
**RIGHTS AND OBLIGATIONS OF PARENTS AND CHILDREN IN LAW
NUMBER 1 OF 1974 LEGAL PERSPECTIVE OF SAYYID MALIK MARRIAGE**

***Ainul Yakin¹, Lutfi Mashudi²**

^{1,2}(Fakultas Hukum, Universitas Nurul Jadid (UNUJA), Jl. PP Nurul Jadid, Probolinggo,
East Java, Indonesia)

*yakin4255@gmail.com

ABSTRACT

The objectives of this research are: (1) Knowing the thoughts of Sayyid Muhammad Ibnu Alawi Al-Maliki, (2) Knowing the background of Sayyid Alawi al-Maliki's thoughts, (3) Explaining the implications of the rights and obligations of parents toward children The use of research with research bibliography (library research), and the character's thought study approach. The use of personal documents as data sources and documentation methods as data collection techniques. They use content analysis (content analysis) in the data analysis technique. The study results show that parents' rights and obligations toward children are mandatory for each parent. The implication is that Sayyid Muhammad explained how parents and children fulfill their obligations and explained the rights of parents and children, namely, (1) giving an excellent name to his son. (2) educate children with the best education. (3) placing the child in a proper place and giving halal sustenance. (4) marry off children when they are old enough, and it is also the duty of children to their parents, namely to be devoted to them.

Tujuan penelitian ini yaitu: (1) Mengetahui Pemikiran Sayyid Muhammad Ibnu Alawi Al-Maliki, (2) Mengetahui yang melatar belakangi Pemikiran Sayyid Alawi al-Maliki, (3) Menjelaskan implikasinya dengan hak dan kewajiban orang tua terhadap anak. Penggunaan penelitian dengan penelitian kepustakaan (library reseach), dan pendekatan studi pemikiran tokoh. Penggunaan personal document sebagai sumber data, dan metode dokumentasi sebagai teknik pengumpulan data. Dalam teknik analisis data menggunakan analisis isi (content analysis). Hasil penelitian menunjukkan bahwa hak dan kewajiban orang tua terhadap anak yaitu wajib di tunanikan bagi masing masing orang tua dalam implikasinya Sayyid Muhammad menjelaskan bagaimana orang tua dan anak menunaikan kewajibannya beserta menjelaskan tentang hak orang tua dan anak yaitu, (1) memberi nama yang baik terhadap anaknya. (2) mendidik anak dengan pendidikan terbaiknya. (3) menempatkan anak di tempat yang layak dan memberi rizki yang halal. (4) menikahkan anak bila sudah cukup umur. dan juga merupakan kewajiban anak terhadap orang tua yaitu berbakti padanya.

Kata Kunci: *Rights and Obligations, Marriage Law.*

A. PENDAHULUAN

In protecting offspring with the sacred syar'i process through a marriage arranged in Maqashid Asy-syaeri'ah, namely in *hifdzun-nasl*, hierarchically through the excavation of the texts of the Qur'an and as sunnah, which is arranged by level of importance (*dlaruriyat*) (Israel, Nasaruddin, & Adam, 2022). The family creates human continuity intending to form a happy and eternal family based on belief in the One and Only God by giving an essential role to sexuality even though this is not the ultimate goal of human life (Hasanudin & Fatimatuzzahro, 2023). Syar'i, through marriage, the family can establish a marriage or household institution that creates human regeneration and a social community.

Humans, as social beings, need other people or companions for each other to meet their physical and spiritual needs (Wulandari & Saipudin, 2021). This is where the need for cooperation between the two to form teamwork to create harmonious interactions in small kinship or what is known as the home ladder, the closeness of a relationship certainly has a risk of prosecution, so it takes work to maintain it. Marriage is more challenging than people imagine. This bond is different from numbers that are easy to predict. The building of two people is not like building a housebound with a brick structure, nor is it even like a garden where it is easy to arrange flowers next to other flowers (Ali, McGarry, & Maqsood, 2022).

The definition of family means small kinship in a society consisting of a father, mother, and children. It is there as a vessel for the embodiment of peace of life (*sakinah*), a deep sense of love (*mawaddah*), and unlimited affection (*warahmah*) (Syam, Nandang, Ramdani, Maovangi, & Day, 2022). In the embodiment of the household giving rise to a legal relationship with the child who is born, the position of the child being born arises, and the rights and obligations of the parents towards underage children arise (Naqiyah et al., 2022). In this case, the rights and obligations of parents towards children are already regulated in the Civil Code and the fundamental law on marriage No. 1 of 1974 concerning marriage CHAPTER X Rights and obligations between parents and children (Nugraheni, 2019).

