

Volume 11 No. 3, September 2024 SINTA 2 by Nationally Accredited Journal, Decree No. 164/E/KPT/2021

# Parenting by Parents Who Work in Traditional Market, Perak District, Jombang Regency in the Perspectives of Law No. 23 of 2002 concerning Child Protection

### Salwa Azyyati<sup>1)</sup> & Habibi Al Amin<sup>2)</sup>

- 1) Hasyim Asy'ari University Tebuireng Jombang E-mail: <a href="mailto:Salwaazyyati06@gmail.com">Salwaazyyati06@gmail.com</a>
- <sup>2)</sup> Hasyim Asy'ari University Tebuireng Jombang E-mail: <a href="https://habbi.alamin@gmail.com">habibi.alamin@gmail.com</a>

Abstract. Children are a trust given by Allah, as a trust, the entrusted parents must take good care of their children by caring, nurturing, and providing everything that keeps the child cared for in accordance with the expectations of the trustee. The obligation of both parents to their children is what efforts must be made by parents in meeting the needs of children in all fields. Not only meeting physical needs, such as providing for food or daily meals, parents are also required to educate their children from an early age. In Indonesia, the obligations of parents to children have been regulated in Law No. 23 of 2002 in article 26 paragraph (1) stating that parents are obliged and responsible to nurture, maintain, educate, and protect children, grow and develop children in accordance with their interests and talents, prevent children from marrying at an early age, provide character education and instill children's ethical values. This research is a field research using an empirical juridical law approach with qualitative research methods. The results of the study stated that the parenting pattern of parents who work at the Perak Traditional Market Lapak, Perak District, Jombang Regency uses (1) the Perak Traditional Market Community or the Perak Village Community uses three democratic, authoritarian, and permissive parenting styles. And there are still many finding parenting patterns that are not appropriate because parents are less able to divide their time.

Keywords: Children; Obligations; Parenting.

### 1. INTRODUCTION

Indonesia's National Development Plan affirms the government's commitment to protecting and upholding children's rights through strong policies to ensure children's welfare. Therefore, the 2020–2024 National Medium-Term Development Plan (RPJMN) prioritizes investment in human development, including health services, birth registration, social protection, education, including early childhood development at the village level, and child protection. Protecting children, women, and other vulnerable groups from sexual abuse is also a top priority for the President of the Republic of Indonesia. In addition, the government is committed to meeting the needs of children across the country through various programs that protect children's rights and interests.

Based on the 2020 Population Census data, Indonesia has 79.7 million children, almost one-third of the population of Indonesia and is the fourth largest child population in the world. Indonesia's future depends on health, nutrition, welfare, education, protection, and safety. It is considered a strategic step for the progress of every country, including Indonesia, in protecting and supporting children's rights. On the other hand, the loss of the next generation could endanger the country if we fail to ensure the growth of our children.

Therefore, everyone who seeks to advocate for Indonesia's progress must prioritize the defense of children's rights and provide special protection to Indonesian children. Regarding children's problems, a number of regulations have regulated children's rights, including the 1945 Constitution Article 28B paragraph (2) stating that "every child has the right to survival, growth and development and the right to protection from violence and discrimination".

The school was part of the previous development process. According to the Law of the Republic of Indonesia Number 20 of 2003 "Early childhood education is a form of tutoring for children from birth to the age of 6 years which can be achieved by providing educational stimuli aimed at helping children's physical growth and fitness, growth, and psychology to prepare and mature children to enter a higher level of education".

According to Law No. 20 of 2003 of the Republic of Indonesia, Article I Paragraph 14 states that "early childhood education is a form of tutoring for children from birth to the age of 6 years which can be achieved by providing educational stimuli aimed at helping physical growth and fitness. Child growth and psychology to prepare and mature children to enter a higher level of education". According to the Republic of Indonesia Law No. 20 of 2003 article I paragraph 14 which states that early childhood education is a form of effort from the guidance shown for children from birth to the age of 6 years which can be done by providing educational stimuli intended to help the growth, physical and psychological development of children so that the child has readiness and maturity in entering further levels of education.

Indicators regarding the duties and responsibilities of parents in parenting in the amendment of the Child Protection Law No. 23 of 2002 and the Child Protection Law No. 35 of 2014. First, authoritarian parenting tends to provide very strict control over the will and needs of parents in children, so that it can make children anxious, unhappy, and easily stressed which is a sign of authoritarian parenting. Parents have complete control over their children. Communication is one way. Children are rarely praised by their parents. Children tend to become anxious due to parental pressure. And carry out all the wishes of parents.

Second, this democratic parenting style is very important to children and does not give children the freedom to develop all their abilities, while still supervising and controlling children. They also use a friendly approach to make children feel comfortable in the family home, an indicator of democratic parenting Children are given the opportunity to develop independently according to their abilities; Parents are friendly; children are given the opportunity to be involved in the decision-making process; children are given the freedom to choose what they like, but remain under parental supervision; and children are given educational punishments if they make mistakes.

