

ANALYSIS OF ISLAMIC LAW ON THE IMPACT OF PARENTAL INTERVENTION IN MARITAL LIFE

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Abstract: This research aims to analyze the boundaries of parental intervention in a child's household and its impact from the perspective of Islamic law. The method employed is qualitative library research. Using a normative-juridical approach, this study examines the Qur'an, Hadith, the Marriage Law, and the opinions of scholars through descriptive-analytical analysis with deductive reasoning. The results indicate that Islamic law prohibits parental intervention that undermines the sovereignty of the child's household, particularly when it leads to efforts to destroy the relationship between husband and wife. Juridically, household independence is the absolute right of the married couple. Parental involvement is only permitted in the capacity of providing advice or acting as a mediator when conflicts arise that cannot be resolved independently. This research concludes that household harmony can be achieved through a balance between the obligation of filial piety (*birrul walidain*) and the respect for the child's right to domestic autonomy.

Keywords: Islamic Law, Parental Intervention, Marriage, Household Independence.

Penelitian ini bertujuan menganalisis batasan intervensi orang tua dalam rumah tangga anak serta dampaknya ditinjau dari perspektif hukum Islam. Metode yang digunakan adalah kualitatif dengan jenis studi pustaka (*library research*). Melalui pendekatan normatif-yuridis, penelitian ini mengkaji Al-Qur'an, Hadis, UU Perkawinan, dan pendapat ulama menggunakan analisis deskriptif-analitis dengan pola pikir deduktif. Hasil penelitian menunjukkan bahwa hukum Islam melarang intervensi orang tua yang merusak kedaulatan rumah tangga, terutama jika mengarah pada tindakan upaya merusak hubungan suami-istri). Secara yuridis, kemandirian rumah tangga adalah hak mutlak pasangan suami-istri. Keterlibatan orang tua hanya diperbolehkan dalam kapasitas memberikan nasihat atau sebagai mediator saat terjadi konflik yang tidak dapat diselesaikan sendiri. Penelitian ini menyimpulkan bahwa keharmonisan rumah tangga dapat tercapai melalui keseimbangan antara kewajiban berbakti kepada orang tua (*birrul walidain*) dan penghormatan terhadap hak kemandirian rumah tangga anak

Background

Marriage is a dimension of life that holds the value of worship, making it fundamentally important. Adults who are physically and mentally healthy inevitably require a life partner to realize tranquility, peace, and prosperity in a household. Through marriage, humans can form families, societies, and even nations. Due to the significance of the institution of marriage, religions worldwide regulate marital affairs, and even local customs and state institutions take part in its governance.¹ Marriage is not merely a means to fulfill biological needs; beyond that, it promises a peaceful life where every human being can build a "worldly heaven" within it. This is the wisdom behind the prescription (*tasyri'*) of marriage in Islam: in addition to obtaining serenity and peace, it serves to preserve lineage (*hifdh al-nasl*).²

Marriage is a long journey that should be traversed by every couple, requiring the ability to navigate household conflicts to achieve happiness and harmony. Every marriage will inevitably face conflicts originating from emotional challenges in adjusting to married life. These issues include unstable financial conditions, parental interference, poor communication, abusive husbands, restricted social circles, and differences of opinion.³

Family is an inseparable part of life, serving as the primary environment where an individual begins their journey. It forms a very close bond between father, mother, and child through mutual interaction. As the smallest social institution, the family is the foundation and initial investment for building a better social and community life. This is because the internalization of social values and norms is far more effective within the family than through any other institution outside of it.

The active role of parents in a child's development is essential, especially during the early years. Families play a vital role in instilling behavior patterns for social life by planting virtuous values, norms appropriate to age and behavior, and inheriting cultural values. Additionally, the family provides love, affection, security, and attention among its members, creating an atmosphere that is safe, comfortable, fair, and protected. The family is the place to seek counsel for all problems faced by its members.

Not a few newlywed couples choose to live with their parents or in-laws, partly due to economic pressure and partly due to the urge to serve their parents (*birru al-walidain*). There are advantages to living with parents as they have extensive life experience to guide the family toward favorable conditions. However, the reality is often the opposite; living with parents or in-laws can lead to numerous demands being placed on the son or daughter-in-law. Tension and conflict often arise when family members—whether parents or even in-laws—adopt the mindset that "a wife or husband should behave in such a way." When such attitudes emerge, the child's household is disrupted. Such situations are vulnerable in households where children live with their parents if two things occur: *first*, a lack of good communication between husband and wife, leading to one party feeling oppressed. Poor communication may also result from emotional turmoil, leading to a one-sided view of problems or a lack of maturity, which produces coercive communication.

¹ Aulil Amri, Perkawinan Beda Agama Menurut Hukum Positif Dan Hukum Islam, *Jurnal Media Syari'ah*, Vol. 22, No. 1, (2020), h.49

² Ahmad Atabik dan Khoridatul Mudhiihah, Pernikahan dan Hikmahnya Perspektif Hukum Islam, *Jurnal Pemikiran Hukum dan Hukum Islam*, Vol. 5, No. 2 (2014). h.286-287

³ Ainun Amani Amjad, dkk, Gambaran Penyesuaian Pernikahan Pada Wanita Yang Dijodohkan, *Jurnal Psikologi Talenta Mahasiswa*, Vol. 4, No. 4, (April 2022), h.156

Second, parents may hold negative prejudices regarding the intentions of their son or daughter-in-law, which can become a "self-fulfilling prophecy." This can lead to cumulative psychological issues. Generally, society defines parents as those who birthed and raised us. More specifically, a mother is often much closer to her child than the father, having risked her life during childbirth. Undeniably, this is one reason why parents find it difficult to "let go" of their children after marriage and continue to intervene in their children's households, fearing their child might not be as happy as before. One issue that frequently occurs for married couples is parental involvement in their household. This is indeed difficult to avoid. Even if a couple decides to live independently in their own home, it does not guarantee a peaceful life if they cannot endure life's many trials, one of which is parents who continue to monitor or even attempt to get involved in every problem that arises.⁴

Sometimes, parents are unaware that their actions have become excessive, such as over-interfering in their child's household affairs. Family intervention often begins the moment a child forms a new family through marriage and, in practice, can last for a long time. There are still many instances where parents and the child's family live under one roof. Family involvement can significantly affect an individual after marriage. The presence of the spouse's family undoubtedly brings an impact, though it does not mean one lacks the opportunity to build their own household independently.

