

De Jure: Jurnal Hukum dan Syar'iah

Volume 15 Issue 2, 2023, p.331-342

ISSN (Print): 2085-1618, ISSN (Online): 2528-1658

DOI: <http://dx.doi.org/10.18860/j-fsh.v15i2.23868>

Available online at <http://ejournal.uin-malang.ac.id/index.php/syariah>

Islamic Law and Gender: a Misconception of Roles and Responsibilities in Parenting

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Received: 20-10-2023	Revised: 20-12-2023	Published: 29-12-2023
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Abstract:

Parenting roles and responsibilities are often influenced by gender stereotypes that exist in society. There are different expectations and demands on the roles of men and women in parenting. For instance, women (mothers) are often considered primarily responsible for caring for and educating children, while men (fathers) are considered more as breadwinners and leaders of the family. Additionally, it is frequently questioned when a father bears a child while away from the child's mother. This study seeks to evaluate and examine the notion of roles and responsibilities in parenting from the perspective of gender equality and Islamic law, employing a library research method (descriptive analysis research) that involves objectively assessing and describing occurrences. According to the findings of the study, parenting plays a significant role in the personality development and formation of children. According to a gender perspective, both mothers and fathers have the same role in raising children. According to the perspective of Islamic law, parenting is based on religious teachings which provide guidelines on how to educate children in an Islamic way. Parents are expected to carry out parenting responsibilities by taking into account Islamic values, including respecting children's rights under religious teachings.

Keywords: parenting; Islamic law; gender.

Introduction

Humans are created by Allah as caliphs on earth, as stated in Q.S Al-Baqarah: 30. The caliphate's duty is not assigned to a particular gender. Thus, God creates the male and female sexes. This demonstrates that male and female genitalia differ from

one another. The reproductive organs known as genitalia offer two different biological experiences. The biological experiences of Women are often marked with menstruation, pregnancy, childbirth, and breastfeeding, while men experience wet dreams. As a result, there are no longer any different genitalia or biological experiences that allow for a distinction of the sexes. Men and women share the same tasks and obligations in other contexts that are not related to biological experience. Gender stereotypes frequently exist in society. As a result, inequality based on gender manifests in people's daily lives. Assumptions about appropriateness and inappropriateness are created concerning every action in society since society tends to assign a gender to all occurrences.¹ The patriarchal system, which positions males in a vertical line above women and seems to contribute to the creation of separate lines between men and women, has an impact on social phenomena, including parenting.

Parenting is referred to as *hadhanah* in Islamic law. In *hadhanah*, parenting is not defined as a duty of one parent, but both parents have the same duty as stated in Q.S. At-Tahrim: 6 to shield oneself and one's family from the wrath of hell. In this passage, the family is identified as a part that has to be safeguarded. The family is the smallest social group in society, yet it has a significant impact on the country and state. As a result, the nation has high expectations for the family to carry out its roles and functions appropriately so that it can create and raise quality generations. If these roles and functions are not carried out appropriately, the subsequent generation will experience issues and will subsequently become a burden on society as well as the nation. This explains the importance of excellent and right parenting for kids, as they will later grow into quality future generations who will not only be the hope and pride of the family but also the community and the nation alike. In parental roles, parents share the same responsibilities. Co-parenting will give better results. Even if both parents play different roles in parenting, the connectedness that develops between them, along with an attitude of mutual support and not opposing one another, forms unity in a team to carry out parenting.² Rotenberg, as mentioned by Lestari and Evi Muafiah et al., claims that the mother's role is to form the significance of trust whereas the father's responsibility is to shape trusting attitudes and behaviour.³

The following are the previous studies discussing the topic underlying this study. However, this study emphasizes the phenomenon occurring in society, especially the misconception of the role and responsibility of parenting. Additionally, this study will focus on the Islamic law perspective and Gender. The studies written by Evi Muafiah, et.al (2019), Wilis Werdiningsih (2020), and Puput Angriani (2022) emphasize the parenting pattern with various focuses. The Muafiah's study took place at *Lembaga Pendidikan Anak Usia Dini/PAUD* (Early Childhood Education Centre) focusing on the understanding of gender responsiveness through game

¹ Welis Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak," *Ijouis* 1, no. 1 (2021): 1–16, Afkaruna.id.

