



AJLH

Asian Journal of Law and Humanity

Volume: 3 Nomor: 2 Tahun 2023

ISSN: 2809-5952

E-ISSN: 2828-3058

Submitted: 15/07/2023

Reviewed: 29/08/2023

Approved: 11/10/2023

Fulfillment of the Rights of Single Parent Male Children and the Legal Consequences of Hadhanah in West Tegal District

Evita Mardhotilah¹, Siti Maymanatun Nisa²

Fakultas Syariah, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

ABSTRACT

Caring for and educating children must be done well by both parents, as long as the child is not *mumayyiz* or unable to take care of himself, even though his parents are divorced. This is a step for parents to guide and protect children so that a child is not neglected and their body, mind and religion are maintained. Parenting carried out by single male parents in West Tegal District is not easy, so it requires a second party to care for and educate children. The aim of this research is to analyze the fulfillment of the rights of single parent male children in West Tegal District and analyze the consequences of the hadhanah law for single male parents in West Tegal District. This research method uses empirical juridical with a legal sociology approach. The results of the research show that the fulfillment of the rights of children of single male parents in West Tegal District for some single male parents in fulfilling their children's rights after divorce is still not fulfilled. This is due to parents' obstacles in fulfilling their children's rights due to negligence, parents' economic limitations, lack of awareness of this matter, and parents' low education. The consequence of the hadhanah law for single male parents after divorce in West Tegal District is that the maintenance of children who have not yet *mumayyiz* falls on the mother. However, if a mother has died or is unable to care for and educate her child, then the right to care for the child falls to the father. The costs of maintaining the child are borne by the father. If parents or guardians neglect their responsibilities intentionally, then at the request of the relative concerned, the Religious Court can transfer the hadhanah rights to another relative who also has hadhanah rights. Then the legal consequences of carrying out *Radha'ah* in accordance with the provisions of Islamic law, giving rise to mahram because of the milk.

Keywords: Fulfillment of Children's Rights, *Hadhanah*, Single Parent

ABSTRAK

Memelihara dan mendidik anak wajib dilakukan secara baik oleh kedua orang tuanya, selama anak belum *mumayyiz* atau belum sanggup mengurus dirinya, meskipun kedua orang tuanya telah bercerai. Hal ini, merupakan langkah orang tua untuk membimbing dan melindungi anak agar seorang anak tidak terlantar dan tetap terjaga tubuh, akal dan agama mereka. Pengasuhan yang dilakukan oleh *single parent* laki-laki di Kecamatan Tegal Barat tidaklah mudah, sehingga membutuhkan pihak kedua dalam mengasuh dan

mendidik anak. Tujuan penelitian ini ialah untuk menganalisis pemenuhan hak anak *single parent* laki-laki di Kecamatan Tegal Barat dan menganalisis akibat hukum *hadhanah single parent* laki-laki di Kecamatan Tegal Barat. Metode penelitian ini menggunakan *yuridis empiris* dengan pendekatan sosiologi hukum. Hasil penelitian menunjukkan bahwa pemenuhan hak anak *single parent* laki-laki di Kecamatan Tegal Barat sebagian *single parent* laki-laki dalam pemenuhan hak-hak anak pasca perceraian masih belum terpenuhi. Hal ini disebabkan adanya hambatan orang tua dalam memenuhi hak-hak anaknya karena kelalaian, keterbatasan ekonomi orang tua, kurangnya kesadaran hal tersebut, dan rendahnya pendidikan orang tua. Akibat hukum *hadhanah single parent* laki-laki pasca perceraian di Kecamatan Tegal Barat yaitu pemeliharaan anak yang belum *mumayyiz* jatuh pada ibu. Namun apabila seorang ibu telah meninggal dunia atau tidak mampu dalam mengasuh serta mendidik anaknya maka hak pengasuhan anak jatuh pada ayahnya. Biaya pemelihara anak ditanggung seorang ayah. Jika orang tua atau wali melalaikan tanggung jawabnya dengan sengaja, maka atas permintaan kerabat yang bersangkutan, Pengadilan Agama dapat memindahkan hak *hadhanah* kepada kerabat lain yang mempunyai hak *hadhanah* pula. Kemudian akibat hukum melakukan *Radha'ah* sesuai dengan ketentuan hukum Islam, menimbulkan mahram sebab persusuan tersebut.

