

View Islamic Law against Mothers Who Interfere with Children's Households in Sena Village, Batangkuis

Maswandi¹, Jamillah²

^{1,2}Universitas Medan Area, Indonesia

maswandi@staff.uma.ac.id, jamillah@staff.uma.ac.id

Abstract

The aims of this study is to find out the view islamic law against mothers who interfere with children's households in sena village, batangkuis. This study use qualitative research. The result shows that In Sena Village, Batangkuis, marriage is a sign of the formation of a new house which will soon separate itself, both economically and in terms of housing, separated from the parent group and forming the basis for a new household. However, in reality, as happened in the surrounding community, the role of a mother towards her child who has a family still exists. This is evidenced by the existence of several interventions by a mother in a child's household which include material problems formed from the determination of housing and additional income. Likewise, problems in immaterial which include advice on children's family problems that have not been resolved and asking a mother to help solve them.

Keywords

Islamic law; mother; households



I. Introduction

It has become human nature, apart from being a personal being as well as a social being, it means that humans cannot live alone. If a man lives alone without a woman, his life is incomplete, and vice versa, a woman feels that something is incomplete in her life without a man. In Islamic law, human attraction to the opposite sex is directed to a bond called marriage. Wherever you will find a woman and a man alive

One of the most prominent aspects of marriage is the legal aspect as the foundation for its implementation. From this aspect, marriage is defined as an institution that provides legitimacy for a man and a woman to be able to live and gather together in a strong bond (mitsaqan ghalidzan). Marriage is carried out in order to build a family to achieve peace or tranquility (mawaddah wa rahmah) in accordance with the Shari'ah and applicable laws and regulations. To realize that goal, one way is by placing them both in the same residence (one house). In other words, if a husband and wife do not gather in the same house and even live separately, then the ideals in the marriage are difficult to realize.

The essence of marriage consists of outward and inward nature to achieve a goal of marriage which is to form a happy family. Because the purpose of marriage is not only limited to biological things that justify sexual relations between the two parties, but more broadly covers all aspects of domestic life, both outwardly and inwardly. Therefore, with the existence of marriage, it is hoped that marriage can be achieved as regulated in the Act or the rule of law and also in accordance with the teachings of the religion he adheres to. It is not easy to form a peaceful, safe, happy and prosperous family. It takes sacrifice, love, compassion, respect, responsibility, mutual respect and so on are mandatory things that need

to be fostered by both husband and wife as well as the responsibilities of each party (husband and wife) in carrying out the role of household relations. In every marriage, each party (husband and wife) is subject to rights and obligations. The distribution of rights and obligations is adjusted to their respective proportions. For those who are subject to greater obligations, it means that they will get greater rights as well. By knowing and understanding the rights and obligations of a good husband and wife, it is hoped that they will be able to build a family based on religious teachings and applicable laws. Husband and wife have their own rights and obligations. The obligation of a husband is to pay the dowry, provide for his wife and so on and the husband has the right to get maximum service from his wife. On the other hand, a wife is obliged to serve her husband and her rights as a wife are to get the right to live, live, dress and so on. The jurists of the four schools of thought agree that it is obligatory for the wife to provide for her. The livelihood that must be provided by the husband includes 3 (three) things, namely: clothing, food and shelter. They also agreed that the size of the living depends on the circumstances of both parties. As has been clearly regulated in the Compilation of Islamic Law Article 80 (4): according to his income the husband bears: food and boards. They also agreed that the size of the living depends on the circumstances of both parties. As has been clearly regulated in the Compilation of Islamic Law Article 80 (4): according to his income the husband bears: food and boards. They also agreed that the size of the living depends on the circumstances of both parties. As has been clearly regulated in the Compilation of Islamic Law Article 80 (4): according to his income the husband bears:

- a. livelihood, kiswah and residence for the wife;
- b. household expenses, treatment costs and medical expenses for the wife and children;
- c. education costs for children.

Marriage is a trust and responsibility for couples, each of whom has a sincere intention to build a life together and realize that marriage is a responsibility and a trust, so their marriage can be heaven, especially if both of them love each other. From this legal marriage, a family will be formed.