² Evi Muafiah et al., "Pengasuhan Anak Usia Dini Berperspektif Gender Dalam Hubungannya Terhadap Pemilihan Permainan Dan Aktivitas Keagamaan Untuk Anak," *Palastren* 12, no. 1 (2019): 1–30.

³ Sri Lestari, *Psikologi Keluarga; Penanaman Nilai Dan Penanganan Konflik Dalam Keluarga* (Jakarta: Kencana Prenada media Group, 2014); Muafiah et al., "Pengasuhan Anak Usia Dini Berperspektif Gender Dalam Hubungannya Terhadap Pemilihan Permainan Dan Aktivitas Keagamaan Untuk Anak."



selection. Next, the Werdiningsih's study highlights the cooperation between parents to contribute to parenting. In addition, the study written by Angriani elaborates on the ways of parenting and education that can be applied by parents to their children, both positive and negative. It can be seen that Islam is present to provide solutions for parents in educating and raising children properly.⁴ Furthermore, Some other studies discuss interdependence and cooperation between husbands and wives both in the domestic and public spheres with differences in research focus. Herviana's study focuses on the role of each parent, both father and mother, in childcare because parents are the foundation for child development. Meanwhile, Bintang's study focuses on people's understanding of the emancipation of gender equality towards men and women, where gender equality and justice are the results of the thoughts and concepts of activists and advocates of gender equality for world peace through the method of *qira'ah mubadalah* (equalization) between men and women.⁵

A study by Mohammad Hifni and Asnawi discusses how kids are raised regardless of whether their parents are in a marriage relationship or divorced. The research's conclusions indicate that because mothers are viewed as being kinder and more patient with raising children than the opposite gender, the *fuqoha* occasionally prioritizes them above fathers. However, the age of the child who has to be raised also plays a role in this decision. The age of the child who has to be looked after also becomes a factor in consideration. According to Article 105 KHI (Islamic Law Compilation), if the parents are divorced, the mother has a greater responsibility to care for the child who has not yet reached puberty. If the child has reached puberty, however, he/she is free to choose whether to live with his/her father or mother.⁶ The novelty of this study focuses on how Islamic law and gender perspectives on this phenomenon perceive the misconception of parental duties and obligations. It is common to hear people in the community discuss common misconceptions regarding parents' responsibilities and roles in raising their children. However, only a few studies discuss this issue. Previous studies addressed several topics such as parenting methods viewed through the lens of *mubadalah*, a comparison of Islamic law and positive law regarding the problems of parenting, Islamic parenting, and the role of fathers in raising children.

Method

This is a normative study elaborating and describing the phenomenon that occurred in society about the role concept and responsibility of parenting. Furthermore, this study applied library research techniques by collecting information as the data from various articles and books. The data, then, was chosen, reduced, and

⁴ Muafiah et al., "Pengasuhan Anak Usia Dini Berperspektif Gender Dalam Hubungannya Terhadap Pemilihan Permainan Dan Aktivitas Keagamaan Untuk Anak"; Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak"; Lestari, *Psikologi Keluarga; Penanaman Nilai Dan Penanganan Konflik Dalam Keluarga*; Puput Angriani et al., "Parenting Islami Dan Kedudukan Anak Dalam Islam," *Multidisipliner Kapalamada* 01 (2022): 175–86.

⁵ Herviana Muarifah Ngewa, "Peran Orang Tua Dalam Pengasuhan Anak," *Ya Bunayya* 1, no. 1 (2004): 96–115; M Bintang Fadhlurrahman et al., "Kajian Kesalingan: Emansipasi Laki-Laki Dan Perempuan Di Ranah Publik Pada Era Kontemporer Dalam Perspektif Al-Qur'an," *Jurnal Riset Agama* 2, no. 1 (2022): 131–46, <https://doi.org/10.15575/jra.v2i1.16007>.