Kata Kunci: *Hadhanah*, Pemenuhan Hak Anak, *Single Parent*

Introduction

The care and education of children must be carried out properly by both parents, as long as the child is not *mumayyiz* or unable to take care of himself, even though the parents are divorced, the parents are still responsible for caring for and educating the child. This aims to ensure that children's lives are not neglected and not wasted, especially in maintaining their bodies, minds and religion. In fulfilling children's rights, the educational background of parents can have a significant impact on children's parenting patterns. Apart from that, the family's economic conditions can influence the fulfillment of children's basic needs and parents' communication with children also influences the child's personality and characteristics. According to Jalaluddin Rakhmad, family is a determining factor, so effective family communication does not only involve the number of times communication is carried out, but also how the communication is carried out. Becoming a parent is not just intellectual, but also touches the personality dimension and involves emotions.

Hadhanah carried out by single male parents in West Tegal District is not easy because a father lacks experience in caring for and educating children. Previously, a husband only focused on earning a living, while the wife cared for and educated the children, this was stated by Mr. Manis. Then, the majority of male single parents in West Tegal District work, so they need help from their immediate family to care for and educate their children.

Hadhanah carried out by single male parents or guardians in Tegal Barat District has different parenting characteristics. The character of the upbringing is like parents giving freedom but being responsible, both parents blaming the children completely (as if to become an outlet) when the children make mistakes, and the three parents set rigid limits on what can be done and what things that should not be done, so that children do not have the freedom to decide their own problems. It can be seen that not only economic and educational level, but also the character of parents has an influence in caring for and educating children.

The phenomenon of children's rights not being fulfilled in West Tegal District was carried out by a single male parent, namely single parent Sugi who threw a shoe at

Nafizah which resulted in bruises around her eyes. This action was carried out because Nafizah did not remember when she was playing and was persuaded by her father. After Nafizah went home, Sugi scolded her and shoes were thrown. From the interview, Nafizah said, "My father once shouted at me for playing until late at night. When my father persuaded me to go home, after arriving home, my father became angry and threw a shoe, which hit him in the eye. The next day Fihaz's eyes were black."

The aim of this research is to analyze the fulfillment of the rights of single parent male children in West Tegal District and analyze the consequences of the hadhanah law for single male parents in West Tegal District.

Research Method

This research is normative juridical research using 3 (three) approaches, namely a statutory approach and a conceptual approach to find legal truth and propriety. The case approach used is to dig up information about forest fires in Central Kalimantan, this will be the orientation in research as well as data collection and literature that will be used more. By using the documentation study method, namely collecting data by taking it from existing documents using an inventory process, it will make it easier for researchers to analyze and collect legal materials in a coherent and systematic manner. After the data sought is found, data analysis will be carried out in legal research using analytical prescriptive analysis to answer the problems that arise in this research.

Result and Discussion

Mr. Manis said, "Experiencing economic problems, since my wife died, because government assistance has stopped and my condition makes it impossible to work. I object to the child's pocket money, because I don't have any money. With this situation, finally last Sunday, I applied again for government assistance so that I could be helped in terms of my daily needs, even for my children's education. I asked for government assistance so that school is free. "

Negligence and lack of parental awareness of the importance of fulfilling children's rights. Each parent has a different character in caring for and educating children. The

economic level and education of parents can influence the character of parents. Often parents are selfish in punishing, guiding and caring for children, so they do not realize that these actions can hurt the child's body and soul.

In this regard, there are still male single parents in Tegal Barat District who are negligent or lack awareness of the importance of fulfilling children's rights, such as not hearing their children's opinions, allowing children to smoke, and physical and emotional violence perpetrated by parents. However, there are also parents who are aware of the needs their children need in the near future or in the future. Mr. Igun said, "I'm worried that if there are too many breast milk donors, it will narrow down the number of matches when my child grows up. My child received donor breast milk for 1.5 years and then I used formula milk." Mr. Igun gives love to the child by thinking about the child's future in order to fulfill the child's rights.