Third-party intervention in attempts to reconcile marital conflict is common. These third parties are usually close family members such as parents, elder siblings, or respected figures. Such intervention does not always result in negative impacts; disputes can be resolved if both parties and their families are willing to understand and provide good advice. Unfortunately, not all third-party interventions lead to the best solutions. If these steps are not handled with proper communication, the disagreement can sharpen, and conflict becomes inevitable. For instance, if open communication in the form of dialogue and discussion is not established, misunderstandings accumulate. Open communication is often considered impolite or inappropriate, especially regarding uncomfortable feelings. This reluctance to state thoughts and feelings honestly has the potential to cause marital problems. Occasionally, the wife is more often in the position of having to yield due to rigid patriarchal cultural understandings, which tend to prioritize men as the primary or higher-ranking members of the family who must be more respected than women.⁵

Several researchers have discussed issues related to parental interference in their children's marital lives. Yusril Ahmad Syahjuan, et al., "Keterlibatan Orang Tua Dalam Rumah Tangga Anak di Kelurahan Guraping Kecamatan Oba Utara", aimed to identify forms of involvement. The results described the habit of parents who fail to understand their position, acting not as mediators but as unilateral decision-makers. The study concluded that parental involvement is not always positive. In Islamic law, it is permitted as long as it does not contain elements of injustice (*zalim*) and serves as a source of solutions.⁶

⁴ Siti Maryam Qurotul Aini dan Alfin Nuril Laili, Intervensi Orang Tua Terhadap Rumah Tangga Anak Di Keluarga Tanjunganom Nganjuk Perspektif Maqashid Syari'ah, *Jurnal Pikir : Jurnal Studi Pendidikan dan Hukum Islam*, Vol. 9, No.1, (Januari 2023)

⁵ Sumiwi Dwi Ratnasari, Komunikasi Mediator Wanita Dalam Menyelesaikan Konflik Perkawinan Akibat Intervensi Pihak Ketiga, *Jurnal Konvergensi*, Vol. 4, No. 2, (Desember 2023), h.587

⁶ Yusril Ahda Syahjuan, Fatum Abubakar, dan Muhdi Alhadar, Keterlibatan Orang Tuan Dalam Rumah Tangga Anak Di Kelurahan Guraping Kecamatan Oba Utara', *IJSJ: Indonesian Journal of Syariah and Justice*, Vol. 2, No. 2, (2022)

Suni Fitri Rahayuningsih and Thriwaty Arsal, in *Manajemen Konflik Menantu dan Orang tua Perempuan yang Tinggal Satu Rumah di Desa Tlogopragoto, Kecamatan Mirit, Kabupaten Kebumen*”” explored how cohabitation can strain relationships. Their study aimed to understand the background and forms of conflict, as well as the management techniques used to maintain harmony.⁷

Yadi Fahmi Arifudin and Arief Taupiqurrohman, in " Kasus Campur Tangan Orang Tua Dalam Rumah Tangga Anak Yang Menikah Usia Muda Di Desa Condong-Tasikmalaya: Suatu Tinjauan Hukum Islam."⁸

Amin Rais, in *Pengaruh Intervensi Orang Tua Terhadap Pangaan Suami-Istri Dalam Rumah Tangga (Studi Kasus Kec Pantan Cuaca Kab Gayo Lues)* found that intervention in decision-making, economics, and residence can make children feel uneasy and hinder their maturity. Although intended well, excessive intervention is prohibited in Islamic law if it leads to disharmony and constant bickering between husband and wife.⁹

Erfina Agesty A and Elly Malihah, in *Konflik Istri Dan Orang tua Pada Keluarga Tenaga Kerja Indonesia Di Desa Bojongkunci* found that shifts in attitude when a family member becomes a migrant worker often trigger internal conflicts.¹⁰

Lastly, Trymawati, in *Pengaruh Pola Menetap Terhadap Keharmonisasian Rumah Tangga Di Desa Gunung Agung Kecamatan Lubuk Sandi Kabupaten Seluma* found that patrilocal patterns can sometimes help resolve disputes through family guidance, whereas matrilineal patterns can sometimes lead to disharmony if the husband does not desire the arrangement.¹¹

Research Methods

The research method employed in this study is a qualitative method with a library research design. The approach used is a normative-juridical approach, which involves examining library materials such as the Qur'an, Hadith, the Marriage Law, and the opinions of Islamic scholars. Data collection techniques are carried out through documentation, while data analysis utilizes a descriptive-analytical method with a deductive reasoning pattern.

Theoretical Framework

Definition of Family

The family is the smallest unit in society, typically initiated through the occurrence of marriage. A group can be defined as a family if it meets three criteria: marriage, birth, or adoption. Within a family, individuals are expected to develop physically, mentally,

⁷ Suni Fitri Rahayuningsih dan Thriwaty Arsal, *Manajemen Konflik Menantu dan Mertua Perempuan yang Tinggal Satu Rumah di Desa Tlogopragoto, Kecamatan Mirit, Kabupaten Kebumen*, *Solidarity : Journal of Education, Society and Culture*, Vol. 13, No. 1, (2024)

⁸ Yadi Fahmi Arifudin dan Arief Taupiqurrohman, *Kasus Campur Tangan Orang Tua Dalam Rumah Tangga Anak Yang Menikah Usia Muda Di Desa Condong-Tasikmalaya: Suatu Tinjauan Hukum Islam*, *El-Ailaah : Jurnal Kajian Hukum Keluarga*, Vol. 2, No. 2, (Juli 2023)

⁹ Amin Rais, "Pengaruh Intervensi Orang Tua Terhadap Pasangan Suami-Istri Dalam Rumah Tangga (Studi Kasus Kecamatan Cucaca Kab Gayo Lues)", (Skripsi – UIN Ar-Raniry Aceh Januari 2023)

¹⁰ Erfina Agesty A dan Elly Malihah, *Konflik Istri Dan Mertua Pada Keluarga Tenaga Kerja Indonesia Di Desa Bojongkunci*, *Sosietas*, Vol. 7, No. 2, (2017), h. 412-415

¹¹ Trymawati, *Pengaruh Pola Menetap Terhadap Keharmonisan Rumah Tangga Di Desa Gunung Agung Kecamatan Lubuk Sandi Kabupaten Seluma*, (Skripsi Program Studi Hukum Keluarga Fakultas Suarilah IAIN Bengkulu 2018)

emotionally, and socially. Thus, a family is a social unit consisting of a father, mother, and children. In this unit, the father serves as the primary breadwinner while also guiding the children. The mother plays a crucial role in nurturing, caring for, and educating the children. Children are the recipients of affection, education, counsel, and support from their parents. After marriage, the terms "in-laws" and "children-in-law" emerge. Parents-in-law refer to the father and mother of a spouse, while a child-in-law refers to the spouse of one's child.¹²

Family is synonymous with "household" and serves as a fundamental social institution because it is the primary determinant of the quality of a society's citizens.¹³ A family is defined by various bonds, including blood ties (parents, children, siblings), marital ties (husband, wife), and adoption ties (foster parents, adopted children). These relationships involve emotional support, intimacy, and a sense of belonging. Families function as a place of socialization for children, teaching values, norms, and the skills necessary to function in society. Family structures vary globally, ranging from nuclear families to extended families (including grandparents, uncles, aunts, and cousins), as well as single-parent or blended families.

According to Hill, a family is a household with blood or marital ties that provides expressive functions for its members within a network. Burgess and Locke define the family as a group of people united by ties of marriage, blood, or adoption, constituting a single household, interacting and communicating in their respective roles as husband and wife, mother and father, son and daughter, brother and sister, creating and maintaining a common culture.

Family counseling is a supportive effort provided to individual family members through the family system (improving family communication) to optimize potential and resolve problems based on mutual willingness and love.¹⁴ Parents are required to have responsibility, commitment, and consistency in children's education. The family is the first environment a child encounters, where they acquire knowledge, experience, skills, and attitudes. Therefore, the quality of parents and the family environment is dominant in shaping a child's soul and personality.

