodologi penelitian. *PT. Sonpedia Publishing Indonesia*.
- Wahid, A. (2024). Konstruksi Sosial Pemberian Susu Formula Sebagai Pengganti Air Susu Ibu (ASI) Terhadap Bayi Dua Tahun (Baduta) Di Kabupaten Malang. *Journal of Public Power*, 8(2), 106-120. <https://doi.org/10.32492/jpp.v8i2.8204>
- Wasiati, C., Anwar Hidayatullah, B., & Indra Dewi Windajani, I. (2023). Kewajiban Ayah Terkait Nafkah Anak Setelah Terjadinya Perceraian di Pengadilan Agama : Perspektif Hak Asasi Manusia. *Juris Humanity: Jurnal Riset Dan Kajian Hukum Hak Asasi Manusia*, 2(2), 11-21. <https://doi.org/10.37631/jrkhm.v2i2.25>
- Werdiningsih, W. (2020). Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak. *IJouGS: Indonesian Journal of Gender Studies*, 1(1), 1-16. <https://doi.org/10.21154/ijougs.v1i1.2062>
- Wibowo, A., & Putri, S. (2021). Pedoman Praktis Penyusunan Naskah Ilmiah Dengan Metode Systematic Review. *Research Gate*, July, 66. <https://doi.org/10.13140/RG.2.2.17871.20640>
- Wulan, D. (2022). Bank ASI (Air Susu Ibu) dalam Perspektif Hukum Kesehatan Islam. Thesis.

Universitas Islam Indonesia. <https://dspace.uui.ac.id/handle/123456789/41567>

- Yaqin, N. A. (2022). Hak Istri untuk Menolak Dipoligami: Musyawarah dalam Rumah Tangga Perspektif Al-Baqarah (2): 233. *Indonesian Journal of Shariab and Justice*, 2(1), 23-46. <https://doi.org/10.46339/ijsj.v2i1.25>
- Zainuddin, F., & Burhan, A. (2023). Perspektif Hukum Islam terhadap Tanggungjawab (Hadhanah) kepada Anak ketika Orang Tua Bercerai. *Al-Adillah: Penerapan Hukum Keluarga Islam*, 3(1), 44-51. <https://doi.org/10.61595/aladillah.v3i1.488>
- Zakiya, B. S., Negeri, U. I., Haji, K., & Siddiq, A. (2024). Peran Orang Tua dalam 1000 Hari Pertama Kehidupan (HPK) Sebagai Upaya Pencegahan Stunting Perspektif Maqashid As-Syari'ah. <https://digilib.uinkhas.ac.id/39155/>