



Resistance Of Children's Households Against Parental Interference

Septiyan

Faqiyyuddin*

UIN Sunan Kalijaga

Yogyakarta

septiyanfaqiyyuddin57

@gmail.com

Nining Rahmadhani*

UIN Sunan Kalijaga

Yogyakarta

niningrahmadhani29@

gmail.com

ABSTRACT: Family resilience from intervention by parents or in-laws. After marriage there are rights and obligations, and new recognition by other parties, but in reality forming a small family without all forms of parental interference cannot be done as a whole by some people. There is parental intervention in the child's household because it is based on a feeling of affection. In this research, it is a response effort to achieve family resilience to the problems of parental or in-law intervention in the home life of children or in-laws. This research is included in the type of library research using descriptive-analytic methods in obtaining and examining all the data obtained. The results of this research explain that parental intervention in children's households according to Islamic law is permitted on condition that if there is a breakdown in the child's household, in this case the parents act as hakam (peacemaker). Influencing factors are: living at home, lack of income for children or in-laws, and incompatibility between parents or in-laws and children or in-laws.

Keywords: *Resilience, Parental Intervention, Household.*

ABSTRAK: Ketahanan keluarga dari intervensi orang tua atau mertua. Setelah terjadi pernikahan maka ada hak dan kewajiban, dan pengakuan baru oleh pihak lain, namun dalam kenyataannya membentuk keluarga kecil tanpa segala bentuk campur tangan orang tua tidak dapat dilakukan secara keseluruhan oleh beberapa orang. Adanya campur tangan orang tua terhadap rumah tangga anak karena didasari rasa kasih sayang. Dalam penelitian ini sebagai salah satu upaya responsi agar tercapainya ketahanan kerluarga terhadap problematika intervensi orang tua atau mertua dalam kehidupan rumah tangga anak atau menantu. Penelitian ini termasuk ke dalam jenis penelitian kepustakaan dengan menggunakan metode deskriptif-analitik dalam memperoleh dan meneliti semua data yang didapat. Hasil penelitian ini menjabarkan bahwa campur tangan orang tua terhadap rumah tangga anak menurut hukum islam diperbolehkan dengan syarat apabila terjadi keretakan dalam rumah tangga anak, dalam hal ini orang tua berperan sebagai hakam (pendamai). Faktor yang mempengaruhi yaitu: tinggal serumah, kurangnya penghasilan anak atau menantu, dan ketidakcocokan antara orang tua atau mertua dan anak atau menantu.

Kata kunci: *Ketahanan, Campur Tangan Orang Tua, Rumah Tangga.*

1. Introduction

Allah SWT created creatures on this earth and Allah made them into pairs¹ so that they could live side by side and strengthen each other among themselves and continue their descendants.² Longing for a partner is natural before adulthood, during times of loneliness it can haunt humans themselves as social creatures who need each other.³ Marriage is a general *sunnatullah* and applies to all His creatures, be they humans, animals or plants.⁴ As Allah says in the Qur'an, surah Adz-Dzariyat verse 49 which reads:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: " *And we created everything in pairs so that you remember (the greatness of Allah).*"⁵

After marriage, rights and rights will be born obligations, as well as new recognition by other parties. But in practice, in principle form A small family without all forms of parental intervention cannot be done in a way overall by several people. The presence of parental interference in a child's household will cause disharmony between the child's family and the parent's family. Parents are not allowed to intervene in their children's households for any reason, because parents have no obligations towards children who are married or already adults.

In Law No. 1 of 1974 concerning Marriage itself, it has been explained that: "Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Godhead. Almighty".⁶ The principle of the definition of marriage that has been explained above is that essentially marriage is a relationship between two social beings with different backgrounds and personalities who then live together to maintain the integrity of the family in a sustainable manner until the fate of death separates them.⁷

¹ Binti Kholifatur Rosyidah Nurrohmatul Jannah, "Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif," *TA" LIM: Jurnal Multidisiplin Ilmu* 2, no. 1 (2023).

