



### LEGAL IMPLICATIONS OF BREAST MILK DONATION ON THE LACTASHARE PLATFORM PERSPECTIVE OF SADD AL-DZARI'AH

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**Abstract:** The advancement of digital platforms has led to innovations such as breast milk donation through Lactashare. While this addresses nutritional needs for infants, it raises complex legal issues, particularly in Islamic jurisprudence regarding lineage and mahram relationships. This study examines the legal implications of breast milk donation from the perspective of Sadd al-Dzari'ah, a principle in Islamic law that emphasizes harm prevention. Utilizing a qualitative case study design, the research draws from in-depth interviews with the founder of Lactashare and relevant legal documents to explore how the institution navigates regulatory, ethical, and religious challenges. The study applies thematic analysis to examine the procedural safeguards, identity verification systems, and legal documentation practices, particularly the issuance of mahram certificates and donor-recipient records. The findings reveal that while Lactashare implements various safeguards in line with Islamic principles, such as donor screening, recording mahram certificates, and compliance with fatwas, it still faces challenges in completely preventing legal ambiguity regarding milk kinship, especially in areas outside Malang and Jakarta where monitoring is limited to online reporting, these risks are possible but uncertain and are likely to be outweighed by significant benefits to infant health especially in Indonesia, where stunting and infant mortality rates are high. This study contributes to Lactashare's ability to anticipate these risks with a digital tracking system, the appointment of regional coordinators, intensive education, and strengthening regulations through legal agreements. Collaboration with local health and religious institutions is also expected to enhance supervision and legal protection. However, this study has limitations. It only focuses on the perspectives of Lactashare founders and legal documents, so further study is needed to capture the experiences and views of other stakeholders, such as donors, recipients, health professionals, and religious scholars. Despite these limitations, this work provides fundamental insights for policymakers, religious authorities, and digital health platforms on how to align technological innovation with Sharia law using the Sadd al-Dzari'ah framework.

**Keywords:** Lactashare, Breast Milk Donation, Islamic Law, Sadd al-Dzari'ah.

## A. Introduction

With time, breast milk donation has evolved, with most donations occurring indirectly through storage facilities known as breast milk banks. This differs from the practice during the Prophet's era when breastfeeding was conducted directly by the infant latching onto the nursing mother's breast. Breast milk is essential for babies' healthy growth and development, especially during the first six months of life. It can remain the primary source of vital nutrients for up to two years, and no other milk can adequately replace its nutritional value. (Annisa, 2021). The Qur'an highlights the significance of breastfeeding in Q.S. al-Baqarah: 233, which states: (Subaini & Arisandy, 2022)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

“Mothers are encouraged to breastfeed their children for a full two years, for those who wish to breastfeed perfectly.”

The Central Statistics Agency (BPS) projects that the number of births in Indonesia will be 4.62 million in 2023 (Rizaty, 2023). However, the number of premature births in Indonesia is in the 5th highest position in the world, at around 657,700 cases. The prevalence of premature babies in Indonesia is 7 to 14 percent of total births, whereas in some countries, it is only 5 to 9 percent. (Redaksi Mediakom, 2024) Multiple innovations have been developed to support infant health by maximizing the benefits of breast milk and overcoming the limitations of formula use. One such solution is breast milk donation. This condition makes the need for breast milk donors the best alternative to ensure that babies continue to receive optimal nutrition, which is very important for their growth and development. (Nofitasari, 2021). However, not all mothers can provide breast milk to their babies for various reasons, such as suffering from infectious diseases (e.g., HIV/AIDS, tuberculosis), undergoing medical treatment that is risky for the baby, or experiencing impaired breast milk production. Data from the Human Milk Banking Association of North America (HMBANA) shows that breast milk donation is increasing globally in response to the needs of babies who cannot be breastfed directly by their mothers. (Human Milk Banking Association of North America (HMBANA), 2022).

In Islamic Jurisprudence (fiqh), an infant who is fed with breast milk is considered akin to a biological child of the breastfeeding donor. This milk kinship (*radā'ah*)<sup>1</sup> Establishes a lineage bond with legal and social implications. As a result, biological and milk children are regarded as equals and become mahram to one another. Consequently, marriage between them is strictly prohibited, as they are considered siblings through breastfeeding. (Fauzi, 2020). This principle is affirmed in Q.S. an-Nisa: 23, which states: (Tim Penyempurnaan Terjemahan Al-Qur'an (2016-2019), 2019)

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبِّبَاتُكُمْ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

“Forbidden to you to marry: your mothers; your daughters; your sisters; your paternal aunts; your maternal aunts; the daughters of your brothers; the daughters of your sisters; your nursing mothers; your sisters-in-law; your stepdaughters under

your care from wives with whom you have intermarried-but if you have not intermarried with them, then there is no sin on you to marry them; the wives of your biological sons; and bringing two women who are sisters together in marriage, except for what happened in the past. Verily, Allah is Forgiving, Merciful.”

In Indonesian society, breast milk sharing predominantly relies on a conventional trust-based system. However, this informal approach can lead to legal ambiguities, primarily due to the lack of official documentation regarding the identities of donors and recipients. Ensuring transparency in the breast milk donation process is a fundamental requirement to prevent potential legal consequences, particularly in cases where marriage between milk siblings may unknowingly occur due to an unclear record of milk kinship. (Rohman & Latifah, 2024). Based on the breast milk donation practices described, various problems and unintended consequences may arise. (Apriliani, 2022). *Sadd al-Dzari'ah*, as a fundamental concept in Islamic law, functions to prevent potential harm from specific actions. In the context of breast milk donation, several factors could lead to negative consequences, both in terms of medical risks and Islamic legal concerns. Potential hazards include health-related issues, such as the transmission of diseases, as well as violations of Islamic law, such as the possibility of unknowing marriage between milk siblings in the absence of a proper verification system.

