

Co-Parenting Patterns in Post-Divorce Child Education: A Systematic Literature Review Based on Islamic Values

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ABSTRACT

Purpose: This study aims to analyze co-parenting patterns in post-divorce child education and to examine the integration of Islamic values in parenting practices, particularly in response to the increasing divorce rate in Indonesia and its impact on children's emotional, social, and academic development. **Method:** This research employs a Systematic Literature Review (SLR) approach using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. Data were collected from Google Scholar and Scopus databases, focusing on publications from 2010 to 2025. A total of 124 articles were initially identified, with 36 articles meeting the inclusion criteria and analyzed using content analysis techniques. **Findings:** The findings indicate that co-parenting patterns in post-divorce families can be classified into three main types: cooperative, parallel, and high-conflict. Cooperative co-parenting is associated with positive outcomes in children's well-being and academic achievement, while high-conflict co-parenting increases the risk of behavioral problems. Furthermore, the effectiveness of co-parenting is influenced by communication quality, clarity of role distribution, and conflict management skills. In the context of Muslim families, Islamic values such as shura (consultation), amanah (responsibility), 'adl (justice), and ta'awun (cooperation) play a significant role in strengthening constructive co-parenting practices. **Research Implication:** This study emphasizes the importance of integrating Islamic values into co-parenting practices as a strategic approach to support children's holistic development in post-divorce families. It also provides a conceptual basis for educators and parents to develop more adaptive and value-based parenting strategies. **Originality:** This research offers a conceptual framework of Islamic values-based co-parenting that bridges contemporary parenting models with Islamic principles, providing a contextual and practical contribution to post-divorce child education.



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INTRODUCTION

The family is the primary and most fundamental educational institution in shaping children's character, values, and intellectual development. From the perspective of Islamic education, parents serve as *murabbi* (educators) who are responsible for instilling values of faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*) in a continuous and integrated manner. However, changes in family structure due to divorce often disrupt the continuity of this educational function.

The phenomenon of divorce has shown an increasing trend both globally and nationally. In Indonesia, data from the Central Bureau of Statistics indicate a high rate of divorce, which has led to a growing number of children living in post-divorce family settings. Previous studies have demonstrated that children from divorced families are at a higher risk of experiencing emotional, social, and academic difficulties compared to those from intact families (Amato, 2010; Lansford, 2019).

In this context, co-parenting has emerged as an important approach to maintaining the continuity of childrearing and education. Co-parenting refers to the level of coordination and cooperation between parents in carrying out their parenting roles following divorce (Feinberg, 2003). Empirical studies suggest that the quality of co-parenting has a significant influence on children's well-being, even more than family structure itself (Lamela et al., 2016).

Nevertheless, co-parenting practices do not always function optimally. Several studies have identified variations in co-parenting patterns, ranging from cooperative to high-conflict, each of which has different implications for child development (Van Egeren & Hawkins, 2004). Furthermore, most existing research has been conducted within Western contexts and has not sufficiently incorporated cultural and value-based perspectives, particularly within Muslim families.

From an Islamic perspective, childrearing is not only psychological in nature but also normative and spiritual. Values such as consultation (*shura*), justice (*'adl*), responsibility (*amanah*), and cooperation (*ta'awun*) constitute fundamental principles in social relations that can be applied to co-parenting practices (Qur'an 42:38; 4:135; 5:2). However, the integration of these values into co-parenting research remains limited and has not been systematically developed within the context of child education.

Based on these considerations, there exists a research gap in examining co-parenting as an educational process that integrates Islamic values. Therefore, this study aims to analyze co-parenting patterns in post-divorce child education through a systematic literature review approach and to develop a conceptual framework with practical implications for parents, educators, and family counselors.

METHOD

Research Design

This study adopts a qualitative approach using a Systematic Literature Review (SLR) method to identify, evaluate, and synthesize previous research related to co-parenting in child education post-divorce. The research procedure follows the guidelines of PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) to ensure transparency and replicability of the study.

Data Sources and Search Strategy

The data for this study consists of scholarly literature obtained from academic databases, specifically Google Scholar and Scopus. The choice of these two databases is based on their wide coverage of relevant scientific publications in the fields of education, family psychology, and Islamic studies. Literature searching was conducted systematically using keyword combinations such as "co-parenting" AND "divorce," "post-divorce family" AND "child education," as well as "Islamic parenting" OR "Muslim family." The use of Boolean operators (AND, OR) helped optimize the search results to make them more specific and relevant (Xiao & Watson, 2019). To maintain the timeliness and relevance of the study, the search was limited to articles published between 2010 and 2025. This restriction aligns with the principle of systematic literature reviews, which emphasize the importance of utilizing recent literature to reflect the latest developments in the field (Snyder, 2019).