The low level of education means that parents have minimal knowledge about children's rights. The low level of children's education also affects the character of parents in caring for children. Parents only know that their obligation is only to fulfill their children's needs, namely love, clothing, food and education. However, parents do not know that their children need protection that could threaten the child's health. As Mr. Udin said, "My child smokes because he hangs out with adults, so he is influenced. I tell children not to smoke at school." Based on research, the following data was obtained:

Tabel. 1.1 Fulfillment of Children's Rights by Single Male Parents in West Pekalongan District

No	Parents or guardians	Fulfilling children's rights Yes / No	Kriteria Pemenuhan Hak Anak Tidak Terpenuhi
1	Sugi	- No	The right to survival, protection from violent behavior, the right to rest and use of free time
2	Manis	- No	Right to survival

3	Bowo/ Kasri	-	No	The right to protection from emotionally violent behavior, the right to survival
4	Bayu	-	No	Participation/opinion, right to survival, protection
5	Igun	Yes	-	-
6	Miftah	-	No	Right to survival
7	Udin	-	No	The right to survival, the right to protection, the right to rest and use of free time

Based on the data, it can be understood that the fulfillment of children's rights by single male parents in West Tegal District includes various aspects, including the fulfillment of children's rights based on the perspective of Islamic law and the law.

Fulfillment of children's rights based on an Islamic legal perspective includes the child's right to live, the child's right to obtain breast milk, the child's right to receive care. Then the fulfillment of children's rights based on the perspective of Law Number 35 of 2014 Amendment to Law Number 23 of 2002 concerning child protection includes the child's right to have his opinion heard, the child's right to rest and use free time, the child's right to be protected from violence, the right children receive health and physical services.

Then, according to researchers, there are still children's rights that are not fulfilled, such as children's rights to live, children's rights to be cared for, children's rights to have their opinions heard, children's rights to rest and use free time, children's rights to be protected from violence. This is due to parents' obstacles in fulfilling their children's rights due to negligence, parents' economic limitations, parents' low education, and lack of awareness of the importance of fulfilling children's rights.

Parenting patterns and the character of parents in caring for children are very influential in fulfilling children's rights. Each parent or guardian has a different way of caring for children. The type of character of a single male parent or guardian in Tegal Barat District is that the first parent gives freedom but is responsible, the second parent blames the children completely (as if to become an outlet) when the child makes a

mistake, and the third parent sets limits rigidly regarding what can be done and what cannot be done, so that children do not have the freedom to decide their own problems.

The character of parents gives children freedom but is responsible, like someone who tries to fulfill the child's needs to build the child's welfare, and tries to make the child comfortable so that the child is not afraid to talk about the child's joys or sorrows. This character is proven by the resource person, Mr. Igun, namely providing health facilities for children by providing breast milk even if it is someone else's breast milk, Qs.

Al Baqarah: 233¹

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ
لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ
أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: Mothers should breastfeed their children for two full years, that is, for those who want to perfect breastfeeding. And it is the father's obligation to feed and clothe the mothers in a virtuous manner. Someone not burdened but according to ability levels. Let not a mother suffer misery because of her child and a father because of his child, and the heirs are also obliged to do so. If both of them want to wean (before two years) with their consent and deliberation, then there is no sin on either of them. And if you want your child to be breastfed by someone else, then there is no sin for you if you pay according to what is appropriate. Fear Allah and know that Allah is All-Seeing of what you do.

This verse indicates three important issues: the first is a signal that there is a strong bond between breastfeeding (rada'ah) and the life of a breastfed child. Second, there is breastfeeding activity with the mother who is breastfeeding and third, the breastfeeding period. breast-feeding is ordered for two years, but it is not a mandatory order because it is understood from the verse which states "For those who wish to perfect breast-

¹Qs. Al Baqarah ayat 233

feeding." If a mother cannot breastfeed her baby directly due to illness or other reasons, then in Islam it is permissible for her to breastfeed the baby to someone else.

Then Mr. Igun fulfilled children's rights in accordance with Law Number 35 of 2014, Amendment to Law Number 23 of 2002, article 8, that every child has the right to receive health services and social security in accordance with their physical, mental, spiritual and social needs.

Even though he only provides donor breast milk for 1.5 years and continues with formula milk, Mr. Igun tries to provide health services according to the child's physical needs.

The second character, blaming the children completely (as if to become an outlet) when the children make mistakes. The character of parents tends to give freedom to children, but when children make mistakes, parents will blame the child and give punishment.