*Sadd al-Dzari'ah* is a method of legal reasoning in Islamic law. This means that if a matter is fundamentally permissible according to Islamic law but ultimately has the potential to cause harm, it should be abandoned. Therefore, any practice that could cause harm should be avoided (Ismail Jalili, 2020). The example of the practice of *Sadd al-Dzari'ah* applied by the Prophet in the case of the hypocrites shows the principle of preventing the greater good by avoiding actions that can cause *fitnah* and division in the community. Despite the urge to punish them harshly, the Prophet chose not to kill them because it could distance others from Islam and create a negative perception that a Muslim would kill his brother. This decision reflects *Sadd al-Dzari'ah's* approach, namely closing the path that could cause greater social and religious damage by considering the long-term benefits of maintaining the unity and harmony of the Muslim community. (Ismail Jalili, 2020). To minimize the legal consequences of breast milk donations, such practices must be conducted by Islamic law, ensuring strict adherence to caution. This approach aligns with the framework of *Sadd al-Dzari'ah*, which emphasizes preventive measures to eliminate legal risks associated with such practices. The aim is to prevent a Muslim from engaging in actions that lead to violations of Sharia law. (Safrijal, 2024).

In 2018, an organization called Lactashare was founded, firmly committed to promoting the importance of exclusive breastfeeding for babies. As a breast milk donation platform, Lactashare leverages technological advances by presenting an application that enables effective, fast, easy, and safe connections between breast milk donors and recipients while ensuring compliance with Islamic law. The breast milk donation process at Lactashare follows a strict procedural framework with precise eligibility requirements. Prospective donors and recipients first register and verify their identity and health eligibility through the application. Next, the system automatically matches donors with recipients based on needs and location. After the breast milk delivery process is carried out safely and monitored, Lactashare issues a breastfeeding certificate (*radā'ah*) as proof of the sibling relationship between the donor and recipient. This entire process is digitally documented to avoid potential lineage issues and to ensure that all transactions are by

MUI Fatwa Number 28 of 2013 concerning Breast Milk Donation so that the principles of Islamic law related to *radā'ah* and ethical considerations can be adequately fulfilled (Lactashare, 2025).

Based on the description above, Lactashare is an intermediary institution that brings together donors and recipients of breast milk in various regions of Indonesia. However, despite acting as a facilitator, the practice of breast milk donation in Islam carries inherent legal risks, especially related to the establishment of mahram relationships, which can later lead to restrictions on eligibility for marriage. Even in Pakistan, the establishment of a breast milk bank, which was initially supported as an effort for maternal health, was later stopped after a revised fatwa from Darul Uloom Karachi considered the practice to potentially violate Sharia law, especially regarding the mixing of bloodlines and the risk of unintentional mahram marriages. (Sohail, 2024). Fatwas in various Muslim countries generally require strict registration of breast milk donors and recipients, including registration of names and breastfeeding relationships, to avoid mixing of bloodlines that can lead to family law problems in the future. Given these concerns, this study examines whether the breast milk donation process at Lactashare aligns with Islamic criteria regarding *radā'ah*. This assessment is critical because it determines the legal implications of breast milk donation based on Islamic jurisprudence, primarily through the perspective of *Sadd al-Dzari'ah*, which seeks to prevent potential harm arising from unclear lineage relationships.

Various studies have explored the topic of breast milk donation at Lactashare, focusing on different aspects, particularly over the past five years. Some researchers, such as Atika Nur Annisa, have examined the concept of *radā'ah* about breast milk donation through case studies on Lactashare. However, these studies tend to be descriptive and lack an examination of supervision's practical implications and challenges in a rapidly evolving digital context (Annisa, 2021). Additionally, several articles have analyzed breast milk donation at Lactashare from the perspective of *Maslahah Mursalah*. For example, Khotifatul Defi Nofitasari investigated the urgency and implication of breast milk donors in Indonesia using the *Maslahah* framework. However, this approach does not highlight the legal and ethical risks that may arise, so it does not provide concrete solutions to overcome potential *mafsadat* (Nofitasari, 2021).

Meanwhile, a study by Juniarti et al. discusses the legal consequences of giving and receiving donor breast milk on the relationship of *nasab* and its implications for marriage law. This study is still limited to normative analysis and has not integrated the complex dynamics of digital breast milk donation practices and implementation challenges in the field (Hidayatullah, 2023). Regarding the practice of breast milk donation, Saifullah et al. explored the reality of breast milk donation in Indonesia. They analyzed the fatwas of the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah on the permissibility of breast milk donation. However, there is less discussion of how these fatwas are implemented practically and how society responds to them in modern technology (Hidayati, 2023).

This article offers scientific innovation by applying the *Sadd al-Dzari'ah* approach to analyze the legal implications of breast milk donation through the Lactashare platform. This approach has never been used explicitly in digital breast milk donation studies in Indonesia. Previous studies have not thoroughly examined preventing future legal risks through the *Sadd al-Dzari'ah* approach, which, in principle, blocks paths that may lead to harm (*mafsadat*) even if the initial action is permissible. Applying the *Sadd al-Dzari'ah*

principle is a form of caution (ihtiyâth) in assessing the benefits and harms of action within the context of digital breast milk donation.n (Adam, 2021). Implementing the Sadd al-Dzari'ah principle can prevent potential adverse impacts, such as risks of lineage confusion, family law implications, and violations of religious and social norms. Thus, the purpose of this article is not only to fill the gap in scientific research related to the aspect of Sadd al-Dzari'ah in digital breast milk donation but also to identify the potential legal risks of digital breast milk donation and formulate preventive measures by Sharia principles and contemporary needs.

## **B. Method**

This study adopts a qualitative case study design to deeply examine the legal implications of breast milk donation through the Lactashare platform within the framework of Sadd al-Dzari'ah. The case study approach allows a focused and contextualized understanding of this phenomenon in a real-life institutional setting. The key informant is Meralda Nindyasti, the founder of Lactashare. She was selected through purposive sampling due to her central role in establishing and managing the platform and her expertise as a certified lactation consultant. Other stakeholder groups, such as recipients, doctors, or religious scholars, were not interviewed, as the study focuses on institutional legal mechanisms, not individual experiences.

Additionally, this research incorporates library studies, where secondary data is examined to explore the legal consequences of breast milk donation at Lactashare from the perspective of Sadd Al-Dzari'ah. A conceptual approach with qualitative analysis is applied in this study, focusing on data collection, analysis, and interpretation without a statistical method.s (Fadli, 2021). The primary legal materials include observations, interviews, books, and journal articles related to Sadd Al-Dzari'ah and breast milk donation. These are supported by secondary legal materials, such as MUI Fatwa Number 28 of 2013 on Breast Milk Donation and Government Regulation Number 33 of 2012 on the Provision of Exclusive Breastfeeding, as well as tertiary legal materials, including dictionaries and encyclopedias that provide further contextual understanding.