Inclusion and Exclusion Criteria

The literature selection process was carried out by setting clear inclusion and exclusion criteria. The inclusion criteria for this study included scholarly, peer-reviewed articles that discuss co-parenting in the context of divorce and are related to child education or parenting practices. Additionally, the selected articles needed to be relevant to family contexts, including those that explicitly or implicitly discuss Islamic values in parenting, and must have been published between 2010 and 2025. Exclusion criteria encompassed non-scholarly articles such as opinion pieces or popular essays, articles that were not available in full-text format, and studies that were not directly related to the research focus. Setting these criteria ensures that the analyzed literature maintains academic quality and aligns with the research objectives (Tranfield, Denyer, & Smart, 2003).

Literature Selection Procedure

The literature selection process in this study follows the PRISMA flow, as outlined by Moher et al. (2009). The process began with the identification phase, where 124 articles were initially retrieved from the search. This was followed by the screening phase, where article titles and abstracts were reviewed to eliminate irrelevant ones.

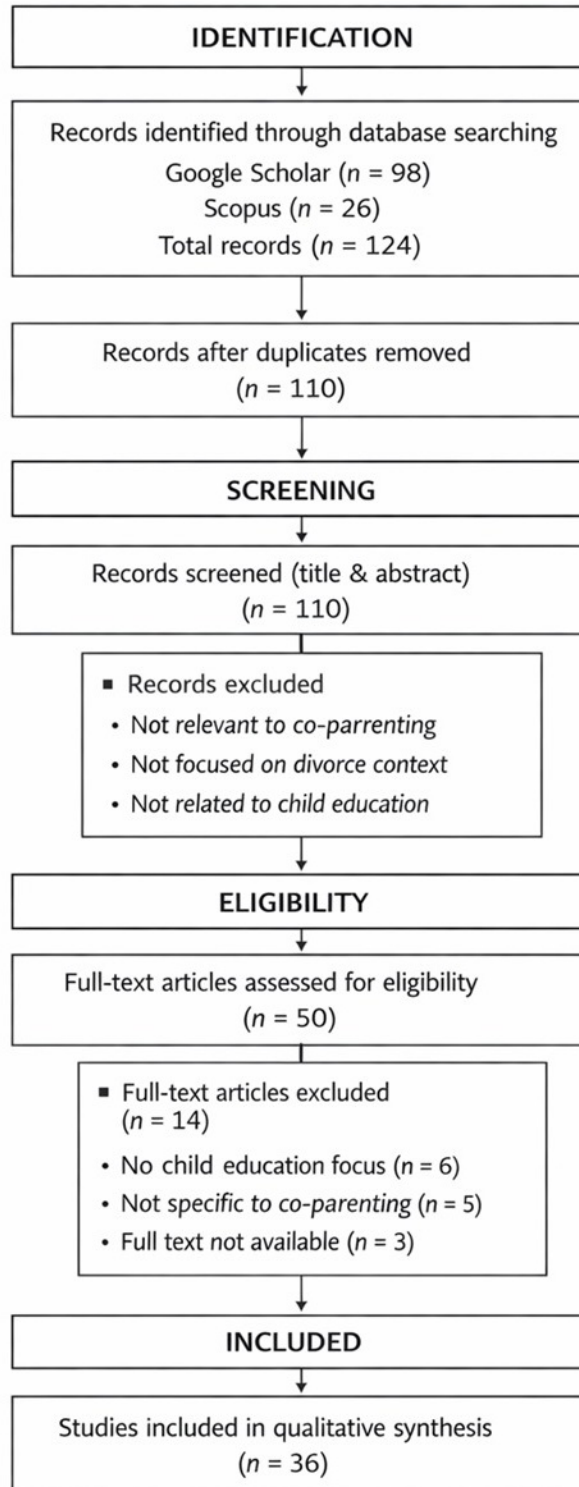


Figure 1. Article Selection Process

Next, the eligibility phase involved assessing the full text of the articles to ensure their alignment with the inclusion criteria. In the final phase, inclusion, a total of 36 articles met all the criteria and were used as primary sources for analysis. This systematic process enhances the transparency and accountability of the research (Page et al., 2021).
Data Analysis Techniques

Data analysis in this study employed content analysis with a thematic approach. The analysis process began with open coding, which involved identifying the main concepts that emerged from each article. This was followed by axial coding, which grouped these concepts into broader categories, such as co-parenting patterns and factors influencing their success.