The family significantly influences a child's development by providing the foundation for character, etiquette, aesthetics, and affection. Nurturing and educating children at home is an obligation for every parent in shaping a child's personality. Through good socialization, children feel cared for, which motivates them to develop a positive personality.¹⁵ The learning process within the family is a function of socialization and education applied by parents. Family function is a measure of how a family operates as a unit and how members interact, reflecting parenting styles, conflict levels, and relationship quality.

There are eight functions of the family:

1. Religious Function

Through the family, religious values are passed down to children and grandchildren, as both parents play a monumental role in a child's education. It is the parents who reinforce the child's innate nature (*fitrah*) so that it manifests actually in daily life.

¹² A. Octamaya Tenri Anwaru, *Sosiologi Keluarga*, (Bandung: CV. MEDIA SAINS INDONESIA: 2021), h.2

¹³ Sofyan Basir, Membangun Keluarga Sakinah, *Al-Irsyad al-Nafs : Jurnal Bimbingan dan Penyuluhan Islam*, Vol. 6, No. 2, (Desember 2019), h.100

¹⁴ Wardah Nuronyah, *Psikologi Keluarga*, (Cirebon: CV. Zenius Publisher: 2023), h. 6-7

¹⁵ Siti Zahrok dan Ni Wayan Suarmini, Peran Perempuan Dalam Keluarga, *Iptek Journal of Proceedings Series*, Nomor 5 (2018), h.6-63

Therefore, for this function to succeed, religion demands a shared belief between husband and wife.

2. Socio-Cultural Function

This function is expected to lead a family toward preserving and enriching the national culture. Islam explicitly supports anything deemed "good" by society that aligns with religious values. The positive culture of a nation and society is covered by what the Qur'an terms as *ma'ruf*. The Qur'an commands a group to undertake the task of spreading *ma'ruf*. Family resilience and cultural preservation can only be achieved through family strength, which is realized, among other ways, through the efforts of all members to uphold *ma'ruf*, maintain noble social values, and the ability to select the best influences from other societies.

3. Love and Affection Function

This function is underlined very clearly by the Qur'an through the terms *mawaddah* and *rahmah*, and toward children through the term *qurrata a'yun* (comfort of the eyes).

4. Protective Function

A shield used in war provides a sense of security. Thick clothing provides warmth, while soft and fine clothing reduces heat. If clothing serves such a purpose, and the Qur'an describes each spouse as "clothing" for the other, then there is no doubt that one of the family's primary functions is to protect.

5. Reproductive Function

Offspring are the "fruits of the heart" and one of the ornaments of worldly life. At the same time, children are a trust (*amanah*) in the hands of their parents. The more children there are, the greater the responsibilities. Every Muslim must be able to manage and plan the number of their children.

6. Socialization and Educational Function

Fathers and mothers are given the responsibility by Allah to raise their children and develop their positive potential. Allah intends for every child to be born and raised in the best physical and psychological state. Education and teaching are not limited to developing the potential of the mind and soul, but also physical potential. Education prepares the child to face all future challenges.

7. Economic Function

The Qur'an, from the very beginning, places the obligation of fulfilling the necessities of life for himself, his wife, and his children upon the husband's shoulders. In the material sense, this includes the minimum availability of food, clothing, and shelter, as well as needs in the spiritual sphere.

8. Environmental Development Function

Humans are social beings; they cannot live alone. The Prophet illustrated social life as a group of people boarding a boat. If those on the lower deck selfishly try to obtain water by poking a hole in the boat, everyone will drown. Such is our life and our families within an environment. The environment is a force that can be positive or negative, affecting family members. Conversely, a family can influence its environment. Families are expected to be able to position themselves harmoniously and in balance with the social and cultural conditions of their society. Families are also expected to participate in building a healthy and positive environment, giving rise to noble values and norms consistent with religious teachings and social culture.¹⁶

¹⁶ M. Quraish Shihab, *Pengantin al-Qur'an kalung Permata Buat Anak Anaku*, (Jakarta : Lentera Hati, 2007), h. 163-179

Sakinah, Mawaddah, and Rahmah Family

The terms *sakinah*, *mawaddah*, and *rahmah* are very popular in Indonesia, often appearing in wedding invitations and prayers. These terms are derived from **Surah Ar-Rum (30:21)**, which states that Allah created spouses from among yourselves so that you may find tranquility in them and placed between you affection and mercy.

Sakinah Family

Sakinah can be translated as peace or tranquility. Based on various Qur'anic verses, *sakinah* is a peace bestowed by Allah upon the hearts of the Prophets and believers so they remain steadfast in the face of obstacles. In a family context, *sakinah* is a state of remaining calm despite many trials and life tests.¹⁷ According to M. Quraish Shihab, *sakinah* is the antonym of "shake" or "agitation." A house is called *maskan* because it is a place to achieve tranquility after being subjected to the "shaking" of the world outside.¹⁸

Mawaddah Family

Mawaddah stems from a root word meaning "spaciousness" and "emptiness." It represents a heart that is spacious and empty of ill will. It is "pure plus love."¹⁹ **Mawaddah** is described as a state where an individual cannot bear for their partner—to whom their *mawaddah* is directed—to be touched by anything that might distress them, even if the one possessing *mawaddah* might otherwise have a cruel nature or temperament. Even a ruthless criminal, if his heart is filled with *mawaddah*, will not tolerate anything bad affecting his life partner. He would even be willing to take that hardship upon himself or sacrifice himself for the sake of his beloved. This is because the root meaning of the word *mawaddah* implies "spaciousness" and "emptiness" (of selfish desires). If a person desires good for another and prioritizes it, it means they love them. However, if someone desires only goodness for their partner and refuses to accept anything else for them—no matter what happens—then *mawaddah* has truly adorned that person's heart.²⁰

From this perspective, love must begin with **attention**. One must give attention to something if they truly claim to love it. Without attention, there is no love. By paying attention, a person can come to know their partner more deeply, which in turn fosters a more profound love. The second element of love capable of giving birth to *mawaddah* is **responsibility**. One is required not just to pay attention, but to take responsibility. For instance, when someone observes a flower about to bloom, they realize that the flower has specific needs to grow and blossom. At that moment, responsibility demands action—perhaps watering it in the right amount, or moving it to ensure it receives sufficient sunlight. Thus, responsibility means knowing a need and fulfilling it, even without being asked. However, responsibility is often

¹⁷ Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, (Jakarta : Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), h. 11

¹⁸ M. Quraish Shihab, *Perempuan Dari Cinta Sampai Seks dari Nikah Mut'ah sampai Nikah Sunnah Dari Bias Lama Sampai Bias Baru*, (Ciputat : Lentera Hati, 2005), h. 136

¹⁹ M. Quraish Shihab, *Pengantin al-Qur'an kalung Permata Buat Anak Anakk*, h. 8

²⁰ M. Quraish Shihab, *Perempuan Dari Cinta Sampai Seks dari Nikah Mut'ah sampai Nikah Sunnah Dari Bias Lama Sampai Bias Baru*, h. 139

misunderstood, sometimes leading to arbitrariness or authoritarianism. Therefore, this element must be accompanied by a third element: **respect**. A lover must respect the one they love.²¹