The data collection involves interviews, observations, and documentation analysis to obtain comprehensive information regarding breast milk donation at Lactashare. The collected data is analyzed qualitatively by examining legal materials and correlating them with the theoretical framework of Sadd Al-Dzari'ah. Data processing consists of several structured stages. First, in the verification stage, the completeness of the collected data is reviewed, and only relevant information aligned with the research topic is selected. Second, the organization stage involves categorizing and structuring the data into chapters based on thematic discussions. Third, the compiled data is reviewed, refined, and corrected in the editing stage as needed. Fourth, for data analysis, the study employs thematic analysis, organizing the data through manual open coding, followed by categorization based on key legal themes, especially the preventive principles outlined in Sadd al-Dzari'ah. To ensure data validity, the study uses member checking, in which the findings from the interview were reconfirmed with the informant through follow-up communication to clarify interpretation and factual accuracy regarding the Lactashare procedure and legal instruments (such as mahram certificates and identity matching) (Kasiram, 2010). Finally, in the conclusion stage, systematic findings are formulated regarding the legal implications of breast milk donation at Lactashare within the framework of Sadd Al-Dzari'ah (Adi, 2005).

## C. Results and Discussion

### 1. Legal Consequences of Breastfeeding Donors from the Perspective of Islamic Law

In Islamic law, the concept of breastfeeding donors is referred to as *ar-radā'ah asy-syar'iyyah*, which denotes breastfeeding based on Islamic ethics and legal principles, according to the *jumhur* (majority) of scholars, including Abu Hanifah, Imam Malik, and Imam Shafi'i (Anam et al., 2024). *Radā'ah* is defined as the process in which breast milk enters the stomach of a child not over two years old, whether through direct nursing or indirect methods such as feeding via a container. Beyond its nutritional function, *radā'ah* establishes a mahram relationship between the breastfeeding woman and the child, meaning that the child is considered akin to her biological offspring in terms of marriage prohibitions. Under Islamic family law, this legal bond extends to her biological children, making them siblings through breastfeeding (milk siblings). Consequently, marriage between milk siblings is strictly forbidden (haram) due to the permanent mahram status created by breastfeeding (Rahmawati et al., 2025).

*Radā'ah* consists of several pillars and conditions determining its legal consequences in Islamic law. If these pillars and conditions are fully met, the breastfeeding process results in a legally binding *radā'ah* relationship, establishing milk kinship (mahram status). However, if any of these requirements are not fulfilled, the legal implications of *radā'ah* become incomplete, meaning that the breastfeeding relationship does not hold full legal validity and cannot be classified as *radā'ah* under Islamic jurisprudence. Scholars unanimously agree that three key pillars must be present for *radā'ah* to carry legal consequences (Hakim & Afidah, 2024). First, *Al-murdhi* (the breastfeeding mother) refers to the woman providing breast milk, whose act of nursing establishes the potential mahram relationship with the child. Second, *Laban* (breast milk) refers to the milk that enters the infant's stomach, which must come from a human source and remain unaltered to maintain its original form and function. Third, *Radhi'* (the breastfed child) is the infant receiving the breast milk, who must be under two years old, as this is the legally recognized period in which *radā'ah* takes effect in Islamic legal doctrine (Mawardi & Nurcahaya, 2024).

Scholars hold differing views regarding the conditions of *radā'ah* that must be met for it to have legal implications. The first requirement concerns the *Al-murdhi* (breastfeeding mother), who must be a human female. Suppose breastfeeding involves an entity outside this category, such as an animal or a male individual who biologically does not produce milk. In that case, the mahram status resulting from *radā'ah* does not apply. (Abidin, 2022). However, scholars unanimously agree that any breast milk from a female, regardless of whether she is an adult or prepubescent, pregnant or not, establishes a mahram relationship under Islamic law. The second condition is that the *Al-murdhi* must be alive during breastfeeding. According to the majority of scholars (*jumhur ulama*), if a child suckles from a deceased woman, whether directly or through a feeding method, it does not create a mahram relationship. However, some scholars, particularly from the Malikiyah school and Ibn Hazm, hold a different view, arguing that breastfeeding from a deceased woman still establishes a mahram bond. The third condition is that the *Al-murdhi* must be of childbearing age. If a girl under nine years old, an older woman, or a woman who has never given birth provides breast milk, it does not result in a mahram

relationship. It thus carries no legal consequences under Islamic jurisprudence (Nurfitriani, 2022).

Another key condition in *radā'ah* is related to *Laban* (breast milk), which is the basis for establishing a mahram relationship. The first requirement is that breast milk must function as a primary source of nutrition for the breastfed infant, providing sufficient nourishment essential for physical development.t (Rozak, 2025). If the milk does not serve as a staple food for the child and is not essential for sustenance, then breastfeeding does not carry legal implications or result in a mahram bond. The second condition concerns the purity of the breast milk, particularly when it is given indirectly through a container. The milk must remain unmixed with other substances to maintain its original composition. If breast milk is diluted or combined with different liquids, then a mahram relationship is not established. This requirement is supported by the opinion of several scholars, including Abu Hanifah, who emphasized that the legal effects of *radā'ah* depend on the milk being pure and undiluted.

According to the Hanafi school of thought, if breast milk is mixed, cooked, and undergoes changes in its nature and composition, it does not establish a mahram relationship. Similarly, Ibn Qasim holds that if breast milk is diluted with water or other substances and then consumed by a breastfeeding infant, it will not carry any legal consequences under Islamic law. However, Imam Shafi'i presents a different perspective, arguing that mixed breast milk still results in a mahram relationship, provided that the mixing does not alter its essential characteristics. If the milk's original nature remains intact, the legal effects of *radā'ah* still apply, but if the mixture changes the milk's essence, no mahram relationship is established. Meanwhile, Imam Malik assesses the purity of breast milk based on its color authenticity. If the milk turns black or changes to a color distinct from its natural state, it does not establish a mahram bond. Thus, the validity of *radā'ah* depends not only on the presence of breast milk but also on its composition and visual purity, according to the Islamic legal perspective.s (Hamdan, 2023).