The next phase, selective coding, aimed to integrate these categories into more comprehensive conceptual relationships. In the final phase, conceptual synthesis was conducted to develop a co-parenting framework based on Islamic values within the context of post-divorce child education. This approach allowed for a deep and structured understanding of the literature sources (Elo & Kyngäs, 2008).

Data Validity

To ensure data validity, several strategies were implemented. First, source triangulation was employed by comparing findings from different studies, authors, and contexts to increase the reliability of the results. Second, only literature from reputable journals, including those indexed in Scopus or accredited national journals, was selected to guarantee the credibility of the sources.

Additionally, an audit trail was maintained, which involved systematic documentation of the entire process of literature searching, selection, and analysis. Lastly, peer debriefing was carried out to minimize subjective biases in data interpretation. These steps align with the principles of validity in qualitative research, emphasizing transparency and traceability throughout the research process (Lincoln & Guba, 1985).

RESULTS

1. Characteristics of the Analyzed Studies

Based on the selection process using the PRISMA approach, a total of 36 articles met the inclusion criteria and were included in this study. Overall, these studies were conducted across various geographical contexts, with a predominance of research from North America and Europe, as well as some contributions from Asia and countries with significant Muslim populations.

In terms of methodology, the majority of studies employed a quantitative approach (approximately 60%), followed by qualitative methods (around 25%), and mixed-methods approaches (approximately 15%). The primary focus of the analyzed literature generally includes the relationship between co-parenting quality and child well-being, parental conflict dynamics, and the implications of parenting practices for children's socio-emotional and academic development. However, only a limited number of studies explicitly examine co-parenting within the context of Muslim families. This indicates a significant gap in the literature regarding the integration of religious values into post-divorce parenting practices.

2. Co-Parenting Patterns in Post-Divorce Families

The synthesis of the literature indicates that co-parenting patterns can generally be classified into three main categories: cooperative, parallel, and high-conflict. This classification is consistent with previous research (Feinberg, 2003; Lamela et al., 2016).

Cooperative co-parenting is characterized by open communication, mutual respect between parents, and coordinated decision-making regarding child education. Studies show that this pattern is positively associated with children's psychological well-being, emotional stability, and academic achievement (Amato, 2010; Lamela et al., 2016). Children in such environments tend to experience lower stress levels and demonstrate better social adjustment. In contrast, high-conflict co-parenting is marked by frequent parental disputes, poor communication, and disagreements in parenting practices. This condition has been shown to negatively affect child development, including an increased risk of behavioral problems, anxiety, and academic difficulties (Lansford, 2019). In such situations, children often become exposed to ongoing parental conflict, which disrupts their emotional stability.

Meanwhile, parallel co-parenting lies between these two extremes. In this pattern, parents carry out their roles independently with minimal interaction. Although this approach may reduce direct conflict, the lack of coordination often results in inconsistencies in parenting and educational practices.

3. Factors Influencing the Effectiveness of Co-Parenting

The literature analysis indicates that the success of co-parenting is not solely determined by family structure, but rather by the quality of the relationship between parents. Several key factors were identified, including communication, role distribution, and conflict management.

Communication quality emerges as the most influential factor in determining co-parenting effectiveness. Constructive communication enables parents to establish consistent parenting rules and strategies. Conversely, poor communication tends to exacerbate conflict and contribute to instability in parenting.

In addition, clear role distribution plays a significant role in supporting effective co-parenting. Studies suggest that balanced responsibilities between parents enhance their involvement in child education, which ultimately contributes positively to child development.

Another crucial factor is the ability to manage conflict. Research indicates that it is not conflict itself that is most harmful, but rather how it is handled (Amato, 2010). Parents who are able to separate personal conflicts from their parenting roles tend to be more successful in implementing effective co-parenting practices.

4. Integration of Islamic Values in Co-Parenting

The findings suggest that Islamic values have significant potential to strengthen constructive co-parenting practices. The value of consultation (shura), as reflected in Qur'an 42:38, can serve as a foundation for joint decision-making in child education.

The principle of justice ('*adl*) in Qur'an 4:135 emphasizes fair treatment of children regardless of the parents' relational status. Meanwhile, the concept of responsibility (*amanah*) highlights that childrearing is a moral and spiritual obligation that remains binding for both parents.

Furthermore, the principle of cooperation (*ta'awun*) in Qur'an 5:2 provides a foundation for building collaborative relationships between divorced parents. The integration of these values not only strengthens the spiritual dimension of parenting but also offers an ethical framework for co-parenting practices.