The marriage law contains several articles explaining the rights and obligations between parents and children, including child care, respect and obedience of children to parents, parental power over minors, and revocation of parental power over children (Tabroni, Ahyani, & Permana, 2021). Educating and developing children who have morals, noble character, and good behavior as a basis for improving the order of life must start from the family (Zukhrufin, Anwar, & Sidiq, 2021);(Setiawan, 2022). It has become our knowledge that children are the seeds of the successors of their predecessors. In this case, the family can be the first foundation. As well as being the central part of society, it is through the family that children are born, develop, then grow into adults. The content and methodology of caring for and educating children in the

family environment will always influence the growth and development of each child's character, manners, and character (Anwar, 2021).

In the marriage law in CHAPTER X, article 45, Both parents are obliged to care for and educate their children as well as possible (Hori & Cipta, 2019). The responsibility of parents to educate and care for their children is an obligation that every parent must carry out. Children have the right to get all their interests to support their growth and development inherently, of course the words caring for and educating children are very broad, which can be in the form of clothing, food, and shelter and how parents educate their children with a good education, that to improve the order of life must start from the family (Tolodo, Akbar, & Taufan, 2022). Furthermore, it has become our shared knowledge that children are the superior seeds to succeed their predecessors. Therefore, children should start from an early age to adulthood and must be looked after carefully. In this case, the family is seen as having a significant role in developing children's manners, and it is no longer taboo for the Islamic community to know the teachings of Islam wheres. Islam is very concerned about children, and for parents, there is no need to bother dominating thoughts other than Islam with the note that it does not cover western literacy and the like, but Muslims should know their teachings (Abubakar, 2019).

However, the reality on the ground is proven by the high rate of delinquency and the lack of politeness and noble character for a child. As a result of incidents on the ground, many parents are more resigned and handed over to religious or school teachers departing from that lack of education and internalization of social values and manners from the family from an early age even though this is much more effectively done than through other institutions outside the family, and some of these incidents there are still many families who do not understand the importance of educating and developing children's manners through the family, the proof is that families do not pay much attention to the development of children's character and manners, so that the desired expectations are that children are leaders in the future who can create changes for both the family order, society more more the state, but it is very regrettable that in fact it failed because children who were not paid attention to socialized freely without family supervision, therefore children should start from an early age to adulthood must pay close attention in educating and building children's manners so that they comply with Islamic religious guidance (Laar, Shi, & Ashraf, 2019).

In educating children, parents' various roles and responsibilities are to continue guiding children. Even though educational institutions have a function in developing and educating children's character, because of their formal position and limited study time, there needs to be more time to instill children's values and manners through educational institutions. More extensive than the internalization process carried out by the family. Moreover, most formal educational institutions are currently only oriented toward the cognitive aspects of students, while in psychology, more is needed to have

intellectual intelligence. It must be balanced and followed by emotional, spiritual, and spiritual intelligence. Social intelligence makes it perfect in social life (Liu, Li, Jin, Xiao, & Wuyun, 2021).

If the family has been formed in the sense that it is *sakinah* and based on *mawaddah warohmah*, then it will create a positive flow of law, and thus it will also give rise to a harmonious family role that will build up the child's character neatly. The family's hope that children will become pious, responsible for themselves, behave well, and have noble character towards their parents and the surrounding community will be achieved.

Based on previous research by Leloup, it is known that the authority of judges in deciding child custody cases should consider the best interests of the child principle and take into account the rights and obligations of parents according to applicable laws (Leloup, 2019). Furthermore, according to Lon and Widyawati, the role of fathers in instilling religious values in children is crucial and needs to be considered, especially in the context of Law No. 1 of 1974 regarding Marriage (Lon & Widyawati, 2021). Finally, Prasetia et al., states that parents' rights and obligations in the development of children should be well-implemented and based on applicable laws, while also considering the best interests of the child (Prasetia, Sulasmi, & Susana, 2021). The difference between the research to be conducted and the three qualitative studies above is that the specific focus of the upcoming research is Sayyid Muhammad Bin Alawi Al Maliki's perspective on the rights and obligations of parents towards children in the context of marriage law, as well as examining its background and implications. The upcoming research also more specifically focuses on legal and Islamic religious aspects, while the three studies above have a more general focus on understanding parental perceptions, comparative marriage law, and children's rights in Islam.