In this regard, parents provide facilities to children in the form of internet credit, so that children are lazy about studying, addicted to playing on cellphones and playing without remembering the time, this makes parents emotional and commits violence to children by throwing sandals which results in sore eyes. This action proves that the right to protect children from violence is not fulfilled in accordance with Law Number 35 of 2014, Amendment to Law Number 23 of 2002, article 13, namely:

a) Every child who is in the care of a parent/guardian has the right to receive protection from treatment such as: discrimination, economic and sexual exploitation, neglect, cruelty, violence, abuse, injustice and other wrongful treatment.

b) If the parent, guardian or caretaker of the child commits any of the forms referred to in paragraph (1), the perpetrator will be subject to increased punishment.

The next characteristic of parents is that they set rigid boundaries regarding what can be done and what cannot be done, so that children do not have the freedom to decide their own problems and tend to be timid.

Every parent has hopes for their child, especially regarding the future to be better than themselves. Parents have dreams, and children also have their own dreams. As a parent, you must realize that your parents' dreams or desires are not compatible and

comfortable with your parents' choices. If parents obey their selfish nature, the child will rebel, there are also children who choose to remain silent because they are afraid of their parents, which results in stress for the child.

Every child should have the right to express and have their opinion heard, create space for communication with children, provide support to children while the action is still positive, and in accordance with Law Number 35 of 2014, Amendment to Law Number 23 of 2002, article 10, namely:

Every child has the right to express and have his opinion heard, receive, seek and provide information according to his level of intelligence and age for the sake of his development in accordance with the values of decency and propriety.

Consequences of the Single Parent Male Hadhanah Law in West Tegal District

In the research that the author examined, the majority of male single parents had hadhanah as a result of their wife having died. The effects of hadhanah law on children of course only apply to husbands and wives who have children in their marriage, but do not apply to husbands and wives who do not have children in their marriage. As a result of Hadhanah law after a live divorce, according to the Compilation of Islamic Law Article 105 paragraph 1 that the care of children who are not mumayyiz or not yet 12 years old is the right of the mother.

If the wife has died or the mother is unable to care for and educate the children then the hadhanah falls on the father, and if the father does not meet the requirements such as having a bad temper, not liking small children, having an eye disease (sightedness, blindness), infectious disease, etc. old age, have bad morals, then according to the Compilation of Islamic Law article 156 letter (a) the right of hadhanah will fall on women in a straight line up from the mother, women in a straight line up from the father, sisters from the child in question, female blood relatives along the mother's side line, female blood relatives along the father's side line.

Male single parents in West Tegal District perform hadhanah even though there are several male single parents who are assisted by their closest family in caring for and educating their children. There is one male single parent family, the hadhanah is carried

out by the grandmother (women in a straight line up from the mother), even though the hadhanah is handed over to the grandmother, a father is still responsible for providing support for the child, in accordance with the Compilation of Islamic Law Article 105 paragraph 3 that the maintenance costs are borne by the father.

Maintenance and subsistence costs are given according to the father's ability, as in the Compilation of Islamic Law article 156 letter (d), namely that all the child's hadhanah and subsistence costs are borne by the father according to his ability, at least until the child is an adult and can take care of himself (21 years). However, it is different from Mrs. Kasri's daughter-in-law in providing for the child's upkeep and living expenses, who is less than adequate and even gives money if the child asks. This indicates that a father is less responsible for his child's support. If the father is unable, a person who is obliged to provide support to the father or guardian should help with the costs of maintaining and providing for the child, as is the case in the Compilation of Islamic Law, Article 104 paragraph (1), which states that all child support costs are borne by the father. If the father has died, the cost of breastfeeding is borne by the person who is obliged to provide support to the father or guardian.

The custom of Indonesian society, the majority of whom are if a father has died, the father is serving a sentence in detention or the father has disappeared, is that the father's family does not help with the costs of raising and living for the child, only giving money at certain times. This habit is proven by the fact that the costs of raising and living for the grandchildren are helped by Kasri's own children.