However, the analysis also reveals that most existing literature does not explicitly incorporate Islamic values into co-parenting models. This indicates the need for further development of more contextual and applicable conceptual frameworks.

5. Practical Implications for Child Education

As a study within applied education, these findings highlight that effective co-parenting requires practical strategies that can be implemented by parents. For instance, cooperative co-parenting can be operationalized through mutual agreements regarding children's education, such as study schedules, disciplinary rules, and the reinforcement of religious values across both households.

In addition, structured communication such as regular meetings or agreed communication platforms can help maintain consistency in parenting practices. In the context of Muslim families, the integration of Islamic values can be implemented through shared commitments to religious practices, moral education, and consistent value reinforcement in both homes. Thus, co-parenting should not only be understood as an interpersonal relationship between parents but also as a managerial process in child education, requiring continuous planning, coordination, and evaluation.

Table 1. Summary of Literature Synthesis

Nu.	Author & Year	Research Focus	Method	Key Findings
1	Feinberg (2003)	Co-parenting concept	Conceptual	Co-parenting as coordinated parenting
2	Amato (2010)	Divorce impact	Quantitative	High conflict → child behavioral problems
3	Lamela et al. (2016)	Co-parenting quality	Meta-analysis	Cooperative co-parenting → child well-being
4	Lansford (2019)	Child development	Longitudinal	Parental conflict has long-term effects
5	Van Egeren & Hawkins (2004)	Co-parenting typology	Review	Three main co-parenting patterns
6	Sobolewski & King (2005)	Parent-child relationship	Quantitative	Positive relations → better child adjustment
7	McHale & Lindahl (2011)	Family dynamics	Theoretical	Parental coordination is crucial
8	Pruett et al. (2014)	Post-divorce parenting	Experimental	Effective communication reduces conflict
9	Kalmijn (2016)	Father involvement	Quantitative	Father involvement remains important
10	King & Sobolewski (2006)	Child well-being	Quantitative	Co-parenting affects emotional stability

The literature synthesis presented above illustrates the diversity of research focuses, methodological approaches, and key findings across the analyzed studies. Overall, the literature indicates that the concept of co-parenting has evolved from a primarily conceptual framework into a more empirically grounded field emphasizing the relationship between parenting quality and child well-being.

Most studies consistently position co-parenting as a key determinant of children's adjustment following divorce. Early work by [Feinberg \(2003\)](#) highlights the importance of coordination and cooperation between parents as the foundation of effective parenting. This perspective is further reinforced by empirical findings demonstrating that co-parenting quality is significantly associated with children's emotional and social development [Lamela et al., 2016](#)).

Quantitative studies, such as those conducted by [Amato \(2010\)](#) and [Lansford \(2019\)](#), emphasize that parental conflict is a major predictor of behavioral problems in children. Meanwhile, other studies underline the importance of continued parental involvement, particularly the role of fathers, in supporting children's psychological stability [\(Kalmijn, 2016\)](#).

From a methodological standpoint, quantitative approaches dominate co-parenting research, particularly in examining relationships between psychological and social variables. However, qualitative and theoretical studies remain essential for understanding the relational dynamics and broader social contexts of co-parenting practices. Overall, the synthesis reveals that while there is strong consistency in findings regarding the importance of co-parenting, there remains a notable gap in the integration of cultural and religious values especially within Muslim family contexts. This gap highlights the need for more contextualized and value-based co-parenting models.

DISCUSSION

1. Co-Parenting as a Key Factor in Post-Divorce Child Education

The findings of this study confirm that co-parenting is a more decisive factor than family structure itself in influencing child development. This result is consistent with [Amato \(2010\)](#), who argues that the negative effects of divorce on children are more strongly associated with interparental conflict than with divorce per se. In the context of child education, effective co-parenting enables consistency in parenting styles, values, and rules across both family environments. Such consistency is essential for supporting children's cognitive and emotional development, as it provides stability despite changes in family structure. Conversely, inconsistency in parenting commonly found in high-conflict co-parenting can lead to confusion and instability in children. This condition may hinder both academic and social development, as demonstrated in the study [Lansford \(2019\)](#).

2. Reinterpreting Co-Parenting Patterns from an Educational Perspective

The classification of co-parenting into cooperative, parallel, and high-conflict patterns carries not only psychological implications but also significant educational consequences. Cooperative co-parenting, for instance, not only fosters harmonious relationships between parents but also contributes to a supportive learning environment for children. From an educational perspective, cooperative co-parenting can be understood as an effective form of family educational management, where both parents act as partners in designing and implementing educational strategies. This includes supervising learning activities, fostering character development, and reinforcing moral values. In contrast, parallel co-parenting tends to result in fragmented educational approaches, while high-conflict co-parenting may create an environment that is not conducive to children's learning processes. Therefore, improving the quality of co-parenting can be considered an integral part of family-based educational interventions.