B. METODE

The type of research used in this research is library research which is included in the research with a qualitative approach. According to Moleong, Bogdan, and Taylor, the qualitative method is a research procedure that produces descriptive data in the form of writing or words obtained from people and observed behavior (Sugiyono, 2018).

The source of data used in this study is a library collection, namely data obtained from the library in the form of books, scientific magazines, historical stories, documents, and other library materials that can be used as a reference for compiling scientific work (Abdussamad, 2021). The data collection technique in this study was by reading, studying, and analyzing data obtained from the previously mentioned literature sources. The data analysis technique used is by summarizing, analyzing, and comparing information from the obtained literature sources.

As for the technique of drawing conclusions, the writer will adopt descriptive and interpretive analysis techniques. In descriptive analysis techniques, the writer will summarize and evaluate the data obtained from library sources. Whereas in interpretive analysis techniques, the author will interpret the data found, so that conclusions can be drawn that are appropriate and relevant to the research topic.

C. HASIL DAN PEMBAHASAN

1. Basic Legal Rights and Obligations of Parents Towards Children

Islam does not recognize the rights and obligations of parents, but Islam calls it the term child care, which in Arabic is called *hadhanah* (Efendi, 2020). *Hadhanah* in the sense of language is putting something near the ribs or lap, while in the sense of the term or *syara' hadhanah* is the care of a child who has not been able to stand alone or independently take care of himself and his education and protect him from something that destroys him or is harmful to him.

In its creation, children are born perfectly as successors to their ancestors who have human values that cannot be eliminated for any reason, that to reach maturity in life requires going through several processes as they grow old, the stages of development and growth of children show that children are human beings with essential equipment within him that needs help and direction from his parents in the process of reaching the maturity stage of his life in the sense of being independent (Baumrind, 1978).

In Law No. 1 of 1974 concerning marriage, it is stated in Article 41, "both the father and mother are still obliged to care for and educate their children solely based on the interests of the child." The marriage law regulates the rights and obligations between parents and children regarding several matters. In Undang-Undang (UU) No. 1 of 1974, article 45 regulates the obligation of care and education, article 46 regulates the obligations of children toward parents, and articles 47, 48, and article 49 regulate the obligation for children to be represented by parents in all actions and legal action.

2. Background of Sayyid Muhammad's Thoughts About the Rights and Obligations of Parents towards Children

Sayyid Muhammad's thoughts were based on uncivilized pre-Islamic rules, such as not respecting girls. Baby girls born in pre-Islamic times were a big family disgrace because girls were considered weak and despicable. It was common in this country. In pre-Islamic times when a family gave birth to a baby girl whose birth was a disgrace to the family, they would be buried alive by burying the baby's head in a mound of earth. Furthermore, women do not have the right to inherit, even in the family. When their husband dies, a wife becomes an inheritance or is inherited by her child and is re-wired by the child.

During the Islamic era, the honor of women was highly respected. After Islam came, the attention of Islam in the family was considerable. All family members, husband and wife or children, have rights and obligations as they should, are respected and honored, and even receive inheritance rights. Therefore Sayyid Muhammad explained the reasons for establishing family harmony and the means for creating harmonious family relationships based on managing each family's rights and obligations.

3. Implications of Sayyid Muhammad's thoughts about the rights and obligations of parents towards children

In the family system, the parents who gave birth to us are the father and mother (Farooq, Qazi, Muhammad, & Tirmizi, 2022). Apart from giving birth to us, you are also the father and mother who have nurtured and guided their children until they grow up and introduced things in this world with a complete sense of responsibility by setting good examples in their daily lives. The position of parents is very honorable. This is in place because no one whose conscience can deny the sacrifice and services without limits from their parents.

In principle, the law of caring for and educating children is the obligation of parents because if children born to parents in childhood and not muamayyiz are not cared for and appropriately educated, it will hurt them (Putra, Mawazi, & Hifza, 2023). Their future, even worse, children can threaten their existence. Therefore, their psyche, the family's role, is fundamental in caring for and educating their children to adulthood so that when they grow up, they will be good children and devoted to their parents.

According to Sayyid Muhammad, the implication of parents' obligations to children long before marriage focuses on the value of parental care and education for their children related to pre-marital affairs. Furthermore, after marriage (family), which can affect the character of children, the role of parents is very influential, starting from adab and fulfilling the rights and obligations of husband and wife to build and have a good relationship, when it has become a habit for the family, the husband, and wife will affect their children. Their children someday because a good child's family also starts from a good family.