² Fatimatuz Zahro Septiyan Faqiyyuddin, "Kajian Sosiologi Hukum Islam Terhadap Pemenuhan Nafkah Suami Yang Masih Tinggal Di Pondok Pesantren Terhadap Keluarga (Studi Lapangan Di Ponpes Lirboyo Hm Al-Mahrusiyah Kediri)," *Mahakim Journal of Islamic Family Law* 6, no. 1 (2022).

³ Wahdatur Rike Uyunul Mukarromah, "Pengaruh Dan Dampak Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Di Desa Mayang Jember," *Rechtenstudent Journal* 1, no. 1 (2020).

⁴ Tihami dan Sohari Sahrani, *Fikih Munakahat: Kajian Fikih Nikah Lengkap* (Jakarta: Raja Grafindo Persada, 2010), 6.

⁵ Ahmad Hatta, *Ar-Rahman Tafsir Qur'an Per Kata* (Jakarta: Maghfirah Pustaka, 2009), 520.

⁶ "Pasal 1 Angka 1, Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan" (n.d.).

⁷ Sayuti Thalib, *Hukum Kekeluargaan Indonesia* (Jakarta: UII Pers, 1986), 47.

Third party intervention can shake the integrity of a family. However, strengthening family resilience is an effort to strengthen national resilience. In the Big Indonesian Dictionary, it is explained that resilience is strength (either originating from the heart or physical) and patience. Family resilience is usually defined as a situation where a family has the physical and psychological ability to live independently by developing the personal potential of each individual in the family, to achieve a prosperous and happy life, physically and mentally, both in this world and in the hereafter.

Third party intervention in this paper is especially carried out by parents or in-laws which ultimately can break the resilience of a family. The interference of parents or in-laws has a negative impact that can create difficulties for children and in-laws.⁸ Because every parent definitely wants their child's life to be filled with happiness. Especially when the child is married and building his own home life. And for most parents, to ensure that their child's married life is going well, many parents interfere too much in their child's household affairs. And quite a few parents still feel they have power over their children's lives.

Islam has explained that preventing divisions from occurring is a correct action and is recommended to be done. The concept of preventing divisions in the household is taken in a fiqh rule, namely:

درء المفسد أولى من جلب المصالح

The rule above means that preventing damage or harm is more important than sustaining damage.⁹

The involvement of parents or in-laws in helping resolve conflicts in their children's households as judges or third parties who can mediate to resolve cases. However, there are quite a few cases of damage to children's households due to the presence of parents or in-laws in solving problems in their children's households. Allah SWT., says in the Qur'an Surah An-Nisa': 35 which reads:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Meaning: *And if you are worried that there will be a dispute between the two, then send a hakam from the man's family and a hakam from the woman's family. If both of them intend to*

⁸ Ariesthina Laelah Jufri, Andi Fadhilah Natsir, "Urgensi Kafa'ah Dalam Mempertahankan Keluarga Dari Campur Tangan Orang Tua," *Bilancia Jurnal* 17, no. 1 (2023).

⁹ Hifdhotul Munawaroh, "Sadd Al-Dzari'at Dan Aplikasinya Pada Permasalahan Fiqih Kontemporer," *Jihad: Jurnal Hukum Dan Ekonomi Islam* 12, no. 1 (2018): 65–67.

make improvements, Allah will surely give taufik to the husband and wife. Indeed, Allah is All-Knowing, All-Knowing.

As explained in this paragraph, in this case parents as guardians or as (hakam) peacemakers can be equated with mediation carried out by mediators in family settlements in court, but if it cannot be resolved by the parents then the next step can be to take the procedure in court.

Based on the background of the problem described above, the author is interested in studying how resilient children's households are to parental intervention. This research seeks to reveal the extent to which harmony in children's households is created if there is still parental interference. This study continues previous research on the resilience of children's households to intervention from parents.