Regarding the conditions of *Radhi'* (breastfed infants), one essential requirement is that the child be alive during breastfeeding. This is because breastfeeding serves not only as nutritional support for the infant but also as a biological function of the nursing mother, establishing a mahram relationship. If the infant is not alive, the process of *radā'ah* is considered incomplete and does not result in any legal consequences under Islamic law. The second requirement concerns the age of *Radhi'*. According to most scholars, the breastfed child must be under two years old, as this period is considered crucial for growth and development. Within this age range, breastfeeding has legal consequences, specifically in establishing mahram relations. However, there are differences of opinion regarding this matter. Scholars from the Zahiri school argue that breastfeeding beyond two years of age, even in adulthood, still leads to a mahram relationship. This opinion contrasts with the majority view, which limits the legal effects of *radā'ah* strictly to breastfeeding within the first two years of life.

In contrast, Abu Hanifah and Asy-Syafi'i hold the view that if a baby has been weaned before reaching two years of age, even if the child still requires breast milk, then breastfeeding from another woman is considered prohibited. This position emphasizes that once a child is no longer dependent on breastfeeding, receiving milk from another woman does not establish a mahram relationship under Islamic law. Meanwhile, Imam Malik presents a differing perspective, arguing that breastfeeding beyond the age of two,

whether in small or large amounts, is not prohibited, as it is considered similar to water consumption. Additionally, if a child has been weaned before turning two years old and later breastfed by another woman, this act is not forbidden according to Maliki jurisprudence. A third condition for *radā'ah* is that the breast milk must reach the stomach of the breastfed child for its benefits to be absorbed. If the milk remains in the mouth or is vomited before being swallowed, it does not fulfill the legal requirement for *radā'ah* and thus does not establish a mahram relationship (Hakim & Afidah, 2024).

*Radā'ah* establishes marriage prohibitions, as it carries the same legal implications as bloodline relations in Islamic law. In the context of *radā'ah*, a breastfeeding woman assumes the legal status of a biological mother to the child she nurses. This means that a breastfed child is considered prohibited (haram) from marrying both their nursing mother and certain relatives connected through milk kinship. As a result, a breastfed child is forbidden from marrying the woman who breastfed them, as she is regarded as their mother. Additionally, the prohibition extends to other related individuals, including the breastfeeding woman's mother (grandmother), her sisters (aunts), her husband (milk father), and her biological children, whether male or female, who are considered milk siblings of the breastfed child. These prohibitions apply regardless of whether the siblings share both parents, only one parent, or just the breastfeeding connection (Febrianto et al., 2024). Beyond affecting family relations, *radā'ah* also influences *mushahaharah* (affinal relationships), which refers to marital ties that create legal restrictions. For example, just as it is forbidden for a man to marry his father's wife, the same limitation applies to marrying the wife of his milk father, as the relationship is equivalent to direct kinship in Islamic law (Mawardi & Nurcahaya, 2024).

## 2. Lactashare is a Breast Milk Donation Institution in Indonesia

Indonesia ranks fifth globally in the number of stunted children (Prabuana & Putri, 2024) and premature births (Miftachuljannah et al., 2024). Exclusive breastfeeding plays a crucial role in preventing malnutrition and stunting while also significantly reducing infant mortality rates by up to 88%. Given these concerns, breast milk donation serves as a vital alternative solution, in line with WHO recommendations, as the second-best option after breastfeeding from the biological mother (Wulandari & Nurlaela, 2021). Lactashare is an institution with the vision of building a strong human civilization through the benefits of breast milk. Its mission is to develop an integrated breast milk donation system incorporating promotive, preventive, and educational services related to lactation, maternal health, and child well-being. Furthermore, Lactashare aspires to establish Indonesia's first Sharia-compliant breast milk bank, providing a safe, accurate, fast, and reliable donation system that aligns with medical, legal, and Islamic principles. (Nindyasti, 2023).

Lactashare is based in Malang City, East Java, and was founded by Dr. Meralda Nindyasti, born in Bangkalan, Madura, in May 1988 (Lactashare, 2025). Her journey in advocating for breastfeeding began in 2015 when she established pusatlaktasi, an initiative that deepened her empathy for the numerous challenges mothers face in breastfeeding. With four years of experience as a breastfeeding counselor, having assisted over 1,000 patients struggling with breastfeeding difficulties, she and her team officially established the @lactashare Foundation on May 11, 2018. The primary goal of this foundation is to support mothers with excess breast milk and those who struggle with insufficient supply, ensuring that the breast milk donation process is conducted correctly



and ethically by legal, medical, and religious principles. According to Dr. Meralda Nindyasti, advocating for establishing a Breast Milk Bank (ASI Waqf Institution) in Indonesia has been challenging, requiring significant human, technological, and financial resources. The idea first emerged in 2013, and by mid-2019, she and her team had actively engaged with the community, seeking collaborative efforts to contribute to the nation and society through the realization of a Breast Milk Bank. She firmly believes that this initiative, with the collective support of parents and caregivers, is a noble cause that upholds every infant's right to receive breast milk and will bring blessings and a positive impact in the long run (Nindyasti, 2023).

Lactashare is dedicated to empowering women and ensuring that infants who do not receive exclusive breastfeeding from their mothers still have access to breast milk. As an intermediary institution, Lactashare connects breast milk donors, recipients, and lactation experts, facilitating a structured and ethical breast milk donation process (Al Latifa, 2024). To enhance accessibility and provide comprehensive information, Lactashare has developed an official website, [www.lactashare.id](http://www.lactashare.id), enabling individuals across Indonesia to register as donors or recipients online. Additionally, to maximize public awareness of Lactashare's mission as a breast milk donor foundation, social media platforms, particularly Instagram, play a crucial role. Outreach efforts are further strengthened through maternal and child health seminars and direct communication channels, such as WhatsApp, ensuring effective engagement with the broader community (Nindyasti, 2023).