4. Parents' Obligations to Children

There is a hadith that explains the obligation of parents to fulfill their children's rights. The obligations of parents toward children are: to improve their name and morals or manners, to teach writing, swimming, and archery, to feed them good food, and to marry them off when they are old enough (Setiyanto, 2020). The responsibilities of parents towards their children in the hadith are as follows:

- a. Giving a good name to his child

Parents are responsible for choosing the best name for their child, both in terms of the pronunciation and the meaning that follows *syar'i* and Arabic speech. This is because sometimes giving a name to a child is appropriate and reasonable according to hearing. However, in terms of pronunciation and meaning, it needs to follow the *syara'* and Arabic speech. This problem should not be taken lightly because the name factor also influences the child's mentality because, from an early age, he has been called a bad name or name, which is ingrained in a child (Suwarjin, 2022).

The name is a characteristic or sign for the child. In the sense that the named child can know himself or be known by others. Even names are not only used to distinguish one person from another when calling one; it is challenging to call someone if everyone does not have a name. Therefore, parents should give good names to their children.

b. Educate Children With The Best Education

Apart from giving the next name, parents have an essential obligation and role in educating their children with the best education. Starting from home education, school education, or Islamic boarding schools, even children going on to college are children's rights and parents' obligations that must be fulfilled as well as possible.

The first education is in household education which is the beginning of a child getting teaching. How can a father and mother teach their children the best education by teaching obedience to children from an early age, starting with being a role model in social interactions such as not forcing them from what they are unable to do, speaking politely and kindly, and address them with kind and gentle words (Cahapay, 2022).

Furthermore, children's education which is also essential must be trained from an early age, namely teaching, ordering, and getting used to praying for their children (Kim, 2020). Parents order and allow their children to pray when they are seven years old so that they grow a love for and attachment to prayer. Furthermore, at the age of ten, the child still does not pray, so it is permissible for parents to beat their child with educational strokes solely so that the child is aware and returns to the right path.

Muslim scholars agree that parental example is an effective way to educate and mentally prepare children's personalities, even spiritually and socially. Because it is parents who interact most often with children, and the exemplary attitude of parents is a real example for a child. This is why education at the beginning dramatically influences the child's growth as an adult (Bonner, Warren, & Jiang, 2018).

c. Place in a proper place and give sound sustenance

In addition to education, it is also urgent that a decent and good place to live is no less critical in caring for and educating children because environmental factors also affect children's mentality. Parents must provide decent and good housing and a living with lawful sustenance for their children.

Children who live in a good place and environment surely these children will also be good, children who are given food and drink by their parents with excellent and good fortune surely children will also be good because of environmental factors and children's food also affects the growth and personality of the child.

If a child lives in the wrong place and environment, it means an environment where most of the population does not know the world of education and always commits immoral acts, such as drinking tap drinks, drugs, and narcotics. So children who live in this environment are easily influenced by their environment and friends, so they form and instill bad habits in children. Therefore, the task of parents in protecting their children from fraud is to place children in a proper and good place and environment and always provide their children with excellent and lawful risks as well.

d. Marry children when they are old enough

After the child is old enough, it means that he can release the responsibility of his parents, then the parents should marry off their child when they are old enough. The responsibility of finding and marrying off his daughters is precisely in the hands of the guardian and generally in the hands of the government or priests. As explained in the letter Q.S surat An-Nur: 32 (and marry those who are alone among you...) means that the verse says that a man who is not married or his women who are not married should be helped so that they can Marry (Hidayah, 2020).

There are several conditions for men or manners for men in choosing a future wife. Sayyid Muhammad explained in his book *Adabul Islam Finidhomi Al-usroh* that long before the child was born, Islam had given extra attention to how parents prepare everything related to the safety and health of their baby so that children who are born and grow develop well, as expected his family.

Therefore choosing and selecting strictly in choosing a mate is very important. Furthermore, when the embryo is already in the mother's womb, which is a very influential period for the child's future development. Furthermore, Islam has arranged how to get through that period (Roni, 2021). Choosing a good wife following Islamic guidance is the first step as a basis for the safety of household life. There are many factors in choosing a future wife according to Islamic guidelines: wealth, beauty, stability, heredity, morals, and religion which will be explained in detail.

First religious factor. The first emphasis by Sayyid Muhammad was on the choice of a future wife is religion. Establishment, and offspring is not worth it if it is not accompanied by morals and religion as the hadith of the Prophet was narrated by Imam Ahmad, Imam Bazzar, and Ibn Hibban with an authentic chain.