2. Library Review

a. Definition of Parent

The meaning of parents in the Big Indonesian Dictionary (KBBI) explains that parents are the biological father and mother.¹⁰ Apart from that, AH Hasanuddin also defined that parents are mothers and fathers who are known to their children from the first time.¹¹ Meanwhile, HM Arifin also expressed a different opinion, revealing that those referred to as parents are those who are the head of the family.¹²

The definition of parents above explains that parents have a heavy responsibility in providing guidance to their children. The role of parents greatly shapes a child's character which is carried out with full responsibility in an atmosphere of love and affection between child and parent. A child will receive the main education from his family environment, so that the role of parents in becoming the main madrasah for their children greatly determines the child's character and character in the future.¹³

b. Household Problems

Domestic problems are a problematic situation, a mismatch between a husband and wife, giving rise to conflict and discord between the two. Life will also experience ups and downs, this is what is called marital dynamics, where some marriages become disharmonious because the husband and wife are not ready to carry out their roles in the marriage. These include, apart from being disharmonious, married couples who are still

¹⁰ *Departemen Pendidikan Dan Kebudayaan, Kamus Besar Bahasa Indonesia*, n.d., 629.

¹¹ A H Hasanuddin, *Cakrawala Kuliah Agama* (Surabaya: Al-Ikhlâs, 1982), 155.

¹² Arifin, *Hubungan Timbal Balik Pendidikan Agama Di Lingkungan Sekolah Dan Keluarga* (Jakarta: Bulan Bintang, 1987), 74.

¹³ Insiyah Abdul Bakir dan Maida Hafidz, "The Concept of Kafa'ah As An Effort To Build Family Resistance in Fortifying The Interference of Parents/Parents in-Laws," *Al-'adalah: Jurnal Syariah Dan Hukum* 7, no. 2 (2022): 212.

young or immature and even divorce with all the problems they face. Lack of scientific, mental and experiential maturity is the reason that causes disharmonious relationships to emerge in the household. Apart from that, economic capabilities in the household often become the cause of husband and wife disputes.¹⁴

Study conducted by Jufri, Andi Fadhilah Natsir, Ariesthina Laelah The focus is on discussing the limits of interference from third parties, which in this article are parents or in-laws. Meanwhile, the definition of a happy family is: a family filled with mutual love, affection, protection and respect. However, the definition of a happy family above will be achieved without a reconceptualization of harmony and balance from the parties at the beginning and beyond as an effort to guard against intervention from parents or in-laws. Factor which influence parents to interfere in their children's households, namely: living in the same house, still close to where they live, lack of income from in-laws or children (economics), lack of love from parents, lack of communication from in-laws and incompatibility between parents or in-laws with children or in-laws.¹⁵

Apart from that, research conducted by Muhammad Dlaifurrahman in his research explains that there are three factors that cause forced divorce from third party intervention, namely economic factors, social status and differences in lineage. This research also adds to the views of community leaders in responding to this matter, there are three views: the prohibition of forced divorce, the role of parents in their children's domestic life and choosing a partner should have the approval of the parents.¹⁶ In a thesis written by Mochamad Fatkhur, the researcher explains that parental intervention in the household of his married daughter is also needed when problems arise and parents are expected to be the judge or mediator and are also considered necessary to guide their child's family.¹⁷

The level of difference in marital satisfaction between couples who live together and are separated from their parents or in-laws was the focus of a study conducted by Febrian Saputra, et al. This study reveals that the level of satisfaction of married couples who live at

¹⁴ Musaitir, "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam," *Al-Ihkam: Jurnal Hukum Keluarga* 12, no. 2 (2020).

¹⁵ Jufri, Andi Fadhilah Natsir, "Urgensi Kafa'ah Dalam Mempertahankan Keluarga Dari Campur Tangan Orang Tua."

¹⁶ Muhammad Dlaifurrahman, "Cerai Paksa Akibat Campur Tangan Pihak Ketiga Perspektif Teori Konflik (Studi Di Kelurahan Alalak Kecamatan Banjarmasin Utara Kota Banjarmasin)," *Jurnal Hadratul Madaniyah* 5, no. 2 (2018).