In the context of the loving relationship between husband and wife, the lover must realize that the beloved is their equal and peer. Just as they require **respect**, so too does the one they love. When this element is integrated into one's self toward their partner, love grows into **mawaddah**. At that stage, the lover and the beloved become one, so that neither will ever harbor anything in their heart that is considered bad regarding their beloved. This is because, as previously mentioned regarding its linguistic meaning, *mawaddah* signifies **spaciousness of the chest** and the **emptiness of the soul** from any ill will. Furthermore, because the lover and the beloved have become one, it is often no longer necessary to ask the partner what they like or dislike, as each has dived into the depths of the other's heart. Each has begun to use the eyes of their beloved to see, their tongue to speak, their ears to listen, and so on. Such is the *mawaddah* that ultimately yields **sakinah** (tranquility).²²

Therefore, **mawaddah** means that a person who carries love in their heart will possess a spacious chest (great patience) and a soul full of hope, always striving to distance themselves from bad or evil desires. They will constantly safeguard that love, through both times of joy and times of hardship or sorrow.²³

Rahmah Family

Rahmah is simply translated as "mercy" or "compassion." It is a state of soul filled with affection that causes one to strive for the goodness and happiness of others through gentle and patient ways.²⁴ An ideal family, therefore, is one capable of maintaining peace while possessing love and compassion. These elements of love and compassion must coexist to complement one another, enabling the couple to bring each other happiness. Happiness may feel incomplete or unbalanced if only one of these is present. **Love (mawaddah)** is the feeling of love that generates the desire to make oneself happy. An expression that illustrates this is: "*I want to marry you because I am happy with you.*" Meanwhile, **compassion (rahmah)** is the feeling that generates the desire to make the beloved person happy. This sentiment is captured by the expression: "*I want to marry you because I want to make you happy.*" A husband and wife require both *mawaddah* and *rahmah* simultaneously—a love that fosters the desire to bring happiness to oneself while also bringing happiness to one's partner through both joy and sorrow. Without uniting the two, there is a possibility that the husband and wife will only care for their individual happiness or exploit their partner for their own gratification without regarding the partner's well-being. In summary, *mawaddah* and *rahmah* are the internal foundations or the spiritual basis for the realization of a family that is peaceful, both outwardly and inwardly.²⁵

²¹ M. Quraish Shihab, *Perempuan Dari Cinta Sampai Seks dari Nikah Mut'ah sampai Nikah Sunnah Dari Bias Lama Sampai Bias Baru*, h. 140-141

²² M. Quraish Shihab, *Perempuan Dari Cinta Sampai Seks dari Nikah Mut'ah sampai Nikah Sunnah Dari Bias Lama Sampai Bias Baru*, h. 141

²³ Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, h. 11

²⁴ Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, h. 11

²⁵ Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, h. 12

Characteristics of a Sakinah Family

Indonesian society uses various terms to describe the ideal family. Some use terms such as *Keluarga Sakinah* (Tranquil Family), *Keluarga Sakinah Mawaddah wa Rahmah* (The SAMARA Family), *Keluarga Sakinah Mawaddah wa Rahmah dan Berkah* (Blessed Samara Family), *Keluarga Maslahah* (Prosperous/Harmonious Family), *Keluarga Sejahtera* (Welfare Family), and others. All these concepts of an ideal family, despite their different names, share the requirement that both spiritual and physical needs are well-fulfilled.

The Perspective argues that the characteristics of a Sakinah Family include the following:

1. Built upon a firm foundation of faith.
2. Fulfilling the mission of worship in life.
3. Obeying religious teachings.
4. Mutual love and affection.
5. Mutually protecting and strengthening each other in goodness.
6. Mutually providing the best for one's partner.
7. Using deliberation (*musyawarah*) to resolve problems.
8. Dividing roles fairly and justly.
9. Being unified in educating and raising children.
10. Contributing to the betterment of society, the nation, and the state.²⁶

The family is the smallest societal structure but plays a vital role in building the overall structure of society. Family resilience is realized when the family lives in peace and its needs are met. This resilience is a fundamental aspect of facing internal and external problems, preventing tension, conflict, or divorce, and ensuring that family functions achieve their intended goals.²⁷ A family has two dimensions. First, it is an interpersonal kinship bond formed through marriage and blood relations. Second, it necessitates individuals living together in one household led by a head of the family who is responsible for both economic needs and other psychological requirements. The family is the smallest unit in society, consisting of a husband and wife, a husband and wife and their children, a father and his children, or a mother and her children. Family resilience is achieved when the family lives in peace and its needs are fulfilled. Family resilience is a fundamental aspect of facing various challenges from both internal and external influences. With strong family resilience, family members can avoid tension, conflict, and even divorce. This resilience supports the family's functions, allowing them to operate effectively and achieve their desired goals.²⁸

²⁶ Subdit Bina Keluarga Sakinah Direktorat Bina KUA, & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, h. 12

²⁷ Evra Willya, Dkk, Ketahanan Keluarga Pasangan Beda Agama Di Manado Dalam Perspektif Tafsir Hukum Keluarga, *I'tisham : Journal of Islamic Law and Economics* Vol.1 No. 1 Januari – Juli 2025, h. 2-15

²⁸ Evra Willya, Dkk, Ketahanan Keluarga Pasangan Beda Agama Di Manado Dalam Perspektif Tafsir Hukum Keluarga, *I'tisham : Journal of Islamic Law and Economics* Vol.1 No. 1 Januari – Juli 2025, h. 2-15

Position of Parents in the Family

Surah Al-An'am verse 151 emphasizes the magnitude of parents' rights by placing the command to be devoted to parents immediately after the prohibition of shirk (polytheism). While Allah is the ultimate cause of human existence, parents are the metaphorical cause (*causa materialis*) or intermediaries of our birth. Logically, according to the Qur'anic worldview, it is inconsistent for one to claim gratitude toward God while neglecting the intermediaries of their existence. In the family structure, this places parents as "representatives" of God in providing earthly love and care.

The term *ihsana* in this verse is presented as a noun rather than a verb, implying that devotion to parents must be a continuous state of being without pause. *Ihsan* means giving more than what is mandatory and taking less than what is one's right. In a family context, a child should not merely provide what is requested but should anticipate their parents' needs even before they are voiced as a pinnacle of kindness.

The prohibition of killing children and the obligation of devotion to parents in the same verse convey a message of reciprocal balance: parents are forbidden from neglecting their children's future for economic reasons, and conversely, children are obligated to honor their parents when they become frail. Parents are not only authority figures but also recipients of emotional protection, creating an unbroken cycle of affection. The command *bi al-walidaini ihsana* is absolute; the obligation to do good remains even if there are differences in faith. Parents must still be treated with the utmost kindness (*ma'ruf*), affirming that in Islam, honoring parents is a universal humanitarian value that transcends formal religious boundaries.²⁹

Position of the Husband in the Family

The husband serves as a leader, protector, and educator (*qawwam*) within the family structure, holding functional authority rather than absolute, oppressive power. This position is rooted in the husband's significant responsibility to provide physical and spiritual maintenance (*nafaqah*) and security for all family members. Although the husband holds the highest position in the decision-making hierarchy, this must be exercised through the principles of *mu'asyarah bil ma'ruf* (kind companionship) and mutual consultation (*musyawarah*). Thus, the husband's leadership does not diminish the wife's human dignity but functions to regulate harmony for the household's benefit based on love and compassion.³⁰