From the description of the hadith above, the first investigation or step that must be taken to prioritize religion and morals is to examine the environment and friends. How can the future wife be pleasing to the eye, able to take care of herself, look after her husband's property, and educate children with love and according to religious guidance, of course, all of this will be obtained when the religion and morals of the future wife are good and well established. Because the nature of parents will pass on to their children, the fruit will not fall far from the tree (al-Maliki 2002).

Second lineage factor. Furthermore, the second factor is the lineage factor. It has been scientifically proven that factors that arise from every person in the form of potential are brought from birth and are inherited from hereditary parents. In a genetic process, each individual comes from a combination of 23 father and 23 mother chromosomes, which form and give birth to new traits and personalities when combined and mixed.

The combination of the father's and mothers genes dramatically determines the quality of each child born, biologically, psychologically, and geologically. When the genes of the mother and father are reasonable, and of good quality, they will also give birth to quality children.

Third moral factor. Having good morals is also a consideration in choosing a future wife. If the prospective wife has good morals, she will be able to understand her duties and responsibilities as a wife, treat her partner well, and carry out their respective roles. In choosing a wife with good morals, several factors or benchmarks can be used, such as how she treats her parents. Is it kind, gentle, obedient, or vice versa, or from his friends how he gets along with his friends, if he is used to hanging out with good friends, then it is also good (Herlena & Hasri, 2020). Because morals also show how a person behaves and how many people are brilliant but do not have noble morals. Easily angry, light-handed, often holds grudges, or even often feels jealous of others. Therefore, good morals also affect a family because a good family will form good character in their children in the future.

Fourth treasure factor. Apart from having excellent and polite morals, the following suggestion that needs to be considered is the wealth factor. The meaning here is; how is the economic situation of the future wife and how smart is managing and managing finances. Such benchmarks ultimately aim to support the sustainability of the family in the future.

The easy thing is if a prospective wife comes from a family with a well-established economic situation, of course, it will be very helpful in meeting household needs later. Likewise, if it turns out that the prospective wife has the skills to manage (creatively) finances so that apart from being able to save expenses, she even has savings.

In addition, when the age of marriage begins to age, of course, meeting the educational needs of children becomes the primary thing. On the one hand, an obligation must be fulfilled. On the other hand, this will significantly affect the child's psychology because of how much more enthusiastic a child will be in learning supported by adequate finances compared to a child whose economy is the lower middle class, who will eventually become discouraged because there is no support (Pusvita, 2018).

Therefore, the wealth factor must be considered to support and support the formation of an obedient family, and one must also pay attention to a stable economy. Because when the family economy is resolved, the family will focus on charity and worship.

Fifth physical factor. The physical factor is more critical because in choosing a life partner, more is needed to hear his name, characteristics, and even his voice. This is not intending to disclose the goods to be sold adequately but with the aim that neither side feels lied to or cheated.

Such as the permissibility of seeing faces that aim to let the future husband know the beauty of the future wife (Pusvita, 2018). Of course, this will impact the longevity of a household because satisfaction with beauty and more interest in beauty will only result in looking directly at a future wife's face.

Nevertheless, the facility in the form of the ability to see is not even used as an opportunity to think dirty and others. Because usually, when there is the slightest permissibility or opportunity, it will be misused by johns. So the Shari'a, in the opinion of most scholars, only allows looking at the face and hands. Nothing but to limit the worst possibility so that women do not feel that they only feel sweetness. Then when it becomes bitter, they are thrown away.

5. Children's Obligations Towards Parents

The birth of a child in a family is a great gift that God has entrusted to each parent. That must be raised and educated correctly because, in the future, the child will be the successor of his family who will continue the lofty ideals of his predecessor. The birth of a child is a legal event. Officially a child is born and then becomes a family member through lineage or descent, so the child is entitled to various rights and inheritance from his parents. Namely, form (Srimuryadi, 2018):

- a. Ancestral rights, with *nasab* rights, the child has several children's rights that parents must carry out with lineage as well as the child's rights are guaranteed and must be carried out by each parent
- b. The rights of *radla'*, the mother has the responsibility to breastfeed her child from birth until approximately two years old, either in the family ties between the father and mother or separated or divorced.
- c. *Hadhanah* rights, namely the responsibility of parents to care for and care for their children from birth to maturity and intelligence, can take care of themselves.
- d. *Walayah* rights, namely guardianship in marriage or any business from childhood until the child is an adult and free from parental responsibility
- e. With the right to subsistence, parents have responsibility for all the needs of their children, which are based on family relationships.