Marriage is the process by which two people make their relationship public, official, and permanent. It is the joining of two people in a bond that putatively lasts until death, but in practice is increasingly cut short by divorce. Over the course of a relationship that can last as many as seven or eight decades, a lot happens. Personalities change, bodies age, and romantic love waxes and wanes. (Jamaluddin, 2018)

II. Review of Literature

2.1 Household

Household consists of one or more people living together in a residence and also share food or living accommodation, and may consist of one family or a group of people.[1] A residence is said to contain several households if the occupants do not share food or room. The household is the basis for the unit of analysis in many models social, microeconomics, and government, and became an important part of economics.[2]

In a broad sense, the household is not only limited to the family, it can be a household company, state households, and so on. The term household can also be defined as something related to the affairs of life in the community House. While the term household is generally defined as having a family (KBBI).

2.2 Mother

Mother is a term to respect the nature of women and as the only gender who is able to bear children, married or not having a position or not, a woman is a mother. The term mother

is given to mothers who are married and have children. The mother's role is considered the most important, more than any other role. The family structure describes the role of each family member both within their own family and their role in the community. All actions and behaviors performed by family members reflect the values and norms that are learned and believed in the family. How are the ways and patterns of communication between parents, parents and children, among family members or in a large family (Setiawati, 2008). It is often said that mother is the heart of the family. The heart in the body is a very important tool for a person's life. If the heart stops beating then that person cannot continue his life. This parable concludes that the position of a mother as a central figure and is very important for carrying out life. The importance of a mother is especially visible since the birth of her child (Gunarsa, 2000). According to Gunarsa (2000) the mother is central in the early development of the child, while the position of the father is only a secondary role, the husband is merely a moral driver for the wife, the mother can give her milk and has maternal hormones, which determine the behavior of the child. This parable concludes that the position of a mother as a central figure and is very important in carrying out life. The importance of a mother is especially seen since the birth of her child (Gunarsa, 2000). According to Gunarsa (2000) the mother is central in the early development of the child, while the position of the father is only a secondary role, the husband is merely a moral driver for the wife, the mother can give her milk and has maternal hormones, which determine the behavior of the child. This parable concludes that the position of a mother as a central figure and is very important in carrying out life. The importance of a mother is especially seen since the birth of her child (Gunarsa, 2000). According to Gunarsa (2000) the mother is central in the early development of the child, while the position of the father is only a secondary role, the husband is merely a moral driver for the wife, and the mother can give her milk and has maternal hormones, which determine the behavior of the child.

2.3 Marriage

Marriage is a permanent relationship between a man and a woman that is recognized as legal by public concerned based on the applicable marriage regulations.[1] The form of marriage depends on culture. The local area can be different and the purpose can be different too. But generally, marriage is exclusive and knows the concept of affairs as a violation of marriage. Marriage is generally carried out with the intention of forming a family. A valid marriage bond is proven by the existence of a document in the form of a marriage certificate. (wikipedia).

III. Research Methods

The approach used by the author in this study is a qualitative approach. Qualitative approach is a research method that intends to understand the phenomenon of natural object conditions by research subjects such as actions and others holistically and by way of description. Or simply qualitative research implies an effort to explore and understand the meaning of what is the object of research.

The type of research that will be used is field research, namely research whose object is about the symptoms or events that occur in community groups in Sena Village, Batangkuis.

This type of research uses research that aims to make a description or description of the facts, properties and relationships or phenomena being investigated, descriptive research describes "what is" about a variable, symptom or situation.

IV. Discussion

In most families, it is the mother who plays the most important role for her children. Since the child was born, it is the mother who is always by his side and in doing anything so that is why most children love their mother more than other family members.

Mother's education for her child is a basic education that cannot be ignored at all. Therefore, a mother should be wise and good at educating her children. So, it can be understood that parents are fathers and mothers who are responsible for the education of children and all aspects of their lives from the time the children are small until they are adults. With education that can control children so they cannot be influenced by free association. The educational situation is realized thanks to the association and the relationship of mutual influence between parents and children.