Position of the Wife in the Family

A Source of Tranquility (*Sakinah*): Referring to **Surah Ar-Rum verse 21**, the wife's primary role is to bring tranquility (*sakinah*) to the husband and family. As a life partner rather than a servant, her presence serves to stabilize the husband's psychological state, creating a peaceful home through the weaving of love (*mawaddah*) and mercy (*rahmah*).³¹

Equality in Dignity: In **Surah Al-Baqarah verse 187**, the Qur'an uses the metaphor that wives are "garments" for their husbands and vice versa. This confirms their equal dignity. As a garment, a wife covers her husband's shortcomings and guards household secrets. This

²⁹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol 4. (Jakarta: Lentera Hati, 2017), h. 315 - 319

³⁰ Wahbah al-Zuhayli, *Tafsir al-Munir*, Jilid 3, (Jakarta : Gema Insani, 2013), h. 57

³¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol 11, h. 35-40

relationship is defined by reciprocity; the wife has rights balanced with her obligations, which must be fulfilled in a *ma'ruf* (good and appropriate) manner.³²

Justice-Based Obedience: In Surah An-Nisa' verse 34, a pious wife is one who obeys Allah and guards her husband's honor and property. However, this obedience is not "blind obedience." It is a response to the husband's functional leadership. If a husband fails in his duties or commands sin, the obligation of obedience is void. The wife is a partner in consultation, not an object of authoritarian rule.³³

Marriage

Indonesia, with its highly diverse society, possesses a multitude of regulatory systems, including marriage laws. In terms of marriage, Indonesia recognizes both customary (*adat*) marriages and religious marriages. Given that the majority of Indonesia's population is Muslim, the marriage system most widely applied is the one based on Islamic Sharia. Under Islamic law, a marriage is considered valid if it fulfills specific requirements and pillars (*rukun*), namely: the presence of a groom, a bride, a guardian (*wali*), witnesses, and the *ijab-qobul* (the marriage contract/solemnization). If even one of these requirements or pillars is missing—for example, if there is no guardian—then the marriage is invalid.³⁴

Marriage is a bond between a man and a woman who have performed the *akad nikah*, thereby changing their status to husband and wife. A marriage must certainly be founded upon love and affection for one's partner; it also requires physical and mental readiness, as navigating a household will inevitably involve facing the "storms" or trials of life. Furthermore, marriage serves to protect one's honor—guarding oneself against sinful acts (*zina*)—and to preserve one's lineage (*nasab*). Allah Subhanahu wa Ta'ala says in the Qur'an, Surah Ar-Rum, verse 21. In this verse, the purpose of marriage is mentioned explicitly with the phrase "**so that you may find tranquility**," indicating that the goal of marriage is to attain a peaceful life (*sakinah*). This tranquility within the family gives rise to love (*mawaddah*) and compassion (*rahmah*) among family members. The word "*taskunuu*" is derived from the root *sakana*, which means to be still or calm after experiencing prior turbulence or preoccupation.³⁵

Marriage is a phase of life commonly undertaken by every adult who has reached puberty (*akil baligh*), is prepared both physically and mentally, and possesses a sense of responsibility in building a household. A husband and wife who find satisfaction in their relationship are more likely to experience happiness in their marriage. Satisfied couples are usually able to think positively about their partner, even when struggling with negative thoughts regarding their partner's flaws. Consequently, they are not burdened by feelings of disappointment over those shortcomings.³⁶

In a marriage, a process of adjustment occurs between the husband and wife as they face various forms of changes and marital responsibilities. This includes understanding existing differences and negotiating to reach mutual satisfaction for both parties. This adjustment is

³² M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol 1, h. 441

³³ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol 2, h. 441

³⁴ I. Iwan, Akta Nikah Sebagai Bukti Otentik Perkawinan Di Indonesia; Analisis Maqashid Syariah Terhadap Pencatatan Perkawinan, *Al-Usrah : Jurnal Al-Ahwal As-Syakhsyah*, Vol. 10, No. 1, (Desember 2022), h.73

³⁵ Kurdi, Pernikahan di Bawah Umur Perspektif Maqashid Al-Qur'an, *Jurnal Hukum Islam*, Vol. 14, No. 1, (Juni 2016): h.69-70

³⁶ Erika Diananda, Makna Kebahagiaan Dalam Pernikahan Pada Remaja Awal Yang Melakukan Pernikahan Siri, *Psikoborneo : Jurnal Ilmiah Psikologi*, Vol. 4, No. 2, (2016), h.263-268

necessary because marriage itself is a union of two individuals who come from different cultural backgrounds. In every marriage, even those maturely prepared through a process of interpersonal introduction, disagreements or arguments are usually still encountered.³⁷

The purpose of marriage is to obtain the pleasure (*ridho*) of Allah SWT and happiness in both this world and the hereafter. The rights and obligations of the couple must be prioritized when living together. According to Islamic Sharia, a man (husband) is obligated to provide for his wife and fulfill the family's needs, including food, clothing, and education. Meanwhile, the wife is assigned to manage household responsibilities, such as caring for and educating the children. A man (husband) is commanded to treat his wife kindly in all matters, provided it does not involve disobeying Allah. Furthermore, he is commanded not to cause any harm to his wife.³⁸

Syakir Jamaludin categorizes the goals of marriage into four areas: first, to fulfill natural human instincts and basic sexual needs in a manner permitted by Sharia. Second, to attain physical and spiritual tranquility. And third, as a means of drawing closer to and worshipping Allah SWT, which is a hallmark of the Islamic faith. The primary goal is to draw closer to Allah SWT so that mutual goodness may prevail—completing what is lacking in both partners to foster tranquility, love, and compassion. Through marriage, one is able to witness the power of Allah SWT.³⁹

To elevate the marital relationship from a mere means of satisfying desires into a noble and sacred activity, the Prophet (peace be upon him) guided husbands to always intend for the birth of offspring and to recite *Bismillah* during intimacy. He encouraged this because it contains much goodness. Narrated by Abdullah ibn Abbas (may Allah be pleased with him), the Messenger of Allah said: "If one of you approaches his wife and says, 'In the name of Allah, O Allah, keep us away from the devil and keep the devil away from what You provide us,' then if a child is decreed for them that day, the devil will never be able to harm that child."⁴⁰

Rights and Obligations of Husband and Wife

A right is something that belongs to or can be possessed by a husband or wife resulting from a marriage, while an **obligation** refers to something that must be practiced or performed. For example, one must not neglect their obligations as a husband or wife. No human living in this world is exempt from obligations that subsequently become responsibilities. Obligations are matters that must be executed and constitute the responsibilities of the husband and wife.⁴¹

Once the marriage is solemnized, both the husband and wife must understand their respective rights and obligations. The wife's rights become the husband's obligations. Conversely, the husband's obligations become the wife's rights. A right is not earned until the obligation is fulfilled. Rights and obligations are like two sides of the same coin; their scope and functions

³⁷ Nanda Rossalia, dkk, Conflict Management Style Pada Pasangan Suami Istri Yang Tinggal Bersama Orang Tua, *Jurnal Ilmiah Psikologi MANASA*, V. 7, No. 1, (2018), h.35

³⁸ Khafit Prasetyo dan Ahmad Faruq, Konsep Hak Dan Kewajiban Suami Istri Dalam Kitab 'Uqud Al-Lujjayn Dan Relevansinya Dengan Konseling Keluarga Berbasis Gender, *Jurnal Sains Student Research*, V. 2, No. 4, h.217