Then in hadhanah, parents must also pay attention to the child's health because health is one of the most important things in fulfilling the child's rights, one of which is a child who still needs breast milk. In the Compilation of Islamic Law regulations article 104 paragraph 1, the cost of the child's milk is borne by the father. If a mother cannot breastfeed her baby directly due to illness or other reasons, then in Islam it is permissible to breastfeed the baby to someone else, as the *igun* father did. But *Igun's* father has concerns about his son's marriage. Mr. *Igun* realized that donating breast milk would result in mahram for the person who breastfed his child. Islam also provides marriage restrictions for people who practice *Radha'ah*, as stated in the QS. An-nisa verse 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمْ الَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۗ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا -

"It is forbidden for you (to marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, the daughters of your brothers, the daughters of your sisters, your mothers who breastfeed you, your half-brothers, your wife's mothers (in-laws), your wife's children who are in your care from the wife you have mixed with, but if you have not mixed with your wife (and you have divorced her), then it is not a sin for you to marry (and it is forbidden for you) the wives of your biological children (daughters-in-law) and to unite (in marriage) two women who are sisters, except what has happened in the past. Indeed, Allah is Forgiving, Most

It has been agreed among the ulama that breast-feeding is globally forbidden as it is haram for reasons of lineage (heredity), meaning that a woman who breast-feeds has the same position as a mother. and scholars also agree that susuan can be interpreted at the age of two years. The scholars of the Maliki school, Abu Hanifah, Syafi'i and most fiqh scholars are of the opinion that what causes mahram is the formation that is carried out in childhood and does not apply to adults. Then the Radha'ah law in the view of KHI article 39 paragraph 3 is the lineage of women who become mahram because of breast milk, namely a woman who breastfeeds and so on in a straight line upwards, a woman who is breastfed and so on in a straight line downwards, a woman who is a breast milk sibling and a niece. downward breast-feeding, a woman's breast-feeding aunt and an upward-feeding aunt's grandmother, a child breast-fed by his wife and her offspring.

As for the care and fulfillment of children's rights by single male parents, neglecting their responsibilities or intentionally endangering the child's body and soul, then in the Compilation of Islamic Law article 156 letter (c), namely if the hadhanah holder is unable to guarantee the child's physical and spiritual safety, Even though the costs of living and hadhanah have been covered, at the request of the relative concerned, the Religious Court can transfer the rights of hadhanah to another relative who also has hadhanah.²

Conclusion

The fulfillment of children's rights in Tegal Barat District is still not fully fulfilled and their children's rights are still far from being in accordance with the provisions of Law Number 35 of 2014, Amendments to Law Number 23 of 2002 concerning Child Protection, that the true essence is to guarantee the fulfillment of rights. - children's rights to live, grow and participate optimally in accordance with human dignity, and to receive protection from violence and discrimination.

The consequence of the hadhanah law for single male parents after divorce in West Tegal District is that the maintenance of children who have not yet mumayyiz falls on the mother. However, if a mother has died or is unable to care for and educate her child, then the right to care for the child falls to the father. The costs of maintaining the child are borne by the father. If parents or guardians neglect their responsibilities intentionally, then at the request of the relative concerned, the Religious Court can transfer the hadhanah rights to another relative who also has hadhanah rights. Then the legal consequences of carrying out Radha'ah in accordance with the provisions of Islamic law, giving rise to mahram because of the milk. The obstacles for parents in fulfilling their children's rights are based on economic instability, negligence, low parental education and lack of awareness of the importance of fulfilling children's rights. If these obstacles occur intentionally and the children are neglected, the parents' obligations and responsibilities can be transferred to the family which is carried out in accordance

² Kompilasi Hukum Islam, pasal 156 huruf (c)

with the provisions of the applicable regulations and laws.