¹⁷ Mochamad Fatkhur, "Tinjauan Hukum Islam Campur Tangan Orang Tua Terhadap Rumah Tangga Anak Perempuan Yang Sudah Menikah (Studi Kasus Di Desa Tuntang Kecamatan Tuntang Kabupaten Semarang)" (Universitas Islam Negeri Salatiga, 2018).

home with parents or in-laws is in a medium position in Bukittinggi City. Meanwhile, the satisfaction level of couples who live separately from their parents and in-laws is high.¹⁸

The family is a primary institution that is very important in human life, both as individuals and in society. Every family hopes to achieve happiness and peace in life. To achieve such happiness and tranquility requires honesty and openness, cooperation as a team that together has the responsibility to maintain the integrity of the husband and wife relationship. The husband's role as the head of the family is required to be able to uphold marital commitment and fidelity. Like the husband, the wife is also required to try to be soothing and able to provide inner and outer satisfaction to her husband.¹⁹

3. Research Methods

The source of this research was obtained and then developed through data from the library, so that this research is included in the library research category. The data and research materials used were collected from library sources; whether in the form of a book, journal, dictionary or something else. The data collection method used in this research uses descriptive-analytic methods obtained from primary and secondary sources. All data, written or not, in the form of: books, scientific works, opinions of scholars regarding this issue are placed as primary sources. Meanwhile, the secondary source materials in this paper are several works that support the core of this research. After all materials related to this research have been collected, data analysis will be carried out.

4. Results and Discussion

a. Parents' Restrictions on Married Children

There are several restrictions for parents to have married children. Most importantly, parents are prohibited from involving themselves too deeply in their child's domestic conflicts. Rasulullah SAW said, "*You should be busy with your privacy and not too busy with other people's affairs.*" Through this hadith, it can be seen that Muslims are prohibited from interfering in other people's affairs. This does not only apply in general, but also specifically, including interfering in children's home lives. And there are various children's domestic conflicts that parents should not interfere with. For example, from a financial perspective,

¹⁸ Yolivia Irna Aviani Febrian Saputra, Niken Hartati, "PERBEDAAN KEPUASAN PERNIKAHAN ANTARA PASUTRI YANG SERUMAH DAN TERPISAH DARI ORANGTUA/MERTUA," *Jurnal RAP UNP* 5, no. 2 (2014): 138–40.

¹⁹ S Sarjono, *Sosiologi Keluarga Tentang Ikhwal Keluarga, Remaja Dan Anak* (Jakarta: PT Rineka Cipta, 2004), 2.

parents should not take care of their child's family economy by interfering in managing monthly expenses.²⁰

Apart from that, when a child is having problems with his wife or husband, parents also have no right to determine what decisions they should make. Parents can only give advice, but not force their children to follow their wishes. In Islamic teachings, married couples are advised to live in their own home to avoid conflict with their parents. By living separately from their parents, married couples can learn to live independently and struggle from the start to create a household life that is *sakinah, mawaddah, warahmah*.²¹

However, on the other hand, there are several actions that parents can take as a guide for children to navigate the household ship according to Islamic teachings²², such as taking action to advise their children or daughters-in-law regarding religious knowledge, explaining the obligations of husbands towards wives or wives towards husbands in Islam, teach how to cook or take care of children, give advice on problems that occur without forcing them, and be a place for complaints without giving suggestions that are negative for the child's household.

b. Problems of Interference in the Household

1) Third Party in the Household (Parents/In-Laws)

The discussion regarding the definition of the meaning of the word parent is stated in this way because parents have a heavy responsibility in providing guidance to their children. The role of a father and mother as a source of conscience towards their family is the first and foremost point, So the action that must be taken is to shape the child's personality, with full responsibility in an atmosphere of love between parents and children. In the family environment, children first get to know their environment, life outside themselves. As a social creature, he will try to adapt to life together, and the figure who introduces all this is the parent, so that the child is determined by the situations and conditions that occur as well as the experiences his parents have.²³

The role of parents towards their children starts from when the child is small until the child is ready to start a new life with their partner through marriage. Every parent feels responsible for their child's continued life until the child grows up and even gets married. This is sometimes the reason for parents' selective actions and interfering in all their

²⁰ Nurrohmatul Jannah, "Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif."