³⁹ Budi Suhartawan, Hak dan Kewajiban Suami Istri Dalam Perspektif Al-Qur'an (Kajian Tematik), *Tafakkur: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 2. No. 2, (April 2022), h.113

⁴⁰ Mahmud al-Mashri, "*Bekal Pernikahan*", (Jakarta: Qisthi Press, 2016), h.27-28

⁴¹ Dwi Suratno, Ermi Suhasti Syafei, Hak Dan Kewajiban Suami Istri Pada Keluarga TKI Di Desa Tresnorejo, Kebumen, Jawa Tengah: Antara Yuridis Dan Realita, *Al-Ahwal : Jurnal Hukum Keluarga Islam*, Vol. 8, No. 1, (2015), h.76

are equal and balanced. If an imbalance occurs where rights are emphasized more than obligations, or vice versa, injustice will inevitably arise.⁴² Therefore, a balance between rights and obligations determines the continuity and harmony of their relationship. Marital success cannot be achieved unless both parties attend to their own obligations and the rights of the other party.⁴³

The concept of rights and obligations in a household is not a rigid, transactional exchange, but rather a cycle of devotion revolving around the axis of affection. The principal binding both is the spirit of "**mutuality**" (*kesalingan*), where neither competes to dominate but rather complements one another to cover each other's shortcomings. The Qur'an beautifully illustrates this bond through the metaphor that husbands and wives are "garments" for one another. Just as clothing rests against the skin, they function as protectors against the "heat and cold" of life's trials, concealers of their partner's flaws, and ornaments that beautify their image in the eyes of the world.

This equal standing in terms of humanity ensures that no party feels oppressed, as every authority granted is accompanied by a responsibility of equal value. A husband holds authority as a leader, yet he is burdened with the heavy obligation to provide, protect, and treat his wife in the most honorable manner (*ma'ruf*). On the other hand, the wife offers her obedience not as a form of submission without dignity, but as a contribution to maintaining the stability and harmony of household management. In the domestic sphere, the right to be respected and the obligation to serve merge into small daily actions, ranging from gentle words to openness in deliberation (*musyawarah*).

The synergy between these rights and obligations is the primary foundation for realizing a family that is *sakinah, mawaddah, wa rahmah*. Peace (*sakinah*) is impossible to achieve if one party ignores their duties, and passionate love (*mawaddah*) will quickly fade if a partner's rights are not valued. It is only through the fulfillment of rights and obligations based on sincerity that Allah's mercy (*rahmah*) will descend upon the household. By viewing one's partner as a trust (*amanah*) from God, every sacrifice made is no longer felt as a burden, but as an eternal investment that will bear the fruit of true happiness, both in this world and the hereafter.

Parental Intervention in a Child's Household

Intervention refers to the interference or involvement of parents or in-laws in their child's household. It is highly recommended for married couples to have their own place of residence. Future plans must be considered even before marriage. Living with parents or in-laws has both pros and cons. On the positive side, living with parents allows one to be closer to them and receive advice, as they generally have more knowledge and experience in family life. On the negative side, living with parents can lead to feelings of awkwardness, lack of freedom, reduced privacy, and conflict. One of the problems that arises in a household is parental intervention in their child's domestic affairs. This intervention often leads to serious conflict, which can eventually result in divorce. Differences in opinion and the demand to synchronize one's mindset with theirs (the parents) are also problems that must be addressed.

⁴² Haris Hidayatulloh, Hak Dan Kewajiban Suami Istri Dalam Al-Qur'an, *Jurnal Hukum Keluarga Islam*, Vol. 4, No. 2, (Oktober 2019): h.143-165

⁴³ Taufik, dkk, Hak Dan Kewajiban Suami Istri Dalam Al-Qur'an, *Jurnal Kajian Ekonomi Syariah*, Vol. 3, No. 1, (2021), h.2

Therefore, this issue needs to be reviewed from the perspective of Islamic law to understand the boundaries of parental involvement in their child's household.

According to the concept of **triangulation** in family systems theory, conflict between two family members, such as a husband and wife, can involve a third party—like a parent—in their issues. In the context of parental intervention, triangulation occurs when a parent "enters" or is "pulled" into a marital dispute as a third party. Because parents may offer recommendations or advice that favors one side, triangulation often complicates the dispute and ultimately worsens the tension within the child's household.⁴⁴

Children are a source of happiness and comfort (*penyejuk hati*), as well as the greatest mandate (*amanah*) given by Allah SWT to parents. The relationship between child and parent is inseparable, giving rise to mutual rights and obligations. A child cannot be detached from their parents because this bond is based on the love and affection required of a child seeking divine pleasure.⁴⁵

The obligation to be devoted (*birrul walidain*) applies to both sons and daughters throughout their lives. However, after marriage, the obligation of devotion differs between sons and daughters. Once a family is formed, there is a shift in how one shows devotion to parents. A son (husband) must prioritize his parents, especially his mother, in terms of devotion. On the other hand, a daughter (wife) is not the same; she is required to prioritize devotion and obedience to her husband.

Nevertheless, in practice, many wives experience a dilemma when faced with two choices: devotion to parents or to their husband. This is particularly difficult when a parent is ill and requires attention and care from their daughter, especially if there are no other siblings or if they live far away. It is not uncommon for a divorce to occur when a wife prioritizes devotion to her parents, causing the husband to feel that his rights are being neglected.⁴⁶ Maintaining the relationship between parents and children is vital to creating harmony, as children are not only a blessing but also an entrustment placed on the parents' shoulders by the Creator.⁴⁷

When a husband provides financial support (*nafkah*) to his parents, it is considered a righteous deed in the context of devotion to one's parents. A husband has the primary obligation to provide for his wife and children. However, he is also obligated to support his parents if they are poor and possess no assets or employment sufficient to meet their needs. After marriage, in addition to one's biological father and mother, a person gains new parents from their spouse, known as parents-in-law. Both the wife and husband must behave justly toward them, treating them as if they were their own parents.⁴⁸ The role of a woman in Islam is as a wife as well as a companion to her husband. Both husband and wife have roles and responsibilities in maintaining, nurturing, and building a household that is *sakinah, mawaddah, wa rahmah*. Both

⁴⁴ Akhmad Rudi Maswanto dan Ani Ulyatur Rashida, Pengaruh Intervensi Orang Tua Terhadap Keberlangsungan Rumah Tangga Anak, *Jurnal Hukum Keluarga dan Hukum Islam*, Vol. 4, No. 1, (Januari 2025), h.22

⁴⁵ Wildan Fauzi, Kewajiban Anak Terhadap Orang Tua Menurut Hadits Bukhari, *Jurnal Ilmu Hadits*, No. 24, (2023), h.118

⁴⁶ Muhammad Zaki, Bakti Anak Perempuan Kepada Orang Tua Pasca Menikah, *Indonesian Journal Of Civil and Islamic Family Law*, Vol. 3, No. 1, (Juni 2022), h. 2

⁴⁷ Faris El Amin, *Fikih Munakahat 2 (Ketentuan Hukum Pasca Pernikahan dalam Islam)*, (Madura : Duta Media Publishing, 2021), h. 43

⁴⁸ Andri, Respon Istri Terhadap Suami Yang Mmberi Nafkah Kepada Orang Tuanya Di Desa Pancur Kecamatan Keritang, *Jurnal Hukum Islam*, V. 6, No. 2, (Juli-Desember 2023), h.67

must be aware of and fulfill these roles by cooperating with one another—not by merely demanding and reminding their partner of their responsibilities while neglecting to perform their own roles well.⁴⁹

The love and affection that have been carefully nurtured leading up to marriage should not end in separation, as divorce clearly brings hardship and a moral burden, not to mention the impact if children are involved. The happiness and continuity of a household are indeed everyone's dream and ideal, but it is not as easy as turning over one's palm; it is not as simple as imagining or planning it. These goals can only be achieved if a household is founded upon and willing to translate the true meaning of marriage into daily life. This requires patience in facing all trials and the ability to ward off any obstacles that may block or destroy the household's foundation. If one does not strive carefully to reach happiness, suffering will follow closely behind; if a step toward happiness slips even once, suffering will take its place.