References

- Afrizal. *Metode Penelitian Kualitatif*. Jakarta: PT Raja Grafindo Persada, 2014.
- Al- dardiri ,Abi al- barakat ahmad ibn Muhammad ibn ahmad. *asy- syarhush shaghiir ‘ala Aqrab al- masalik ila mazhab al- imam maliki*, Kairo: Dar al- maarif
- Amiran, *Mendidik Anak di Era Dgital Kunci Sukses Keluarga Muslim*. Yogyakarta: Laksbang Pressindo, 2010.
- Az Zuhaili, Wahbah. *Al Fiqh al Islamy Wa Adillatuhu*, cet III, Damsyik: al Fikr, 1989.
- Ch, Mufidaah. *Psikologi Keluarga Islam Berwawasan Gender*. Malang: UIN Malang Press, 2008.
- Departemen Pendidikan , *Kamus Besar Bahasa Indonesia*. Jakarta :Balai Pustaka, 2008.
- Dirdjosisworo, Soedjono. *Pengantar Ilmu Hukum*, (Jakarta: PT. Raja Grafindo Tinggi, 2010
- Ghozali, Abdul Rahman. *Fiqh Munakahat*, Jakarta: Kencana Prenadamedia Group, 2013.
- Hafidzi, Anwar dan Sarfudin, “*konsep hukum tentang radha’ah dalam penentuan nasab anak*”, *jurnal studi Islam dan humaniora*13, no. 2 (2019).
- Hamidi, Jazim. “ *Revolusi Hukum Indonesia: Makna, Kedudukan, dan Implikasi Hukum Naskah*”
- <http://www.jejakpendidikan.com/2016/03/dasar-hukum-hak-asuh-anak-hadhanah.html> diakses pada 14 Februari 2023
- Kementerian Agama RI Direktorat Jendral Bimbingan Masyarakat Islam, Alquran dan Terjemah*. Jakarta:CV, Aneka ILMU, 2013.
- Kementerian Agama RI Direktorat Jendral Bimbingan Masyarakat Islam, Alquran dan Terjemah*. Jakarta:CV, Aneka ILMU, 2013.
- Khalid, Syekh bin Abdurrahman. *Cara Islam Mendidik Anak*. Yogyakarta : Ad-Dawa, 2006.
- Kompilasi Hukum Islam.

Evita Mardhotilah, Triana Sofiani, Siti Maymanatun Nisa, *Pemenuhan Hak Anak Single Parent Laki-Laki dan Akibat Hukum...*

Layliyah, Zahrotul. "Perjuangan Hidup *Single parent*". *Jurnal Sosiologi Islam* 3, No 1 (April 2013).

Lestari, Zahra putri. "kondisi status social ekonomi keluarga terhadap pemenuhan kebutuhan pendidik anak" *jurnal social* 11, no 1.

Mahmud, Yunus. *Kamus Arab Indonesia*. Jakarta: PT Mahmud Yunus Wadzurya, 1989.

Marzuki. *Metodologi Riset*, Jakarta: BPFE-UII, 1995.

Mas. Marwan. *Pengantar Ilmu Hukum, Ghalia Indonesia*, Bogor, 2003.

Mas'adi, Ghufro. *Fiqh Muamalah Kontekstual*. Jakarta : PT Raja Grafindo Persada, 2002.

Miyati, Dian sih. "pengaruh tingkat pendidikan orang tua terhadap pola asuh anak" *jurnal kumara cendikia* 9, no 3 september 2021.

Nasution Harun. *Ensiklopedi Islam Indonesia*, Jakarta: Djambatan, 1992

Nuruddin, Amuir. *Hukum Perdata Islam Di Indonesia*, Jakarta: Kencana, 2006

Proklamasi 17 Agustus 1945 dalam Sistem Ketatanegaraan RI, Yogyakarta: Konstitusi Press & Citra Media, 2006.

Rahardjo, Satjipto. *Ilmu Hukum*, Bandung: PT. Citra Aditya Bakti, 2006.

Sabiq, Sayyid. *Fiqh Sunnah*. Bandung: PT Al- Ma'rif, 1980.

Setyowati, Yuli. "Pola komunikasi keluarga dan perkembangan emosi anak (studi kasus penerapan pola komunikasi keluarga dan pengaruhnya terhadap perkembangan emosi anak pada keluarga Jawa)" *Jurnal Ilmu Komunikasi* 2, no 1 juni (2005).

Shalihah, Fithriatus. *Sosiologi hukum*, Jakarta: Raja Wali Pers, 2017

Sudarsono. *Kamus Hukum*. Jakarta : PT Rineka Cipta, 2007.

Syarifuddin, Amir. *Hukum Perkawinan Islam Di Indonesia Antara Fiqh Muakahat Dan Undang- Undang Perkawinan*. Jakarta: Prenada Media Group, 2007.

Undang- Undang Nomor 35 Tahun 2014 Perubahan Atas Undang- Undang Nomor 23 Tahun 2002 tentang perlindungan anak.

Wasfi, Muhammad wasfi. *Mencapai Keluarga Barokah*. Bandung: pustaka setia, 2010.