²¹ Febrian Saputra, Niken Hartati, "Perbedaan Kepuasan Pernikahan Antara Pasutri Yang Serumah Dan Terpisah Dari Orangtua/Mertua," 139.

²² Nurrohmatul Jannah, "Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif," 4–5.

²³ Sarjono, *Sosiologi Keluarga Tentang Ikhwal Keluarga, Remaja Dan Anak*, 5.

children's affairs, as part of a sense of affection and concern for their children's happiness at all times.²⁴

Living in the same house with parents after marriage has advantages that can be obtained, regardless of whether the child is ready to live either with his in-laws or biological parents. As parents, they already have a lot of life experience, so it is hoped that parents can be said to be sufficient to understand the problems of newly married husband and wife. They can provide guidance to their children and daughters-in-law, so that they can build a family with better conditions.

2) The Impact of Parental Interference

Impact is a collision or a strong influence that causes consequences (both negative and positive). While interference is interfering or entering into other people's problems. Parents are the people who give the most contribution to every child.²⁵

The impact of parental intervention on the child's household will cause disharmony between the parent's family and the child's family so that there will be estrangement between the two families and will also cause disputes in the child's family due to one of the parents intervening in the household, even if the parent interfering too much in a child's household relationships can have fatal consequences for the continuity of the child's household, in other words, it can lead to divorce in the child's household.²⁶

Parental intervention is the participation of parents in children's household relationships, which has two sides, namely good consequences and bad consequences. The good result is that in the form of parental intervention which is based on a sense of concern built by the child, a happy family can be created or formed without conflict and shortcomings. However, the bad consequences of intervention by parents or in-laws in a child's household can also cause damage to the child's household, such as meddling too much in the child's household affairs which results in conditions getting worse and even leading to divorce.

Intervention in the form of caring carried out by parents can also have a different impact from the initial goal due to the parents' excessive nature so that they intervene too excessively in the child's household and result in the child not having freedom in the household, independence and instead of reducing problems, it turns out that if done excessively, it will worsen the situation in the child's household and give rise to new

²⁴ Jufri, Andi Fadhilah Natsir, "Urgensi Kafa'ah Dalam Mempertahankan Keluarga Dari Campur Tangan Orang Tua."

²⁵ Mukarromah, "Pengaruh Dan Dampak Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Di Desa Mayang Jember."

²⁶ Nurrohmatul Jannah, "Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif."

problems such as excessive intervention in caring for grandchildren, support for the child's family, housing, the future of the child's household and the child's business or job.

a) Depressed (Stressed)

Stress is a condition caused by interactions between individuals and the environment which creates a perception of distance between demands originating from situations that originate from a person's biological, psychological and social systems. This condition occurs because of an imbalance between the pressures faced by individuals and their ability to deal with these pressures. A person needs sufficient energy to deal with stressful situations so as not to disrupt their well-being.

b) Anxiety Disorders

Anxiety disorders are a type of disease that affects a person's psychological condition. The symptoms caused cause the sufferer to experience a constant feeling of excessive anxiety that is difficult to control. Apart from anxiety and excessive fear, other symptoms that may appear in people with anxiety disorders are reduced self-confidence, becoming irritable, having difficulty concentrating, and becoming withdrawn. This anxiety disorder will have a negative impact on attitudes in establishing good communication.

3) Factors that Cause Parental Interference

a) Residence

Housing issues are the main factor that influences husband-wife relationships with in-laws. Couples who live with their parents or close to their parents will be vulnerable to conflicts between in-laws and in-laws. The daughter-in-law will feel uncomfortable because the in-laws will always be watching her. Mother-in-laws will also always compare their daughters-in-law with themselves, that is, when things are not according to their wishes, and parents will think their daughters-in-law cannot take care of their children the way they take care of their children and that will also cause big problems, because parents-in-law demand their daughters-in-law to be the same. with himself.²⁷

The impact felt by children (daughters-in-law) and parents who live at home is negative, namely: not being able to fulfill their own household needs, children still often sharing food with their parents, even other daily basics, not being used to the rules that parents want, and what is done will always be wrong according to the parents, and there is also an attitude of comparing one thing with another, sometimes

²⁷ Jufri, Andi Fadhilah Natsir, "Urgensi Kafa'ah Dalam Mempertahankan Keluarga Dari Campur Tangan Orang Tua."

the child (daughter-in-law) does not know the parents' personal affairs which he should not know so he takes over in the problem.