The term role is the part or task that holds the main power that must be carried out. Role has a meaning as a function or position (status). Roles can be regarded as behaviors or institutions that have important meaning as a social structure, which in this case refers more to adjustment rather than a process that occurs. The role can also be interpreted as something that is part or who holds the leadership, especially in the occurrence of something. There are also those who formulate another that role means the part played, the duties and obligations of the next job, that role mean the part that must be done in an activity.

The position of parents is an older person or an elder person, but generally in society the understanding of parents is the person who has given birth to us, namely the father and mother. More generally a mother who is much closer to her child than her father. At the time of giving birth how much a mother suffers, she does not care about her own life. The only hope is "I hope my child will be born safely.¹⁵ This is undeniably the reason parents don't want to let their children go when they get married and keep interfering in their children's household because they are not willing if their children can't live happier than before.

The role is a function or part of the main task held by parents to carry out to educate their children. One of the duties of parents is to equip their children to be successful in building a household in the future. This is important because marriage is their future and a part of life that must be lived. However, that does not mean parents can interfere with their children's future marriage problems. In the attitude of people to know greatly affects the child from an attitude of patience, compassion. The attitude of protecting or letting go directly greatly affects the emotional reaction of children

Parents have the right to teach their children to mentally prepare for marriage, and to be able to understand more deeply about the household so that they are used to facing various obstacles. As well as the obligation to make children happy both in the world and the hereafter in accordance with the views and ultimate goals of Muslim life.

One of the problems that often occur to married couples in life after marriage is the involvement of in-laws in their household. This matter it's hard to avoid. Even if you decide to live alone, which is to have your own house, it doesn't guarantee a peaceful life if you can't be patient with the many trials in life. One of them-in-law still supervises and even tries to always be involved in any problems that occur.

1 of 1974 concerning marriage, article 45 which explains the limitations of a mother's obligations and responsibilities, that is, until the child is married or can stand alone, more specifically, no longer dependent on other people or independent even though we know the position of the child is as a child. God's grace, God's trust, proof of God's greatness, as well as the successor and heir of parents.

Things that are allowed to interfere with a mother, namely in terms of goodness, include;

- a. Advise his son-in-law about religious knowledge
- b. Teach how to cook or take care of children
- c. Explaining the husband's obligations to his wife without patronizing her
- d. Explain the role of women in Islam, the function of housewives in Islam and the obligations of women after marriage
- e. Just giving advice on the problems that occur, but not forcing
- f. And a place to complain.

So this action is allowed. Because newly married couples also don't really understand domestic life, so husbands and wives need guidance to avoid divorce. On the other hand, if the in-laws interfere excessively. For example, every day he comes to his child's house, feels in control of his child, demeans and considers his son-in-law incompetent or even always gets involved in every problem then it is not allowed.

In this case it creates disharmony in the family, while what is meant by a harmonious and quality family is a family that is harmonious, happy, respects each other, helps each other in goodness and uses free time in positive ways and is able to fulfill the family basis.

The rules that have been described in the article on marriage cannot be separated from the values of the principles of Islamic law, namely Islamic law which regulates the obligations of parents to their children, in this case it is explained that there will be grace as explained in the Qur'an:

Meaning: "And marry those who are still single among you, and also those who are worthy (married) of your male and female slaves. If they are poor, Allah will give them the ability with His bounty. (Qs. An-nur: 32)

So there is no need for any more reason for us to question things that do not need to be blamed for the lack of an economy, but be grateful for what is already there and Allah will make people who are not able to be given wealth with gratitude.

In the tradition of society, a married woman will follow her new family. However, in practice today many married couples live with their parents. So that it can open up gaps for parents to intervene in their children's household affairs which sometimes gives birth to conflicts between children and in-laws. Parents who interfere too much in the child's family will not solve the problem, but will make things worse, resulting in a misunderstanding that can lead to fatal divorce.