⁶ Mohammad Hifni and Asnawi, "Problematika Hak Asuh Anak Dalam Perspektif Hukum Islam Dan Hukum Positif," *Res Justitia : Jurnal Ilmu Hukum* 1, no. 1 (2021): 43.



analysed based on the conditions happening in society regarding the misconception of the role and responsibility of parenting.

Results and Discussion

The Concept of Parenting

The term parenting derives from the Latin word "*parere*" which means to bring forth (to result). In addition, the term "parenting" can be interpreted as referring to both the action and the person involved in growing and educating a child.⁷ The term parenting can also be defined as part of roles and responsibilities carried out by parents to provide care, emotional support, skills, and values that children must have as part of members of social groups in society.⁸

Parenting is also termed *hadhanah*. In etymology, *hadhanah* is the plural form of *ahdhan* or *hudhun*, which is derived from the Arabic word *hidnun*, which means the limbs under the armpits.⁹ The *Fuqoha* view *hadhanah* as the act of looking after young children, including boys and girls, who have not yet reached *mumayyiz* (puberty), protecting, and teaching them on all fronts so they can be independent and take on responsibility.¹⁰ *Hadhanah* problems typically appear after divorce, for both the divorced and deceased. As a result, someone is chosen to be in charge of looking after and educating children. There are several viewpoints on parenting, including; *first*, a mechanistic perspective. It can be observed in learning theories that specify the presence of a stimulus-response. This theory is known as a behavioural approach because it focuses on attention in various behaviours, which helps the idea of parental control emerge. *Second*, the organismic perspective emphasizes affective interactions between individuals and their environment in relation to emotional experiences as a basic need for children, such as acceptance-rejection. *Third*, the pattern dimension perspective combines rational processes with emotional processes, such as warmth/hostility, restraint/indulgence, acceptance/rejection, permissiveness/strictness, and control/warmth. Fourth, contextual perspective emphasizes individual development that is influenced by cultural, historical and social factors.¹¹

According to Baumrind, Hurlock, and Hardy & Heyes as cited by Qurrotu Ayun and M. Afiquil Adib, there are three types of parenting patterns: 1) *Authoritarian parenting pattern* is characterized by putting pressure on children to comply with parental orders and wishes. The trauma experienced by the parents when they were a child underlies this pattern. Children who experience this kind of parenting may be unstable in their decision-making due to anxiety, trauma, and fear of offering ideas. This sort of parenting is only appropriate in some situations; 2) *Parenting with openness*

⁷ Alison Clarke-Stewart, "What Have We Learned: Proof That Families Matter, Policies for Families and Children, Prospects for Future Research.," in *Families Count* (London: Cambridge University Press, 2012), 321–36; Agnes Indar Etikawati et al., "Mengembangkan Konsep Dan Pengukuran Pengasuhan Dalam Perspektif Kontekstual Budaya," *Buletin Psikologi* 27, no. 1 (2019): 1, <https://doi.org/10.22146/buletinpsikologi.41079>.

⁸ C. Segrin and F. J., *Family Communication*, 2nd ed. (New York: Routledge, 2005); Etikawati et al., "Mengembangkan Konsep Dan Pengukuran Pengasuhan Dalam Perspektif Kontekstual Budaya."

⁹ Ahmad Warson Munawwir, *Al Munawwir-Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

¹⁰ Sayyid Sabiq, *Fikih Sunnah Jilid 8 Terj. Drs. Mohammad Thalib* (Bandung: PT Alma'arif, 1980).