What is meant by the rights of the child above are the obligations of the parents that must be carried out or fulfilled because of the occurrence of a legal event, namely lineage. In the compilation of Islamic law, it is explained that the obligation to care for and care for and educate children is a joint obligation between husband and wife, by providing all the needs of the child in the form of providing proper housing, halal food, proper clothing and care if the child is sick. Whereas in the sense of educating, parents should educate their children to become social beings, parents are obliged to send their children to school so they can live independently.

In addition to the rights of parents towards children mentioned above, if all of that is fulfilled by the parents, then the child must be devoted to the parents and never disobey or rebuke the parents because so great is the sacrifice of the parents of the child. It is born until adulthood is the responsibility of the parents. Furthermore, in essence, a child must always be devoted to his parents based on the obligation of a child to be devoted to his parents. Due to the obligations of parents, children should serve their parents. As for the mind map from the results of this study can be seen in Figure 1.

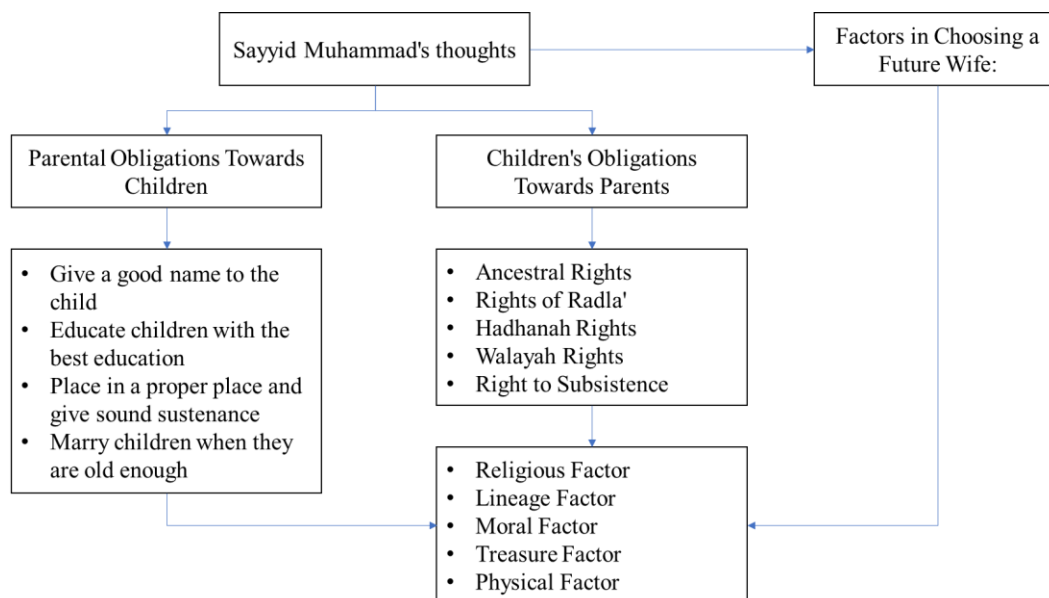


Figure 1. Mind Map Parent-Child Rights And Obligations In Sayyid Malik's Marriage Law Perspective

D. SIMPULAN

Sayyid Muhammad Maliki's thoughts on the rights and obligations of parents towards children provide a detailed understanding of this topic, which is also supported by other scholars. In Islam, the term used for this is "hadhanah," which means child care. Children are born as successors to their ancestors and possess inherent human values that must be preserved. However, they require help and guidance from others to develop and reach maturity. Sayyid Muhammad's views are influenced by the fact that in pre-Islamic times, women were not respected and having a daughter was considered a disgrace. This background underscores the importance of fulfilling the obligations of parents towards their children, including educating them from an early age, and the corresponding obligation of children to respect and serve their parents. Based on the conclusions above, the author can advise the world of Islamic education, namely Sayyid Muhammad's thoughts about the rights and obligations of parents towards children as reference material or guidelines for parents to fulfill their obligations as parents. Furthermore, it is a step to draw up the outlines of a family program so that a good family can be created, which will impact their children to become good children and superior human beings. Furthermore, for the next researcher, the pattern of Sayyid Muhammad's thoughts should be used as a basis in the current era regarding the rights and obligations of children to be good children and embedded in Islamic values.