Lactashare provides consultation and counseling services for parents experiencing breast milk production issues, offering online and offline support through certified lactation experts. Families receiving breast milk donations also benefit from lactation counseling as part of Lactashare's empowerment approach, ensuring that mothers can regain their ability to breastfeed independently. This means breast milk donation is a temporary solution, provided only during critical periods for infants or mothers in need (Annisa, 2021). To expand its reach, Lactashare has established partnerships with 72 certified breastfeeding counselors, including doctors, across 26 cities and 11 provinces, along with 161 volunteers distributed throughout Indonesia (Nindyasti, 2023). These collaborations serve as an essential support system for communities outside Malang, ensuring that the breast milk donation process remains under Lactashare's supervision, regardless of location.

Based on field data obtained by researchers, Lactashare has established strict eligibility requirements and a rigorous selection process for prospective breast milk donors. The following conditions must be met: (Kusumoastuti, 2021)

- a. Completion of a health form, which includes confirming physical and mental well-being, not being pregnant, having sufficient breast milk for their child, committing to donating at least 5 liters, and abstaining from smoking or alcohol consumption before officially becoming a donor.
- b. Undergoing mandatory health screenings, including DNA swab tests, urine tests, blood tests, and mental health evaluations, all fully funded by Lactashare. Donors must test negative for five breast milk-transmissible diseases—HIV/AIDS, Hepatitis B, Hepatitis C, Syphilis, and CMV—before being approved as a breastfeeding donor.
- c. Not consuming certain medications or supplements may affect breast milk quality.

- d. Actively breastfeeding a biological child who is under six months old at the time of donation.
- e. Refraining from donating breast milk if either the donor or their biological baby is experiencing a cold or illness until complete recovery.
- f. Possess a surplus of 2–3 liters of breast milk daily to ensure adequate supply for their child and donation purposes.

Each prospective breast milk donor must undergo a verification process, which includes an online interview to assess their eligibility. If the candidate successfully passes the document screening and medical examination, Lactashare will guide them through the simple pasteurization process before their milk can be used for donation. However, donor breast milk is only provided to recipients under specific conditions, ensuring it is distributed to those who genuinely need it (Nindyasti, 2023). Lactashare follows benchmark criteria for breast milk recipients as outlined in Government Regulation 33 of 2012 on Exclusive Breastfeeding, Article 7. This regulation specifies that donor breast milk may only be given if there are medical indications that the biological mother is absent or if the mother and infant are separated and unable to breastfeed directly (JDIH BPK, 2025).

Lactashare also facilitates the identification process for donor recipients by providing donor information before distributing pasteurized breast milk. Pasteurization is a sterilization method that eliminates viruses and bacteria in donor breast milk through a controlled heating process. The milk is heated to 62.5°C for 30 minutes, then rapidly cooled to 25°C for 10 minutes before being cultured to ensure it is free from viruses, bacteria, and fungi. Once confirmed safe for consumption, the milk is stored in medical-grade refrigerators and freezers before distribution (Lactashare, 2025). Recipients of donor breast milk can select a donor based on specific preferences, such as religion, gender, and geographic location (with a maximum safe distance of 12 hours for transportation).

Additionally, compatibility in infant age is considered, with an ideal age gap of 3–6 months and a maximum difference of no more than one year. Lactashare ensures that donor breast milk is only distributed with the donor's explicit consent. The breast milk donor has the right to either approve or decline the request after reviewing the identity of the prospective recipient. Once the donor grants approval, the donor's breast milk is prepared for delivery to recipients with medical indications who require it. Donors who contribute breast milk through Lactashare receive a breastfeeding allowance consisting of necessities as a form of support. This initiative aims to ensure proper nutrition for donors, enabling them to maintain the quality of their breast milk throughout the breastfeeding and donation process. The Breastfeeding Allowance Program draws inspiration from the practices of Khilafaurasyidin Umar bin Khattab. He placed great emphasis on supporting nursing mothers, recognizing the importance of their well-being and the health of their infants. This program aims to continue that legacy by assisting and encouraging breastfeeding mothers. The program is available to breast milk donors and breastfeeding mothers needing assistance and shelter. As such, the program provides extensive support to the breastfeeding mother community, ensuring they get the necessary resources for their well-being and that of their babies (Nindyasti, 2023).

To safeguard against legal consequences arising from the breast milk donation process, Lactashare mandates that the families of both donors and recipients meet and become acquainted. This initiative fosters long-term connections, as they are considered milk siblings (*radā'ah*) under Islamic law (Safitri, 2022). Lactashare followed the MUI Fatwa Number 28 of 2013 on Breastfeeding Donation guidelines when they issued a breastfeeding certificate and a mahram diagram. These documents are provided annually to donors and recipients, listing their names to ensure proper record-keeping of milk kinship relations. Furthermore, mahram data can be updated or modified at any time through the official Lactashare website ([www.lactashare.id](http://www.lactashare.id)), especially when new donor-recipient connections are established. To prevent marriages between milk relatives, this record-keeping system is integrated with Indonesia's Population Data System and the Data System of the Office of Religious Affairs (KUA). The breastfeeding certificate serves as legal proof of lineage, ensuring that milk kinship relationships can be verified and legally accounted for whenever necessary (Lactashare, 2025).

### 3. Concept of Sadd Al-Dzari'ah

Sadd Al-Dzari'ah refers to the prevention or restriction of actions that have the potential to lead to harm or damage. This preventive principle is applied because Islamic law prohibits anything that may result in negative consequences (Ismail Jalili, 2020). In essence, Sadd Al-Dzari'ah serves as a mechanism to avert harm by regulating actions that, although permissible, could lead to forbidden outcomes if left unchecked (Miswanto, 2019). Additionally, Sadd Al-Dzari'ah is understood as prohibiting an otherwise lawful act when it risks facilitating wrongdoing (Kholidah et al., 2021). However, this concept does not solely focus on restriction; it is also an integral part of *jalbul mashalih*, which aims to promote benefits and goodness. Furthermore, Sadd Al-Dzari'ah aligns with the principle of *dar'u al-mafasid*, which emphasizes preventing harm and prioritizing the avoidance of negative consequences in legal and ethical decision-making (Sieny, 2017).

The classification of *dzari'ah*, according to *ushul fiqh* scholars, is divided into two categories: the quality of *mafsadat* (harm) and the type of *mafsadat*. From the perspective of quality, Imam al-Syathibi classifies *dzari'ah* into four types. First, actions that directly and inevitably lead to harm (*mafsadat*) with certainty. Second, permissible actions that are generally harmless but rarely result in *mafsadat*. Third, actions that are likely to cause harm require careful regulation. Fourth, primarily beneficial actions can cause damage, depending on circumstances and consequences.