¹¹ Etikawati et al., "Mengembangkan Konsep Dan Pengukuran Pengasuhan Dalam Perspektif Kontekstual Budaya."



is defined by providing kids complete freedom to act whenever they like, even if it occasionally goes against societal standards because parents do not set any boundaries. This pattern has the effect of encouraging selfishness in children because parents frequently grant their children freedom and indulgence. This growing egotistic behaviour will become a barrier to the relationship between children and other people in society; 3) *The Democratic Parenting Pattern* can be characterized by the freedom that parents provide their kids to express their creativity, discover their talents, and not always rely on them. Children are free to express their thoughts, make choices, and participate in talks with their parents about issues that are important to them. This pattern can strengthen the ties between all families. The independence granted does not come with no restrictions, but parents still need to keep an eye on what their children are up to.¹² 4) *Authoritative Parenting Pattern*. In this pattern, parents create a safe environment that avoids violence for sharing and discussion. Parents are strongly encouraged to employ this pattern since it still maintains clear limits and consistency for kids during parenting. Children who follow this pattern often have exceptional social skills, are clever problem-solvers, can cooperate with others, and are often more creative.¹³

Emancipation of Men and Women (Gender Studies) in Parenting

Gender in the contemporary era is considered as more than just sexuality and gender (male and female). Even if there are many gender observers and proponents of women's emancipation today, acts of arbitrariness are still prevalent and not just directed at women, but men are also subjected to the same treatment. Women speak up strongly in favour of justice and equal rights, and men likewise strive to break free from the constraints, pressures, and high expectations that society sets for them.¹⁴ The essence of femininity and masculinity toward men and women is reverberating in society, but this may still be viewed from numerous perspectives, and it is unsure of the exact moment when these disparities will vanish and be replaced by an awareness of reciprocity and collaboration. The Islamic religion exists and has so far made gender equality an implication in Q.S. Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

O mankind! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.

According to the verse, the purpose of creating male and female genders in people was to let them understand one another. This was the starting point for their attitudes beginning to align. This reciprocity arises as a result of gender biases created

¹² Qurrotu Ayun, "Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Kepribadian Anak," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 5, no. 1 (2017): 102, <https://doi.org/10.21043/thufula.v5i1.2421>; M. Afiqu Adib and Natacia Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir Dan," *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 6, no. 2 (2021): 171–92.

¹³ Adib and Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir Dan."

¹⁴ Fadhlurrahman et al., "Kajian Kesalingan: Emansipasi Laki-Laki Dan Perempuan Di Ranah Publik Pada Era Kontemporer Dalam Perspektif Al-Qur'an."



by today's social reality.¹⁵ Mistakes in perceiving the similarities and differences between men and women can be fatal.¹⁶ According to gender activists, the male gender does not necessarily have to be associated with masculine features, and the female gender does not necessarily have to be associated with feminist traits because these characteristics are not innate but are produced socio-historically, transient (dynamic), and changeable.¹⁷ There are two main opinions about stereotypes of women's characteristics; *First*, the naturalistic view holds that men and women differ in innate ways, including gender-specific traits that are inherent in both men and women.¹⁸ As a result, this leads to differences in psychological and intellectual elements. Men are seen to be assertive, logical, self-reliant, brave, and independent, but women are the reverse, making them dependent on men.¹⁹ *Second*, in terms of nurture (cultural) theory, differences in masculine and feminine characteristics are determined by social constructs and cultural influences. As a result of these factors, gender attributes are created by forming stereotypes by looking at a certain gender. This occurs from generation to generation starting from the time of upbringing by parents.²⁰ According to this theory, inequalities in access to possibilities and opportunities lead to inequality between men and women.²¹

Nasarudin Umar contends that any ambiguity in how gender is to be understood will make it difficult to distinguish between gender and biology. Men have penises and sperm, while women have vaginas (reproductive organs). This is a genetically and biologically distinct sex. Gender is a trait that is inherent in both men and women as a result of social and cultural construction. For instance, women are associated with a kind, sensitive, and emotional personality, whilst men are associated with a powerful, strong, and logical personality. Such qualities and characteristics are interchangeable. For instance, some men have amiable personalities, while some women have powerful, logical personalities. These kinds of changes are impacted by social and cultural elements, which can vary at any time and from one location to another.²²

Equality does not enable men and women to dominate one another, but it gives equal rights in various matters. Justice can therefore perfect the just and reasonable social fulfilment for both men and women. As a result, the overarching goals for society can be put into action, and issues like patriarchy and marginalization in family life can be eliminated. Parents have a crucial part in bringing up and educating their children, which involves teaching them the principles of character education, giving them self-control, and shaping the desired conduct in accordance with the regulations. The effectiveness of parents in putting into practice healthy parenting behaviours as patterns of interaction between children and their parents

¹⁵ Hasnani Siri, "Gender Dalam Perspektif Islam," *Al Maiyyah* 7, no. 1 (2014): 232–51.