E. DAFTAR RUJUKAN

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. Makassar: CV. Syakir Media Press.
- Abubakar, F. (2019). Islamic Family Law Reform: Early Marriage and Criminalization (A Comparative Study of Legal Law in Indonesia and Pakistan). *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum*, 4(2). <https://doi.org/https://doi.org/10.22515/alahkam.v4i2.1667>
- Ali, P. A., McGarry, J., & Maqsood, A. (2022). Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women. *Journal of Interpersonal Violence*, 37(9–10), NP7082–NP7108. <https://doi.org/https://doi.org/10.1177/0886260520966667>
- Anwar, S. (2021). *Pendidikan Karakter: Kajian Perspektif Tafsir fi Zilalil Qur'an*. Tulungagung: STAI Muhammadiyah Tulungagung.
- Baumrind, D. (1978). Reciprocal Rights and Responsibilities in Parent-Child Relations. *Journal of Social Issues*, 34(2), 179–196.
- Bonner, P. J., Warren, S. R., & Jiang, Y. H. (2018). Voices From Urban Classrooms: Teachers' Perceptions on Instructing Diverse Students and Using Culturally Responsive Teaching. *Education and Urban Society*, 50(8), 697–726. <https://doi.org/https://doi.org/10.1177/0013124517713820>
- Cahapay, M. B. (2022). How Filipino Parents Home Educate Their Children With Autism During Covid-19 Period. *International Journal of Developmental Disabilities*, 68(3), 395–398. <https://doi.org/https://doi.org/10.1080/20473869.2020.1780554>
- Efendi, Z. (2020). Pelaksanaan Eksekusi Hak Asuh Anak (Hadhanah) Terhadap Isteri Yang Murtad Dalam Perkara Nomor: 398/P. dt. G/2013/PA. Pbr Di Pengadilan Agama Pekanbaru. *TERAJU: Jurnal Syariah Dan Hukum*, 2(1), 1–34.
- Farooq, M., Qazi, H. M. Z., Muhammad, S., & Tirmizi, S. (2022). Legislative Evolution of Muslim Family Laws for the Protection of Women's Rights in The 19th Century. In *Webology* (Vol. 19). <https://doi.org/1735-188X>
- Hasanudin, & Fatimatuzzahro. (2023). The Implementation of Lineage Determination Methods in Illegal Marriages based on Wahbah Al-Zuhaily in the Determination of Banjarbaru Religious Court No. 80/Pdt.P/2017/PA.Bjb. *Al Ahkam*, 18(2), 54–59. <https://doi.org/https://doi.org/10.37035/ajh.v18i2.6618>
- Herlena, W., & Hasri, M. (2020). Tafsir QS. An-Nur: 32 Tentang Anjuran Menikah (Studi Analisis Hermeneutika Ma'na Cum Maghza). *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 14(2), 205–220. <https://doi.org/https://doi.org/10.24042/al-dzikra.v14i2.7010>
- Hidayah, N. (2020). Implementasi Ayat 32 dan 33 Surat An-Nur Tentang Penyegeraan Dan Penundaan Pernikahan. *Istidal: Jurnal Studi Hukum Islam*, 7(1), 34–52.
- Hori, M., & Cipta, E. S. (2019). The Purpose of Marriage in Islamic Philosophical Perspective. *Journal of Islamicate Studies*, 2(1). <https://doi.org/https://doi.org/10.32506/jois.v2i1.505>
- Israel, S. F. A., Nasaruddin, & Adam. (2022). Social Relationship of Out of Marriage Children In Islamic Law Perspective In Poso District, Poso Regency City. In

Proceeding of International Conference on Islamic and Interdisciplinary Studies
(Vol. 1, pp. 388–395).