As experienced by Tumini who lives in Sena Village, Batangkuis, she said "my husband's mother often interferes in our household, often arranges everything my husband wants to do so that the great thing is, my mother-in-law allows my husband to have an affair with a woman other. Every time there is a problem I often invite my husband to solve the existing problems in order to find a solution, but my husband's mother still interferes in my household."

Please note that if we have chosen to get married, it means we already have a family life of our own. Should there be a problem in the family, we should not tell the parents. It is better to have a discussion between husband and wife first. As for parents, if the child asks for opinions on family problems and the parents feel unable to act fairly, it is better to find a judge or mediator who we believe can be fair. In this case justice is a universal trait by Muslims, thus the Shari'a is essentially a form of Allah's justice to all His servants and shows the truth of the Prophet Muhammad.

The impact of parental intervention referred to in this study is a mother who interferes in the child's household life which has negative consequences. One of them can lead to divorce in the child's household and more specifically, make children's marriages feel disturbed by the interference of parents/in-laws which makes children unable to live domestic life independently and can think more maturely to live life in joy and sorrow

together same. It's not that they don't need parents anymore but more specifically so that married children can become more human beings who understand the meaning of life by going through the problems that exist together with their husbands and wives without asking others for help.

Being a parent must always learn to mature the mind and mind as they get older lest the immature attitude of parents affect the happiness of their children. Because unhappy in marriage can come from yourself and others.

Intervention in negative matters such as feeling in control of their child, demeaning and considering their daughter-in-law to be incompetent, or always being involved in every child's household problems is not justified.

The types and forms of parental interference with children's families today are generally in terms of the economy and lifestyle. In terms of economics such as finances, many parents always take care of their children's family economy. As experienced by Ayu Lestari who lives in Sena Village, Batangkuis said "I often fight with my mother-in-law because I don't work which makes a lot of money while my wife is very grateful for what I do even though I earn not so much as long as it's enough to feed my family."

Another form of interference that regulates the pattern of family life is also carried out by a mother, as experienced by Paidi who also lives in Sena Village, Batangkuis. He said, "My wife's mother often interferes with my family affairs. He always regulates the pattern of my family's life and often corners me in all problems so that my wife is also angry with me."

Parents need to realize that when their children are married, they already have their own lives and families. It is better if parents limit the intervention of children to their families. Because what parents think is good is not necessarily good for the child's family.

In Islam, married couples are encouraged to stay at home alone to avoid conflicts with in-laws. There is no problem even if you have to rent a small house, the most important thing is that the wife is not pressured. By renting a house, couples can learn to live independently and fight together from the beginning and create an Islamic life, but children are still obliged to be devoted to a mother because without her we would not exist.

In this case, that the husband must be really ready not to live with his parents and must take his wife out of the house and find a place to live alone so that the wife feels peace and tranquility.

In Islam, marriage is a very heavy covenant. The marriage bond is the delegation of authority from the woman's parents to a man or prospective husband. The agreement in Islam is called the mitsaqan gholizha agreement, which is a very heavy agreement because it not only concerns the safety of the world but also the hereafter.

In the Islamic principle between disputes or differences of opinion, if there is a dispute, it must be resolved by deliberation and resolved by both without involving a third person, except in forced conditions. Based on the framework of thinking above that Islam is a universal religion and flexible in providing solutions to a problem and establishing the law, so that it is able to answer problems of a social nature. So, Islamic law recommends covering up all the shortcomings between husband and wife in problems, so that there will be no involvement between parents in the child's household, which makes the child uncomfortable with its existence.

V. Conclusion

In Sena Village, Batangkuis, marriage is a sign of the formation of a new house which will soon separate itself, both economically and in terms of housing, separated from the parent group and forming the basis for a new household. However, in reality, as happened in the surrounding community, the role of a mother towards her child who has a family still exists. This is evidenced by the existence of several interventions by a mother in a child's household which include material problems formed from the determination of housing and additional income. Likewise, problems in immaterial which include advice on children's family problems that have not been resolved and asking a mother to help solve them.

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