¹⁶ Siri.

¹⁷ Moh. Khuza'i, "Problem Definisi Gender: Kajian Atas Konsep Nature Dan Nurture," *Kalimah* 11, no. 1 (2012): 102, <https://doi.org/10.21111/klm.v11i1.486>.

¹⁸ Khuza'i.

¹⁹ Siri, "Gender Dalam Perspektif Islam."

²⁰ Khuza'i, "Problem Definisi Gender: Kajian Atas Konsep Nature Dan Nurture."

²¹ Siri, "Gender Dalam Perspektif Islam."

²² Nasitotul Janah, "Telaah Buku Argumentasi Kesetaraan Gender Perspektif Al-Qur'an Karya Nasaruddin Umar," *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 167, <https://doi.org/10.21580/sa.v12i2.1707>.



determines the quality of parenting.²³ Parenting patterns are closely related to providing a sense of comfort provided by the family such as always being present for every need, providing support, and communicating.²⁴

Many prejudices in society believe that mothers are responsible for raising and educating their children. If a father travels alone with his young child, people will look at him with sympathy and wonder where his mother is; however, when the mother is on the trip, people will not make any assumptions. This is an erroneous understanding and thought because both parents have an equally important role in raising children. In parenting, both the mother and the father play major roles. None of them has a larger one, since they each fill a different part in their role. Fathers' domestic roles are sometimes overlooked because of the stigma growing in society. In reality, the children require the availability of a fully-fledged father role in addition to a mother who is constantly present.²⁵

In general, a mother's job is to instil in her kid a sense of love and affection by serving as an example through her behaviours and demeanour. In addition, the mother encourages language development by telling stories and fairy tales. Meanwhile, dads help children develop self-confidence and competence by asking them to participate in activities both within and outside the house, teaching them how to be responsible, and encouraging a desire to succeed. Mutual relations carried out by fathers and mothers contain cooperation which will not lead to mutual reliance because both have roles and responsibilities in parenting. This is in line with the *mubadalah* concept offered by Faqihuddin Abdul Kodir.

Mubadalah is a notion of gender equality based on the values of reciprocity and connections while upholding the principles of equity and equality. The approach to parenting that incorporates the concept of *mubadalah* focuses on the cooperative effort made by parents to take care of their children. Work and responsibility are not assigned to one another. Children are given the chance to enjoy games and work without having to consider that play is just something that men or women can do. Children are also given the same chances and obligations, regardless of their gender.²⁶ The equal and fair cooperation of fathers, mothers, and children (men and women) in the sharing of household chores is part of instilling the concept of *mubadalah* in the family.²⁷

The Explanation of Islamic Law in Parenting

Parenting, also known as *hadhanah*, is explicitly governed by the Islamic religion. The responsibility of parents to raise their children is described in the Qur'an. Parents accompany their children since they are still small enough to take care of themselves until they grow up. Parents are obliged to nurture, care, guide and raise their children as mentioned in the Quran (Q.S At-tahrim: 6) that parents have a responsibility to keep themselves and their families from the flames of hell. The role of the parents will greatly influence the growth and development of children until

²³ Herviana Muarifah Ngewa, "Peran Orang Tua Dalam Pengasuhan Anak."

²⁴ Adib and Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir Dan."

²⁵ Dwi Citra Permatasari, *Ayah Hebat = Anak Hebat* (Yogyakarta: Anak Hebat Indonesia, 2021).

²⁶ Adib and Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir Dan."

²⁷ Abdul Aziz, "Relasi Gender Dalam Membentuk Keluarga Harmoni (Upaya Membentuk Keluarga Bahagia)," *HARKAT: Media Komunikasi Islam Tentang Gebder Dan Anak* 12, no. 2 (2017): 1–11, <https://journal.uinjkt.ac.id/index.php/psga/article/view/7713/4288>.



they are adults. In the Hadith narrated by Shahih Bukhari, children were born in a state of *fitrah*. However, their parents make them Judaism, Christianity or Zoroastrianism.