- Kim, J. (2020). Learning and Teaching Online During Covid-19: Experiences of Student Teachers in an Early Childhood Education Practicum. *International Journal of Early Childhood*, 52(2), 145–158. <https://doi.org/https://doi.org/10.1007/s13158-020-00272-6>
- Laar, R. A., Shi, S., & Ashraf, M. A. (2019). Participation of Pakistani Female Students in Physical Activities: Religious, Cultural, and Socioeconomic Factors. *Religions*, 10(11), 617.
- Leloup, M. (2019). The Principle of The Best Interests of The Child in the Expulsion Case Law of the European Court of Human Rights: Procedural Rationality as a Remedy for Inconsistency. *Netherlands Quarterly of Human Right*, 37(1), 50–68.
- Liu, Z., Li, X., Jin, T., Xiao, Q., & Wuyun, T. (2021). Effects of Ethnicity and Spiritual Intelligence in the Relationship Between Awe and Life Satisfaction Among Chinese Primary School Teachers. *Frontiers in Psychology*, 12, 673832.
- Lon, Y. S., & Widyawati, F. (2021). Customary Law Before Religion and State Laws Regarding Marriage in Manggarai, Eastern Indonesia. *Jurnal Cita Hukum*, 9(1), 93–110.
- Naqiyah, Abidin, Z., Asmawi, Munardji, Farihin, H., Muawanah, E., ... Rohmah, E. Y. (2022). Dissenting Opinions about the Tafsir of Islamic Law for Early Marriage in Indonesia. *Baltic Journal of Law & Politics*, 15(7), 435–457. <https://doi.org/10.2478/bjlp-2022-007030>
- Nugraheni, P. D. (2019). The Implementation Of Marriage Different Religion And Their Due To The Law Of The Religion Of Marriage Status. *Law and Justice*, 4(2). <https://doi.org/https://doi.org/10.23917/laj.v4i2.8015>
- Prasetia, I., Sulasmi, E., & Susana, S. (2021). The Child-Friendly School Program for Developing a Character School in the Primary Schools of Binjai City, Indonesia. *Randwick International of Social Science Journal*, 2(4), 575–582.
- Pusvita, S. (2018). Keperdataan Anak Diluar Nikah dalam Putusan Mahkamah Konstitusi dan Implikasinya terhadap Harta Warisan. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, 1(2), 31–51.
- Putra, P., Mawazi, M., & Hifza, H. (2023). Analysis of Adab Education According to Syed Muhammad Naquib Al-Attas. *International Research-Based Education Journal*, 5(1). <https://doi.org/https://doi.org/10.17977/um043v5i1p%p>
- Roni, M. (2021). Konsep Nur Muhammad Studi Penafsiran Surat An-Nur Ayat 35. *Al-Kauniyah*, 2(1), 88–106.
- Setiawan, D. (2022). Inter-Religious Marriage: A Controversial Issue in Indonesia. *Contemporary Issues on Interfaith Law and Society*, 1(1). <https://doi.org/https://doi.org/10.15294/ciils.v1i1.56711>
- Setiyanto, D. A. (2020). Discourse of Middle Way in Islamic Jurisprudence on Career Women in Achieving The Sakinah Family: Reconstruction of Roles and Women's Identity. *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial*, 17(1), 148–165.

<https://doi.org/https://doi.org/10.21154/justicia.v17i1.1125>

- Srimuryadi, T. W. (2018). Tinjauan Hukum Islam Terhadap Praktik Adopsi Anak Di Gampong Tanoh Anou Kecamatan Idi Rayeuk Kabupaten Aceh Timur. *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan*, 5(2), 19–28.
- Sugiyono. (2018). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.
- Suwarjin, S. (2022). Reconstruction of the Kafaah Concept in Marriage. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, Dan Keagamaan*, 9(2). <https://doi.org/https://doi.org/10.29300/mzn.v9i2.8498>
- Syam, N. K., Nandang, H. M. Z., Ramdani, Y., Maovangi, V., & Day, M. J. I. (2022). Communication Strategy of the Marriage Advisory, Guidance and Preseevation Agency (BP4) in Preventing Divorce. *4th Social and Humanities Research Symposium*, 22–27.
- Tabroni, I., Ahyani, H., & Permana, D. (2021). Philosophical Review of Materialism and Idealism Limits of Wedding Age in Indonesia; Study of Article 7 Paragraph (1) of Law 16 of 2019 jo. Law 1 of 1974 concerning Marriage. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic Studies*, 2(1), 1–20. <https://doi.org/https://doi.org/10.52593/mtq.02.1.01>
- Tolodo, W., Akbar, M., & Taufan, M. B. (2022). Socio Juridical Analysis of Underage Marriage Caused by Pre-Marital Pregnancy: A Case Study in Banggai Islands Regency. *International Journal of Contemporary Islamic Law and Society*, 4(2), 1–13. <https://doi.org/https://doi.org/10.24239/ijcils.Vol4.Iss2.47>
- Wulandari, L., & Saipudin, L. (2021). Marital Rape in a Comparative Perspective of Indonesian Criminal Law and Islamic Criminal Law. *Unram Law Review*, 5(1). <https://doi.org/https://doi.org/10.29303/ulrev.v5i1.139>
- Zukhrufin, F. K., Anwar, S., & Sidiq, U. (2021). Desain Pembelajaran Akhlak Melalui Mata Pelajaran Pendidikan Agama Islam. *JIE: Journal of Islamic Edication*, 6(2), 17–35.