There will be impacts for every choice made. Either choose to be strict with your parents or let your parents manage the household. The child's firmness in making decisions towards his parents and also in terms of building his household does not mean that the child is going against his parents or being disobedient towards his parents. In responding to this, good and communicative communication patterns are needed.

b) Economy

Along with the rapid economic development that has occurred in the past few decades, socio-economic demands in the family have become higher, resulting in less fulfillment of family needs. Indirectly, parents or in-laws will also help with the household needs of their children or in-laws.²⁸

c. Parental Interference in Children's Households from Islamic Law Perspective

Parental intervention itself is the participation of parents or in-laws in a child's or daughter-in-law's household, which apparently has two sides, namely good consequences and bad consequences. The good result is a form of intervention from parents or in-laws that is based on a sense of caring that is built so that a happy family can be created or formed without conflict and shortcomings. However, if this is done by parents or in-laws, even though it is based on parental care and love, it will have a different impact from the initial intention due to the excessive nature of the parents or in-laws so that the intervention in the child's household is too excessive and results in children's lack of freedom in the household, independence and instead of reducing problems, in fact if it is done excessively it will worsen the child's household situation (new problems) such as excessive intervention in caring for grandchildren, helping support the child's family, housing, and the future of the house children's household and children's business or work.

Basically, interference from parents or in-laws is a manifestation of the parents' love for their children or in-laws which cannot be released and is not caused by the bad intentions of the parents. Then in this case, Islam is a religion that covers all aspects of human life. As is the case in matters of human relations, Islam also has its own rules, namely the relationship and responsibilities of parents towards children, a husband's obligation to maintain the household, a wife's obligation to look after the family and the child's education together with her husband.

²⁸ Jufri, Andi Fadhilah Natsir.

Furthermore, interference from parents or in-laws in the domestic life of children or daughters-in-law according to Islamic law is permissible if there is a major breakdown in the household between husband and wife (problems that often occur in households) which can lead to disputes leading to domestic violence and ending with divorce if it is not resolved immediately and the parents are placed in the position of guardian to reconcile disputes or problems in the child's household affairs which are currently in disrepair, which in terms of Islamic law is called a hakam or peacemaker. As is written in the Al-Quran, Surah An-Nisa' verse 35 which explains the provisions for parental interference in children's households.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا

Meaning: *And if you are worried that there will be a dispute between the two, then send a hakam from the man's family and a hakam from the woman's family. If both of them intend to make improvements, Allah will surely give taufik to the husband and wife. Indeed, Allah is All-Knowing, All-Knowing.*

Based on the previous research above which has been explained by the researcher, parental intervention in the child's household is permitted within certain limits, where the parents act as guardians or (hakam) peacemakers to mediate in the child's family experiencing disputes, as explained in The Qur'an in Surah An-Nisa' verse 35 states the ability to intervene by a hakam (peacemaker) or family, especially parents as guardians. Based on the information above, parental intervention in the child's household is permitted with conditions when there is a breakdown in the child's household. So, in the case of parental intervention in a child's household when there is no breakdown in the household, they are not permitted to act as peacemakers, however, if the dispute that occurs is not resolved then it can be resolved through mediation by a mediator in court.

5. Conclusion

Interference by parents or in-laws in a child's household will cause disharmony between the parents' and children's families, resulting in estrangement between the two families and also causing disputes in the child's family because one of the parents intervenes in the household.