Meanwhile, based on the type of *mafsadat*, Ibn Qayyim al-Jauziyyah categorizes *dzari'ah* into two kinds. The first refers to actions that directly lead to harm. The second involves permissible actions that, under certain conditions, serve as a pathway to prohibited acts, whether done intentionally or unintentionally (Atmaja, 2019).

There is no explicit or definitive ruling in the Islamic texts (*nash*) or scholarly consensus (*ijma'*) regarding the permissibility of applying Sadd Al-Dzari'ah. As a result, its implementation is based solely on *ijtihad* (independent reasoning), which emphasizes caution in actions and the consideration of competing factors between *maslahat* (benefit) and *mafsadat* (harm) (Kawakib et al., 2021). The core principle of Sadd Al-Dzari'ah is to avoid actions that may lead to harm, particularly when the potential damage outweighs the benefit. The application of this principle depends on the dominance of benefit or harm in a given situation. Suppose an action results in a greater benefit, and the proceeding is

permissible. However, it must be avoided if the action leads to more harm than good. In cases where maslahat and mafsadat are equally balanced, the prudential principle should be upheld by following established legal maxims, ensuring that the decision prioritizes caution and harm prevention (Hidayat, 2022).

دَرْأُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

"Refusing damage takes precedence over taking benefit."

إِذَا اجْتَمَعَ الْحَلَالُ وَالْحَرَامُ غَلَبَ الْحَرَامُ

"If you mix the unlawful with the lawful, then the unlawful defeat the lawful."

As a guideline for scholars who exercise caution in their charitable actions, the words of the Prophet state:

دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

"Avoid what causes you doubt and choose what brings you certainty."

The principle of careful action in Sadd Al-Dzari'ah is determined by assessing the balance between benefit (maslahat) and harm (mafsadat). Most scholars (jumhur ulama) recognize these factors as material considerations in legal decision-making, though their acceptance of Sadd Al-Dzari'ah varies. The Malikiyah and Hanabilah schools fully accept Sadd Al-Dzari'ah as a valid legal argument in Islamic law enforcement. On the other hand, the Hanafiyyah and Syafi'iyah scholars accept Sadd Al-Dzari'ah only in specific cases while rejecting its application in others. The difference in opinion between these two groups is rooted in diverging views on contract law, intentions, and textual interpretation. The Hanafiyyah and Shafi'iyah scholars argue that in contractual agreements, legal validity is determined by the contract's content, not by the contracting parties' intentions. In other words, the basis for the agreement's validity is the provisions contained in the contract, without considering the intentions or hidden intentions of the parties involved. This approach emphasizes the importance of clarity and certainty in the contract as the primary source of legal validity. A contract is legally binding if it fulfills the pillars (arkan) and conditions (shurut). Hidden intentions remain between the individual and Allah SWT unless clear evidence indicates otherwise. The Malikiyah and Hanabilah scholars have a different view. They believe an action's validity depends more than external compliance with legal conditions. They also think that an action's intended purpose and consequences are essential. Meanwhile, the Zahiriyah school completely rejects Sadd Al-Dzari'ah as a legal argument, as they adhere strictly to literal textual interpretation (zahir al-nash) and do not allow rational reasoning (ijtihad) to influence legal rulings. Their approach relies solely on explicit scriptural texts, excluding speculative reasoning in forming Sharia law (Miswanto, 2019).

#### 4. The Legal Implications of Breast Milk Donation at Lactashare Through the Lens of Sadd Al-Dzari'ah

As an institution specializing in breast milk donation in Indonesia, Lactashare aims to establish a breast milk bank equipped with adequate facilities to ensure the donation process is safe, accurate, reliable, efficient, and compliant with medical regulations and Islamic law (Lactashare, 2025). The establishment of breast milk banks such as Lactashare has raised concerns and uncertainties among the public, particularly within Muslim communities. One of the primary legal concerns revolves around the status of milk kinship (*radā'ah*) that results from breast milk donation, particularly about mahram relationships. According to Islamic law, breastfeeding establishes a familial bond that

prohibits marriage between milk siblings. The absence of proper documentation and monitoring in breast milk donation practices raises concerns about the possibility of unknowing marriages between individuals who share a milk kinship. These concerns highlight the legal risks associated with breast milk donation and underscore the importance of regulation and preventive measures to safeguard lineage integrity within Islamic jurisprudence.

Based on the analysis of the breast milk donation process at Lactashare related to the influence of the legal status of *radha'ah*, it can be seen that the pasteurization process does not add or mix foreign substances into breast milk; it only changes the temperature and kills microorganisms. The majority of scholars state that as long as breast milk remains in its original form (not mixed or changed in essence), then the status of *radā'ah* remains valid, even if given through a container, bottle, or spoon, and does not have to be directly from the breast. The pasteurization process does not change the basic substance of breast milk; it only sterilizes it. As long as breast milk's primary substance and properties do not change, then, according to most scholars, breast milk is still considered "pure" and valid to create a *radā'ah* relationship. In addition, the Indonesian Ulema Council (MUI) in Fatwa No. 28/2013 and fatwas from international fiqh institutions generally accept *radā'ah* through expressed breast milk, both fresh and pasteurized, as long as the fiqh requirements are met. This is by MUI Fatwa Number 28 of 2013 on Breast Milk Donation, which establishes specific conditions for breast milk donation leading to a mahram relationship. These conditions include: (Komisi Fatwa Majelis Ulama Indonesia (MUI), 2025)

- a. The recipient infant must be under two years old, the maximum age limit for breastfeeding, to establish milk kinship (*radā'ah*).
- b. The donor's identity must be known, ensuring transparency and traceability in the breast milk donation process.
- c. The recipient must consume at least five full feedings. A feeding is counted when a baby begins suckling, pauses, and resumes breastfeeding. The separation between feeding intervals must be natural, not artificially interrupted. If the milk reaches the infant's digestive system, it is considered one feeding. However, if five feedings do not nourish enough, the breastfeeding process does not establish a mahram relationship.
- d. breastfeeding can be done directly or indirectly, meaning the milk can be fed from the breast or via a container.
- e. Breast milk must be consumed until the infant is fully nourished, ensuring that the feeding process serves its intended biological and legal function in establishing *radā'ah*

This also applies to breast milk stored in a refrigerator or freezer. So, according to the majority of scholars, breast milk that has been pasteurized or stored in the freezer is still valid to cause *radā'ah* as long as its primary substance and properties do not change, it is not mixed with other ingredients, and it is given to children under two years old. After analyzing the breast milk donation process at Lactashare, it can be concluded that the procedure aligns with the criteria of *radā'ah* in Islamic law.