Fathers must play a crucial part in parenting in order to form the child's personality. Parenting is not just a woman's responsibility as a mother. The family members will have an impact on the young kid who is still not in the *mumayyiz* (puberty) stage. The Prophet also provided an illustration of his relationships with his grandchildren, Hasan and Husen. As narrated in the hadith, Tirmidhi reported "when Rasulullah SAW was preaching, then Hasan and Husen walked and fell. The prophet immediately came down from the pulpit and immediately picked him up and carried him in his lap". This demonstrates that *hadhanah* is not solely carried out by women as part of household chores, but men also have a duty and obligation to employ this *hadhanah*.²⁸

If both parents have material (financial) resources, the situation is different. Both men and women have the responsibility of making a living although Q.S. Al-Baqarah: 233 mentions the husband's duty to provide a living for the family.

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ ﴾

"Divorced` mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing `of their child`. The child's father will provide reasonable maintenance and clothing for the mother `during that period`. No one will be charged with more than they can bear."

The verse implies that the tasks and obligations of men and women in the family are equal according to their skills and abilities. From the perspective of *maqashid syari'ah*, this is in line with guarding descendants (*hifdh al nasl*). Therefore, the family, especially the father and mother, are accountable for the upkeep and continuation of the kid.²⁹ According to Mohammad Hifni, the *fuqoha* tend to give preference to one of the parents who has the right to take care of the children. Women are given priority in aspects of parenting since they are viewed as having soft, sympathetic, and patient characteristics in educating children.³⁰ The situation can be different if the parents get a divorce and they have kids from their marriage. As long as there are no circumstances that may prevent the woman from exercising her parental rights, she has more rights. This is consistent with a hadith stated by Rasulullah SAW:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍوَأَنَّ امْرَأَةً قَالَتْ : يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وَعَاءٌ وَحِجْرِي لَهُ حِوَاءٌ، وَتَدْيِي لَهُ سِقَاءٌ، وَرَعَمَ أَبُوهُ أَنَّهُ يَنْزِعُهُ مِنِّي ، فَقَالَ : أَنْتِ أَحَقُّ بِهِ مَالَمَ تَنْكِحِي (رواه أبو داود)

²⁸ Nurfitriani Nurfitriani, "Konsep Al-Qur'an Dan Hadis Tentang Radha'Ah Dan Hadhanah Perspektif Gender," *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum* 6, no. 1 (2022): 51–70, <https://doi.org/10.52266/sangaji.v6i1.772>.

²⁹ Siti Rohmatul Ummah, "Memahami Maqashid Asy-Syariah Pada Ayat Radha'ah Perspektif Keadilan Gender," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 3, no. 1 (2021).

³⁰ Hifni and Asnawi, "Problematika Hak Asuh Anak Dalam Perspektif Hukum Islam Dan Hukum Positif."



"From Abdullah bin Umar r.a that a woman said: "O Messenger of Allah, my child has lived in my stomach, drank from my milk, and felt comfortable in my lap. Then her father divorced me and he wanted to take away from me." Rasulullah SAW said to her: "You are more entitled to him as long as you have not married again" (HR. Abu Daud).³¹

Hadhanah rights are rights in which parents are obligated to educate their children from childhood to preserve their inherent characteristics or potential for every phase of their lives. Faith, morals, worship, physical education, ratio education, and social education are all required according to the *Quran*.³² This education will be fulfilled if there is a very close relationship between the mother and the father in the family. The relationship between parents and children begins with the relationship between husband and wife, which must create peace and affection that is in line with Q.S Ar-Rum: 21. This loving relationship can strengthen togetherness and mutuality, and solve any existing problems, including educating children.