Based on what has been explained above, it can be concluded that parental intervention in a child's household according to Islamic law is permissible provided that when a breakdown occurs in the child's household, parental intervention in the child's household when there is no breakdown is not permitted.

6. Reference

- A H Hasanuddin. Cakrawala Kuliah Agama. Surabaya: Al-Ikhlâs, 1982.
- Arifin. Hubungan Timbal Balik Pendidikan Agama Di Lingkungan Sekolah Dan Keluarga. Jakarta: Bulan Bintang, 1987.
- Departemen Pendidikan Dan Kebudayaan, Kamus Besar Bahasa Indonesia, n.d.
- Dlaifurrahman, Muhammad. "Cerai Paksa Akibat Campur Tangan Pihak Ketiga Perspektif Teori Konflik (Studi Di Kelurahan Alalak Kecamatan Banjarmasin Utara Kota Banjarmasin)." *Jurnal Hadratul Madaniyah* 5, no. 2 (2018).
- Fatkhur, Mochamad. "Tinjauan Hukum Islam Campur Tangan Orang Tua Terhadap Rumah Tangga Anak Perempuan Yang Sudah Menikah (Studi Kasus Di Desa Tuntang Kecamatan Tuntang Kabupaten Semarang)." Universitas Islam Negeri Salatiga, 2018.
- Febrian Saputra, Niken Hartati, Yolivia Irna Aviani. "Perbedaan Kepuasan Pernikahan Antara Pasutri Yang Serumah Dan Terpisah Dari Orangtua/Mertua." *Jurnal Rap Unp* 5, No. 2 (2014).
- Hafidz, Insiyah Abdul Bakir dan Maida. "The Concept of Kafa'ah As An Effort To Build Family Resistance in Fortifying The Interference of Parents/Parents in-Laws." *Al`adalah: Jurnal Syariah Dan Hukum* 7, no. 2 (2022).
- Hatta, Ahmad. *Ar-Rahman Tafsir Qur'an Per Kata*. Jakarta: Maghfirah Pustaka, 2009.
- Jufri, Andi Fadhilah Natsir, Ariesthina Laelah. "Urgensi Kafa'ah Dalam Mempertahankan Keluarga Dari Campur Tangan Orang Tua." *Bilancia Jurnal* 17, no. 1 (2023).
- Mukarromah, Wahdatur Rike Uyunul. "Pengaruh Dan Dampak Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Di Desa Mayang Jember." *Rechtenstudent Journal* 1, no. 1 (2020).
- Munawaroh, Hifdhotul. "Sadd Al-Dzari'at Dan Aplikasinya Pada Permasalahan Fiqih Kontemporer." *Jihad: Jurnal Hukum Dan Ekonomi Islam* 12, no. 1 (2018).
- Musaitir. "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam." *Al-Ihkam : Jurnal Hukum Keluarga* 12, no. 2 (2020).

Nurrohmatul Jannah, Binti Kholifatur Rosyidah. "Intervensi Orang Tua Terhadap Rumah Tangga Anak Perspektif Hukum Islam Dan Hukum Positif." TA" LIM: Jurnal Multidisiplin Ilmu 2, no. 1 (2023).

Pasal 1 angka 1, Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan (n.d.).

Sahrani, Tihami dan Sohari. Fikih Munakahat: Kajian Fikih Nikah Lengkap. Jakarta: Raja Grafindo Persada, 2010.

Sarjono, S. Sosiologi Keluarga Tentang Ikhwal Keluarga, Remaja Dan Anak. Jakarta: PT Rineka Cipta, 2004.

Sayuti Thalib. Hukum Kekeluargaan Indonesia. Jakarta: UII Pers, 1986.

Septiyan Faqiyuddin, Fatimatuz Zahro. "Ilan Sosiologi Hukum Islam Terhadap Pemenuhan Nafkah Suami Yang Masih Tinggal Di Pondok Pesantren Terhadap Keluarga (Studi Lapangan Di Ponpes Lirboyo Hm Al-Mahrusiyah Kediri)." Mahakim Journal of Islamic Family Law 6, no. 1 (2022).