According to Wahbah Az-Zuhaili, the primary objective of sharia regarding breastfeeding (*radā'ah*) is to preserve lineage. He argues that the breast milk bank system

poses a risk of lineage mixing, which could lead to harmful consequences. In his book *Fiqh Islam Wa Adillatuhu*, he emphasizes that marriage prohibitions arising from breastfeeding exist because a woman's breast milk contributes to both the physical and spiritual development of the breastfed child. This reasoning supports the Islamic legal framework that considers breast milk as a determining factor in establishing familial ties and mahram relationships. To prevent this, he recommends avoiding such practices whenever possible to eliminate the potential dangers associated with unregulated milk kinship relationships (Sabiq, 1990). Similarly, Yusuf Qardhawi emphasizes the importance of caution in breast milk donation, as it directly affects mahram status and lineage integrity. He advises Muslims to exercise prudence when engaging in breast milk donation, ensuring that the practice remains in line with Islamic legal principles. As a result, breast milk donation should only be permitted in emergencies, such as when a baby is in critical need of breast milk. Even in such cases, the precautionary principle must be strictly applied, reflecting the *Sadd Al-Dzari'ah* approach, which aims to minimize potential harm (*mafsadat*) from breast milk donation practices (Hidayati, 2023).

One of its key features is issuing mahram certificates, which accurately document milk kinship relationships as legal protection. Lactashare implements a mahram documentation system for donors and recipients who have participated in the breast milk donation process and meet the established criteria outlined in MUI Fatwa Number 28 of 2013 on Breast Milk Donation. This registration acts as a safeguard to ensure that milk kinship (*radā'ah*) is accurately documented. Doing so fulfills the necessary legal requirements for establishing a mahram relationship. Proper documentation is essential to uphold these conditions and clarify familial ties. As a result, Lactashare remains confident that its breast milk donation services adhere to medical ethics and Islamic legal principles (Lactashare, 2025). This system eliminates uncertainty regarding the identities of donors and recipients, ensuring that breastfeeding sibling relationships are recorded and traceable. Furthermore, Lactashare emphasizes that donor breast milk is only a temporary solution, provided exclusively during critical periods when an infant's health and survival are at risk. This approach ensures that breast milk donation is used ethically and responsibly, preventing long-term dependency while maintaining Sharia compliance (Annisa, 2021).

The practice and process of breast milk donation requires strict regulation because it involves complex legal and ethical implications. One of the main concerns is the formation of mahram relationships between nursing siblings, which can lead to the risk of illicit marriages between nursing siblings if not correctly documented. In response, Lactashare implements strict preventive measures to ensure that every stage of breast milk donation is by Islamic law and the positive legal framework in Indonesia. Lactashare's commitment to the halal and legality of this donation process provides a sense of security for donors and recipients and strengthens the practice's social and legal legitimacy. From a fiqh perspective, Lactashare's procedures align with sharia principles and MUI fatwa Number 28 of 2013 concerning Breast Milk Donation, the primary reference in regulating breast milk donation in Indonesia. Furthermore, this approach is consistent with the principle of *Sadd al-Dzari'ah*, namely closing the path that can cause damage or harm in the future through preventive measures. This is reflected in the various preventive measures implemented, from the registration stage, strict donor selection and screening, to the

issuance of a breastfeeding certificate that serves as official proof of a mahram relationship (Lactashare, 2025).

The author's analysis shows that the issuance of this breastfeeding certificate is an important innovation that not only functions as a documentation tool but also as a legal instrument that formally strengthens the status of a mahram. Thus, this certificate is an effective preventive mechanism to prevent illicit marriages between donors and recipients of breast milk in the future. This is by the mandate that all muamalah (social interactions and contracts) are recorded and appropriately documented for clarity and legal protection. This shows that the management of breast milk donations at Lactashare is not only oriented towards health and social aspects but also anticipates legal risks that may arise. In addition, the strict criteria that must be met by prospective donors, including a thorough health check and a rigorous selection process, show the seriousness of this platform in maintaining the quality and safety of donated breast milk. Strict breast milk handling protocols, especially the pasteurization process, are crucial to ensure that the breast milk provided is safe from contamination by harmful microorganisms without reducing its essential nutritional content. In this context, Lactashare has harmonized medical and legal aspects, so processed breast milk still meets health standards while complying with Islamic and national legal provisions. Overall, this analysis confirms that the regulations and procedures implemented by Lactashare protect the rights and safety of the parties involved and strengthen the legal basis for breast milk donation in Indonesia. This holistic approach can be a model for developing breast milk donation regulations in the digital era, which demands a balance between technological advances, social needs, and compliance with legal and religious norms.

In the distribution process, Lactashare directly manages the distribution of donor breast milk from its storage offices in Malang and Jakarta. However, for recipients outside these two cities, Lactashare only acts as a facilitator, connecting donors and recipients to establish direct communication. In such cases, recipients are advised to collect the breast milk directly from the donor's home as an act of good intention, provided that all disbursement requirements have been met (Hidayatullah, 2023). This approach presents a legal protection challenge for breast milk donors in areas beyond Malang and Jakarta, as Lactashare's oversight is limited. In these cases, the verification process, health screening, and milk transfer are conducted entirely online, relying on video calls, phone calls, or WhatsApp chats.

Additionally, Lactashare's monitoring is restricted to recipient families who self-report the amount of donor breast milk consumed. This may pose legal and ethical risks due to the lack of direct supervision over the donation process (Nindyasti, 2023). Additionally, Lactashare's monitoring process is not conducted 24 hours a day and is limited to online supervision. This creates a potential risk that the breastfeeding process may not fully align with the recorded data. For instance, a recipient mother could unknowingly or intentionally share the donor breast milk with another individual without Lactashare's awareness (Nindyasti, 2023). This situation poses a serious risk of uncontrolled *radā'ah* relationships, which are prohibited in Islam, as it may lead to unrecorded milk kinship (mahram) connections. The lack of direct oversight means that legal protection against misuse or misdistribution of donor breast milk cannot be fully guaranteed. This highlights a gap in Lactashare's monitoring system that requires further regulatory improvements.