3. Integration of Islamic Values into the Co-Parenting Model

One of the key findings of this study is the potential integration of Islamic values in strengthening co-parenting practices. The principle of consultation (*shura*), for example, can serve as a foundation for joint decision-making regarding children's education. This principle is not only normatively relevant but also aligns with the concept of constructive communication in modern co-parenting theory. The value of justice (*'adl*) emphasizes fair treatment of children, including in terms of attention, education, and emotional support. This is consistent with research findings indicating that perceived unfairness in parenting may trigger conflict and negatively affect child development [\(Amato, 2010\)](#). Meanwhile, the concept of responsibility (*amanah*) highlights that parenting is a continuous moral obligation that persists despite divorce. This principle reinforces both parents' commitment to fulfilling their roles consistently. Thus, the integration of Islamic values not only enriches the theoretical dimension of co-parenting but also provides an ethical foundation that strengthens parenting practices within Muslim family contexts.

4. Practical Implications for Family Education

As a study within the field of applied education, these findings offer practical implications for parents and educational practitioners. One key implication is the importance of establishing structured communication between divorced parents, for example through mutually agreed arrangements regarding children's education. In addition, clear role distribution in parenting is necessary to ensure that both parents remain actively involved in their children's educational processes. In Muslim family contexts, this practice can be strengthened through shared commitments to religious practices, moral education, and consistent value internalization. Furthermore, the findings of this study may serve as a foundation for developing intervention programs, such as family counseling or co-parenting training based on Islamic values. Such programs have the potential to assist parents in managing conflict and improving the quality of collaborative parenting.

5. Limitations and Directions for Future Research

Despite providing a comprehensive overview of co-parenting patterns, this study has several limitations. First, most of the analyzed literature originates from Western contexts, which requires caution in generalizing the findings to Muslim family settings. Second, the limited number of studies that explicitly integrate Islamic values highlights the need for further empirical research in local contexts. Therefore, future studies are recommended to develop Islamic values-based co-parenting models through field-based approaches, such as case studies or qualitative research.

CONCLUSION

This study aimed to analyze co-parenting patterns in post-divorce child education through a Systematic Literature Review (SLR) approach and to identify the integration of Islamic values in parenting practices. Based on the synthesis of 36 selected articles, the findings indicate that the quality of co-parenting is a key determinant of children's educational outcomes and overall development following divorce.

Cooperative co-parenting has been shown to produce positive outcomes in terms of children's emotional well-being, social stability, and academic achievement. In contrast, high-conflict co-parenting is associated with an increased risk of behavioral problems and psychological difficulties. Meanwhile, parallel co-parenting tends to be relatively neutral; however, it may lead to inconsistencies in parenting if not supported by adequate coordination.

The effectiveness of co-parenting is influenced by several key factors, including the quality of communication between parents, clarity in role distribution, and the ability to manage conflict. These findings highlight that co-parenting should not be viewed merely as an interpersonal relationship, but rather as a managerial process in family education that requires planning, coordination, and continuous evaluation.

In the context of Muslim families, Islamic values such as consultation (shura), justice ('adl), responsibility (amanah), and cooperation (ta'awun) demonstrate significant potential in strengthening constructive co-parenting practices. The integration of these values provides both ethical and spiritual dimensions that support the sustainability of parenting after divorce.

From a practical perspective, this study recommends the development of an Islamic values-based co-parenting model that can be implemented in family education. In addition, intervention programs such as family counseling and parenting training for divorced parents are necessary to enhance collaborative parenting practices. Future research is encouraged to conduct empirical, field-based studies to further validate and refine the proposed conceptual framework.

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AUTHOR CONTRIBUTION STATEMENT

RNY: Conceptualization, Methodology, Data Curation, Formal Analysis, Writing – Original Draft. **Kr:** Methodology, Validation, Writing – Review & Editing. **IS:** Data Curation, Investigation, Resources. **AK*:** Supervision, Project Administration, Writing – Review & Editing, Corresponding Author. **HA:** Formal Analysis, Visualization, Writing – Review & Editing. **NMI:** Validation, Resources, Writing – Review & Editing. All authors have read and agreed to the published version of the manuscript.

AI DISCLOSURE STATEMENT

The authors used ChatGPT during the preparation of this work for language refinement and editing purposes. After using the tool, the authors thoroughly reviewed and revised the content and take full responsibility for the accuracy and integrity of the publication.

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