The longevity and endurance of domestic life are the hope and ultimate goal of a marriage supported by Islam. The marriage contract (*akad nikah*) is performed by the bride and groom before the registrar, guardian, and witnesses so that the husband and wife can navigate the ocean of a new life—one they have never experienced before—with its various obstacles, as an embodiment of the love they have long envisioned. It is only fitting that they feel peaceful and happy because they can legally live with the person they have long loved and idealized. Often, the beginning of a marriage's downfall is a betrayal of the vow of loyalty. This loyalty is the responsibility of both husband and wife; if both desire their household to be accompanied by Allah, guided during confusion, and helped during hardship, then both must safeguard their mutual loyalty. Conversely, if one begins to lie or stain that loyalty, in essence, they have acted in a way that signals a willingness to be forsaken by Allah.⁵⁰

Parental Intervention in a Child's Household Viewed from Islamic Law

Amir Syarifudin explains that when the word "law" is linked with "Islam," Islamic Law refers to "a set of regulations based on the revelation of Allah SWT and the *Sunnah* of the Prophet concerning the conduct of a *mukallaf* (accountable person), which is recognized and believed to be applicable and binding for all Muslims." Simply put, it can be said that Islamic law is law based on the revelation of Allah SWT. Thus, according to this explanation, Islamic law encompasses both *Sharia* (divine law) and *Fiqh* (jurisprudence).⁵¹

In Islamic teachings, married couples are highly encouraged to live in their own home to avoid conflict with parents or in-laws. It is not a problem even if they must rent a small house; the most important thing is that the wife does not feel pressured. By renting a house, the couple can learn to live independently, strive together from the beginning, and create an Islamic life. However, children remain obligated to be devoted to their parents because without them, we would not exist.

In Islam, marriage is a very solemn covenant. The bond of marriage is a transfer of authority from the bride's parents to a man or the prospective husband. In Islam, this is called the *mitsaqan gholizha* agreement - a "firm covenant"- because it concerns not only this world

⁴⁹ Salsabila Maulidha Hidayat dan Ilaili Nazwa, Peran Wanita Dalam Rumah Tangga Menurut Agama Islam: Tinjauan Al-Qur'an dan Hadits, *Jurnal Agama, Sosial, dan Budaya*, Vol. 1, No. 6, (2023), h.146

⁵⁰ Andi Irma Ariani, Dampak Perceraian Orang Tua Dalam Kehidupan Sosial Anak, *Jurnal Phinisi Integration Review*, V. 2, No. 2, (Agustus 2019), h.259

⁵¹ Panji Adam, "HUKUM ISLAM (Konsep, Filosofi, dan Metodologi)", (Jakarta Timur: Sinar Grafika: 2019), h.14-15

but also the hereafter. Regarding disputes or differences of opinion, Islamic principles dictate that if a conflict arises, it should be resolved through mutual deliberation (*musyawarah*) between the couple alone, without involving a third party unless absolutely necessary.

Based on the explanation of the verse above, it is far better not to live with parents in the same house. Besides protecting the feelings of the wife or husband, it also prevents parents from having a desire to know everything that happens between them. However, even when not living together, there are children (wives) who tell their household problems to their parents. This points to another factor in household issues: communication. Consequently, parents may become angry and refuse to accept how the husband treats their daughter (the wife).

Communication is vital in resolving a problem and allows for peaceful discussion. Good communication is a key factor for family functioning and resilience. It includes the transmission of beliefs, exchange of information, disclosure of feelings, and the problem-solving process. The skills that constitute good communication include speaking, listening, self-disclosure, clarifying messages, maintaining continuity, and showing appreciation and respect. Three key aspects of communication for family resilience are:

1. The ability to clarify messages, allowing family members to clarify crisis situations;
2. The ability to express feelings, allowing members to share, empathize, interact pleasantly, and take responsibility for their own feelings and behavior;
3. The willingness to collaborate in problem-solving, so that "heavy burdens are carried together, and light ones are lifted together" (*berat sama dipikul, ringan sama dijinjing*).⁵²

Every man who is married is referred to as a husband, and every woman as a wife. Generally, a husband is identified as the figure responsible for supporting and providing for the family, while the woman is identified as the figure who manages the household—including caring for children and the husband, as well as performing other domestic chores such as cooking, sweeping, and ironing. However, along with the progression of time, these patriarchal duties and responsibilities have begun to undergo changes and become more compromise-oriented. Both husband and wife can now be figures who jointly manage household chores or work as professional workers outside the home; it is also not uncommon for a wife to take on the role of providing for the family while the husband remains at home.

Men and women are fundamentally two very different beings—cognitively, affectively, and psychomotorically. Furthermore, other differences that contribute to shaping the attitudes and characters of men and women include parenting styles, education, culture, environment, religious or spiritual internalizations, and other factors. Arguments and disputes within a household are natural; however, if these conflicts are not addressed with sound reasoning and supported by good communication, they will become prolonged and may eventually lead to divorce.⁵³

Communication is one of the most supportive aspects of human life, leading people to realize its vital importance. Many problems arise as a result of a husband and wife's inability to communicate effectively. Disputes, conflicts, and differences of opinion can all stem from a

⁵² Isti Novitasari dan Suwanti, *Gaya Komunikasi Mertua Perempuan Dengan Menantu Perempuan Yang Tinggal Dalam Satu Rumah*, *PSYCHO IDEA*, Vol. 13. No. 1, (Februari 2015), h.28

⁵³ Chritine Purnamasari Andu, *Faktor-Faktor Pertengkaran Antara Suami Dan Istri Di Dalam Rumah Tangga Serta Pemicunya*, *Communications*, Vol. 3, No. 2, (2021), h.19

lack of communication. A married couple's success in maintaining their relationship depends on their proficiency in communicating. The word "communication" is rooted in the Latin words *co* (together) and *unus* (one); in the context of a husband-wife relationship, this can be interpreted as "two parties who together desire to unify." It is a process of unifying "I" and "you" into "us." Communication strengthens and deepens a relationship, yielding intimacy and warmth. Therefore, there are no shortcuts to nurturing a relationship other than through communication. Communication at an intimate level is difficult to achieve in a modern industrial society that emphasizes productivity and measures human activity in quantitative terms. For example, workaholics—who feel they must work hard to feel comfortable with themselves—are considered a model of success in most of our cultures. Communication serves as a key method for resolving household conflicts because, through such communication, each husband and wife can be more open with their partner in expressing concerns or settling issues.⁵⁴