To overcome the limitations of direct supervision in distributing donor breast milk outside Malang and Jakarta, Lactashare needs to develop a technology-based digital verification and tracking system that allows real-time monitoring of the breast milk distribution process. Through a special application, donors and recipients can periodically upload proof of handover, such as photos or digital signatures, so that distribution can be monitored transparently and accountable. In addition, the appointment of a trusted regional coordinator or local partner is critical to carry out physical verification and direct supervision in the field, ensuring that the process of collecting and handing over breast milk runs according to procedure. Intensive education for donors and recipients must also be provided to raise awareness of the importance of compliance with correct procedures and reporting while emphasizing the legal and ethical risks of misuse of donor breast milk, including the potential for unrecorded *radā'ah* relationships. Furthermore, strengthening regulations through written legal agreements between donors, recipients, and Lactashare can provide stronger legal protection and become the basis for action in the event of violations. To ensure compliance, Lactashare also needs to implement a random, periodic audit and monitoring system, both through field visits and the evaluation of digital reports. Finally, collaboration with local health and religious institutions can strengthen supervision and provide necessary legal and spiritual assistance. With these steps, Lactashare can enhance the supervision and legal protection system in distributing donor breast milk, reduce the risk of misuse, and increase public trust in safe, halal breast milk donation practices that comply with Islamic and national laws.

In the context of breast milk donation, it is essential to understand that the potential for harm (*mafsadat*) that may arise, such as errors in *mahram* relations (*radā'ah*) and the risk of forbidden marriage, are only possible, not particular. Based on the author's analysis, breast milk donation at Lactashare, regarding the quality of harm according to Imam al-Syathibi, is classified as permissible because it rarely causes damage. Such acts remain in their original law, namely permissible even though they can pose risks due to a lack of direct supervision, so they have the potential to result in marriage between siblings in the future, which is prohibited in Islam. However, this rarely happens, and the possibility is minimal considering that Lactashare has also made preventive efforts, so it is not a reason to prohibit the practice of breast milk donation, especially at Lactashare. Meanwhile, breast milk donation in Lactashare, when viewed in terms of the type of harm that arises, according to Ibn Qayyim al-Jauziyyah, is included in permitted actions, but sometimes these actions lead to damage. In the case of breast milk donation, the benefits are greater than the damage. This is supported by the fact that Indonesia is ranked fifth globally, with relatively high rates of stunting and infant mortality. In situations like this, breast milk donation is often the only solution that allows babies who cannot get breast milk from their biological mothers still to get crucial nutritional intake for optimal growth and development.

In *fiqh*, emergency conditions or *hajat* (urgent needs) can override concerns about potential harm if the action is carried out with adequate care and supervision. The principle of *Sadd al-Dzari'ah* in Islamic law emphasizes preventing potential harm by implementing preventive measures, not an absolute prohibition, without considering the benefits. Therefore, while the legal and social risks of breast milk donation cannot be ignored, they must be weighed against the real needs faced by the community.



Lactashare's approach of limiting breast milk donation to emergency and temporary conditions is a real implementation of the precautionary principle in Islamic law. This approach balances the very urgent medical needs of infants with compliance with sharia principles, especially in preventing the risk of unrecorded *radā'ah*. Thus, the practice of breast milk donation through this platform not only prioritizes the welfare of infants in need but also minimizes the potential for *mafsadat* that may arise. This shows that the implementation of *Sadd al-Dzari'ah* is not an absolute prohibition but rather a flexible and contextual arrangement according to the conditions and needs of the community. Analytically, this approach reflects the balance between *maslahah* (benefits) and *mafsadat* (disadvantages), the basis for decision-making in Islamic law. Breast milk donation in emergency conditions provides excellent benefits for the health and survival of infants, which are socially and medically very crucial, given the high rates of stunting and infant mortality in Indonesia. Meanwhile, potential legal and social risks are still anticipated through strict monitoring and documentation mechanisms. Therefore, this policy that prioritizes the principle of prudence as a reflection of *Sadd al-Dzari'ah* can be used as a model for managing breast milk donations based on sharia and responsive to the health needs of contemporary society.

#### **D. Conclusion**

Based on the analyzed data, it can be concluded that the practice of breast milk donation at Lactashare was designed by MUI Fatwa Number 28 of 2013 concerning the issue of breast milk donors. The procedures applied, such as strict donor selection, identity verification, and issuance of mahram certificates, align with the requirements of *radā'ah* that have been regulated in Islam. This mahram certificate innovation is an essential instrument for documenting and protecting mahram relationships, thus preventing the risk of illicit marriages due to unrecorded breastfeeding relationships in the future. Lactashare also limits breast milk donations to emergency conditions and is temporary. This is a real implementation of the precautionary principle. From a *fiqh* perspective, breast milk donations carried out in emergencies or urgent needs can set aside these concerns as long as there is adequate supervision and documentation. This shows that applying the *Sadd al-Dzari'ah* principle in this context is not an absolute prohibition but an emphasis on preventive and precautionary efforts. However, challenges remain, especially in supervising the distribution of breast milk outside the Malang and Jakarta areas. Supervision only carried out online and limited to self-reporting opens up opportunities for misuse or distribution, not by procedures. Hence, the potential for *mafsadat* (damage) remains, even though the possibility is slight. As a solution, Lactashare can anticipate these risks with a digital tracking system, the appointment of regional coordinators, intensive education, and strengthening regulations through legal agreements. Collaboration with local health and religious institutions is also expected to enhance supervision and legal protection. Thus, the rules and innovations implemented by Lactashare protect the rights and safety of all parties and can also be a model for managing breast milk donations that balance medical needs, social welfare, and compliance with sharia. This practice confirms that the benefits of breast milk donation for the health and survival of babies far outweigh the potential risks, as long as it is carried out with strict supervision and the precautionary principle is implemented, which reflects *Sadd al-Dzari'ah*.

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