Table.1 Aspects of Islamic Parenting³³

Mental and Psychological Education	Faith and Islamic Law Education	Moral and Social Education
1. Instilling joy in children	1. Instilling the foundation of faith and Islamic law	1. Promoting excellent moral behaviour
2. Fulfilling the feeling of affection for children	2. Supervise and pray five times a day	2. Instilling manners to Prevent jealousy and envy
3. Demonstrating good manners	3. Teaching Alms	3. Instilling civilised manners
	4. Encouraging Ramadan Fasting	4. Getting used to saying <i>salam</i>
	5. Making fond of reading the Quran	5. Treating children fairly
	6. Making fond of dhikr	

Parents must provide their children with focused, planned, and continuous guidance and direction. There are three principles in providing such guidance: theological, philosophical, and pedagogical. Three factors support the endeavours to guide children; *first*, parents should set a good example by leading their children with a positive example. Prior to establishing an example, parents must act morally upright and exercise virtues. Children's morals serve as a barrier and filter against personality-damaging cultural influences. *Second*, Parents must be able to take care of the physical needs of their kids. In addition to making sure that the food and beverages are nourishing, this also means that they must adhere to *halal* and *thayyib*

³¹ Abu Daud Sulaiman bin al-'Asy'ats Abu Daud al-Sijistani al-Azdy, *Ensiklopedia Hadits 5: Sunan Abu Daud*, 1st ed., 2013.

³² Angriani et al., "Parenting Islami Dan Kedudukan Anak Dalam Islam."

³³ Angriani et al.



standards. *Third*, in terms of habituation based on religious rules, it is important for the family to develop a practice of adhering to religious laws, which are surely connected to the *Shari'a* and norms in society.³⁴ Islamic parenting starts from the attitudes and actions taken by parents who will later be imitated as role models by children in every action.

There are several verses in the Qur'an about parenting: Q.S At Tahrim: 6; Q.S Ali Imran: 159; Q.S Ibrahim: 24-26; Q.S At Taghabun; 14 and Q.S Adz Dzariyat: 23. The verses state that the responsibility of parenting is not only for the mother but also for both parents. Furthermore, in Maqashid Syari'ah³⁵ stated by Imam Asy-Syatibi, there are five important points becoming the goal of syari'ah or Islamic law, one of which is *hifdz an-Nasl* (keeping the offspring) applied by giving good parenting for the children. This explanation shows that Islamic law does not differentiate the role of parents in parenting. It emphasizes that the obligation of parenting is for the parents. Moreover, the misconception in society about parenting is the effect of habitation (*adat*) and culture. It is a social construction of men and women affecting gender inequality.

Conclusion

Humans are created to get to know one another, not to be judged by others. Islam emerges to elevate both sexes through their significant contributions to and cooperation in parenting. To effectively take care of children, the father and mother's duties must complement one another, without giving more burden to one party only. Islamic law and gender studies do not attribute gender to parenting since each has distinct roles to perform. The existence of misconceptions in society related to parenting is the result of different views on the roles of men and women, which are divided into groups of nature (natural, biological differences) and nurture (social construction). Furthermore, through this study, the researcher offers a solution to cover the gap regarding the misconception on parenting by increasing the number of gender equality and parenting materials in every marriage guidance for prospective brides. This solution is given as one of the programs from BP4 (*Badan Penasihatian Pembinaan dan Pelestarian Perkawinan*) and KUA. It is expected that this research can provide a scientific contribution and additional understanding of the concept of parenting.

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³⁴ Padjrin Padjrin, "Pola Asuh Anak Dalam Perspektif Pendidikan Islam," *Intelektualita* 5, no. 1 (2016): 1, <https://doi.org/10.19109/intelektualita.v5i1.720>.

³⁵ Maqasheed Shari'ah is the purpose of Shari'ah (Islamic law) and the secret that Shari'ah determines in every law. Ash-Syatibi divides maqashid into three levels: dharuriyat (primary); hajiyat (secondary); and najiyat (tertiary). Dharuriyat includes five basic elements in human life, namely: hifdz Addin (protecting religion), hifdz an nafs (protecting the self), hifdz Al aql (protecting the intellect), hifdz an nasl (protecting offspring) and hifdz al maal.



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