In Islamic law, parents are encouraged to provide advice, yet they must also respect the boundaries of the child's household autonomy. There is a tendency for parents to want their children and in-laws to live with them. One of the primary reasons is the lingering sense of responsibility even after the children are married. After marriage, a wife becomes the responsibility of her husband, and the responsibility shifts away from her parents. Islam values the importance of extended family support but continues to emphasize the independence of the new household. While the *Tanean Lanjheng* tradition—which allows extended families to live together—facilitates a sense of togetherness, Islam recommends that married couples maintain independence in managing their household. The involvement of the extended family must remain within the bounds of advice rather than domination.⁵⁵

Guidance and advice from parents to the child's household are in alignment with the verses of the Qur'an. Conversely, excessive intervention can create significant dependency. Children who constantly rely on parents to resolve their problems will find it difficult to achieve independence. Furthermore, conflict can occur when parents become too dominant, suppressing the child's authority in domestic decisions. Parents who dominate their child's household during a conflict tend to favor their own biological child, which makes the son-in-law or daughter-in-law feel uncomfortable. This can lead to strained relations and eventually result in divorce if the escalation of conflict cannot be managed.

Sociologically, it is important to understand that Islamic law consists not only of written rules but also dynamic social practices that require balance. Thus, parental intervention must be viewed within a framework of balance between providing guidance and allowing child autonomy. This balance is in accordance with the principles of *mashlahah* (the public good) and *maqasid al-shari'ah* (the objectives of Sharia), which emphasize welfare and peace within the family. Parental intervention can have a positive impact by providing solutions and guidance, but it also has the potential to create dependency and conflict if not managed wisely.

⁵⁴ Juanda dan Sjanette Eveline, Membangun Komunikasi Suami-Istri Sebagai Sarana Keharmonisan Keluarga, *Kerusso*, Vol. 2, No. 1, (Maret 2018), h.2

⁵⁵ Ludfi, dan Ana Filstina Tahtal Fina, Dinamika Keterlibatan Orang Tua Dalam Rumah Tangga Anak: Studi Keluarga Patrilokal dan Matrilokal di Pamekasan, *Jurnal Mediasas : Media Ilmu Syariah dan Ahwal al-Syakhshiyah*, Vol. 7, No. 2, (2024), h.515

The harmony of a child's household depends on the balance between guidance and independence, in accordance with the principles of Islamic law and ethics.⁵⁶

Even though a child is married and a wife has become the responsibility of her husband, the role and sacrifices of parents remain irreplaceable. Therefore, parents are still parents, and a child must continue to obey them just as they did in childhood. The difference is that a daughter is now under her husband's responsibility and must follow him. Often, children—especially daughters—forget or ignore their parents after marriage. Naturally, this is not justified in Islam. Despite being married, a daughter's parents still have rights: to receive love, attention, and visits; to receive financial support if needed; to be treated with kindness; and to not be burdened by their children.

From the perspective of Islamic law, the concept of *kafa'ah* (compatibility/equality) between partners can serve as a preventive measure to reduce excessive parental intervention, particularly in economic matters which are frequent sources of conflict. The prevention of *mafsadah* (harm or damage) within the household is a priority in Islamic Sharia. While Islam emphasizes the importance of children respecting their parents, it also affirms that within the household, a wife must obey her husband. Excessive parental or in-law intervention that disrupts family independence is not justified.

On the other hand, the presence of parents can serve as a mediator to reconcile household conflicts if the intervention is conducted in a good manner and in accordance with Sharia. In short, the boundaries of parental intervention according to Islamic Sharia are those that are positive, non-coercive, do not lead to sin or harm, serve only as advice and mediation when necessary, and respect the independence of the child's household.

The Impact on Children Resulting from Parental Intervention in the Household

Parental interference often becomes a primary catalyst for tension and disputes between husband and wife, particularly when the intervention touches upon sensitive areas such as financial management, parenting styles, the division of domestic chores, and conflicting perspectives. Under Islamic law, if parental intervention produces negative consequences—such as sparking constant arguments or disrupting marital harmony—it is strictly prohibited. Parents should not be excessively involved in their children's domestic affairs because, fundamentally, a new family seeks independence and the right to cultivate harmony according to their own values.

Household breakdowns are not caused solely by infidelity; they are frequently triggered by parents, in-laws, or even siblings-in-law meddling in the couple's private lives. The presence of a "third party" inevitably complicates matters, as they usually enter the fray precisely when the relationship is at its most vulnerable. The consequences of such interference are profound: the psychological well-being of the couple is compromised, the children of the marriage (the grandchildren) may suffer developmental stress, the couple fails to achieve true independence, and the loss of harmony often leads to divorce. Parents should allow their children to resolve their own problems to prevent a cycle of lifelong dependency.

⁵⁶ Surya Fadhli. dkk, Intervensi Orang Tua Dalam Rumah Tangga Anak Pada Masyarakat Sei Lekop, Bintan: Tinjauan Sosiologi Hukum Islam dan Strategi Membangun Keharmonisan Keluarga, *Bulletin of Community Engagement*, Vol. 4, No. 3, (Desember 2024), h.73

To look deeper into this issue, one must understand that a household is like a delicate ecosystem. When parents intervene too deeply, they inadvertently strip the couple of their "problem-solving muscles." A husband and wife who are never allowed to fail and reconcile on their own terms will never develop the resilience needed to face life's greater "storms." From a psychological perspective, this creates a **triangulation** effect where the spouse feels like an outsider in their own home, leading to an erosion of the *Mawaddah* (love) that was once the foundation of the marriage.

The preventive measures must be proactive and rooted in the spirit of *Musyawah* (deliberation). The spouse whose parents are intervening must act as a "soft mediator," communicating boundaries to their own parents with wisdom and respect (*Adab*), ensuring the partner does not feel attacked. The couple must stand as a unified front; if there is a "leak" in their communication where one spouse constantly reports every small grievance to their parents, the door for intervention remains wide open.

By focusing on solutions rather than blame, and by recognizing that parents often act out of a misplaced sense of love rather than malice, the couple can maintain the bridge of *Silaturahmi* (kinship) without sacrificing their autonomy. Ultimately, the goal of setting these boundaries is to ensure that the next generation—the children—grows up in a stable environment where they see their parents as the primary leaders of the home, fostering a legacy of strength, independence, and mutual respect.

Conclusion

This research concludes that in Islamic law, parental intervention that destroys the sovereignty of a child's household is prohibited, particularly if it leads to actions aimed at undermining the relationship between husband and wife. Juridically, household independence is a right held by the married couple. Parents are permitted to involve themselves in their children's domestic affairs only in the capacity of providing advice or acting as a mediator (*hakam*) when conflicts arise that cannot be resolved by the couple alone.

The impact of excessive interference without Sharia-based boundaries can disrupt the structure of rights and obligations between husband and wife. If left unchecked, this can become a legal ground for one party to file for divorce for the sake of a greater benefit (*maslahah*). Ultimately, this research concludes that household harmony can only be achieved if there is a balance between the obligation of devotion to parents (*birrul walidain*) and the right to household independence.

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