Third, permissive parenting is very different from authoritarian parenting because they tend to be all-permissive and give freedom to children without providing control or supervision. Parents do not manage their children much in this permissive parenting style. All decisions are made more by the child than by his parents, an indicator of permissive parenting there is no parental supervision or control; Giving excessive freedom to the child; Give them the freedom to do what they want; There is no punishment for children; and Letting the child do anything without parental supervision. Nurturing in parents pay attention to the physical development of children, mental, and well-being; Parents pay attention to nutrition in children's growth. Educating in parenting styles for both mothers and fathers should be open when choosing a caregiver style to apply to their child. So that children are not confused, don't plan and change. According to UUPA Number 23 of 2002 and Amendments to UUPA Number 53 of 2014 concerning child protection article 1 as follows: "Child protection is all activities to guarantee and protect children and their rights so that they can live, grow, develop, and participate optimally in accordance with the dignity and dignity of humanity, as well as receive protection from violence and discrimination. Children's rights are part of human rights that must be guaranteed, protected, and fulfilled by parents, families, communities, the state, government, and local governments.

Religion also regulates how the family treats children, in this case Islam. According to Islam, both parents are responsible for the physical and mental growth and development of their child, as well as for protecting him from the torments of hell. Parenting is an approach used to help children grow and develop by caring, guiding, and educating children to achieve independence. Basically, parenting is a practical attitude carried out by parents, including feeding children, stimulating them, and giving them affection so that their children can grow well.

Parents are not perfect. Both success and failure are part of parenthood. Everyone wants to be an effective, consistent, active, and active parent. In other words, being an effective parent means that what they say and do affects the way children behave and behave. Good parents show the conformity between their words and what they do. Active parents are actively involved in their children's lives. Attentive parents continuously monitor their child's development and observe what they are experiencing. We can be effective, consistent, active, and attentive parents if we emulate what our children do in their daily lives. The child responds appropriately. Preventing means preventing risky and problematic behaviors from arising.

According to Syaiful (2014), parenting is synonymous with "habit" which in the Indonesian dictionary means a fixed pattern, model, system, way of working, or form. The word Foster which means "to nurture" means to maintain (care or educate), guide (help or train) and lead. Parenting is basically created by the interaction between parents and children in a daily relationship that develops all the time which means parents educate, guide, and discipline the child and protect the child to achieve good enough learning outcomes according to the parents. Giving full attention and affection to the child and giving him enough time to enjoy time with the family member is the best way to take care of the child properly.

Diana Baumrind (1997) stated that parents should not punish their children, instead they should provide affection and establish rules for their children. Because each child has different needs and abilities, parents adapt their behavior to their child's development. How parents behave towards their children periodically is called parenting. A child's personality is shaped by parental parenting.

According to Hurlock (1997), there are several factors that affect parenting. First, the environment in which they live affects the way parents apply their parenting to their children. Second, culture and socioeconomic status also affect the way parents apply their parenting to their children and third, children who live in big cities have a lot of worry and control over their children. Nowadays, it is common for parents to work in the city. In the past, mothers' duties were simply to take care of the house, raise children, and get married. However, thanks to technological advancements, mothers can now do both. Due to the demands of life or the desire to have offspring, people in this condition may face difficulties in maintaining both careers. Many parents raise their children wrongly. They don't realize that they have made a mistake in their upbringing, even though they are sure they have done what is best for their children.

One of the phenomena seen from the environment of the traditional market stalls in Perak District is the behavior of teenagers who are generally seen in traditional market stalls, such as high school children who smoke, get drunk, drink liquor, date, and wander around until late at night. This is caused by parents losing control over their child's care and teaching. Parents' failure in parenting may be due to the fact that parents do not have enough knowledge about how to nurture and educate children in the right way or in accordance with parenting standards. So that the wrong parenting style has a lot of negative impacts. Many children experience seeking attention outside the home to get more affection from his parents.

## 2. RESEARCH METHODS

The qualitative research approach is an approach that focuses on the aspect of understanding a problem in depth, rather than research that generalizes the problem. This research method advocates a detailed analysis technique, namely studying the problem on a case-by-case basis. This is because qualitative methodology assumes that the nature of a problem is different from the nature of other problems. In the context of the research approach, it is an effort to build relationships with survey respondents as part of research activities. The researcher used in this study uses an empirical juridical approach. The empirical juridical approach is an approach used to conduct research on the legal reality of society. This approach looks at law in its true sense and examines how a law functions in society. In this study, the researcher wanted to look at the laws and facts that are commonly used by the surrounding community to make decisions.

### 3. RESULT AND DISCUSSION

# 3.1. Practice of Child Parenting by Parents Working in the Traditional Market Neighborhood of Perak District, Jombang Regency

Based on the data that has been obtained by the author as stated in the results of the research, that some people working in the traditional Perak market stalls in Perak village still do not understand their responsibility as parents to manage and educate their children from childhood to adulthood. In every parenting of their children, parents certainly have directions and goals in shaping their personalities, but each parent has a

different way of raising their children. Therefore, parents must clearly understand their role in raising children during their developmental period, because this is a big responsibility for parents both at home and in the social environment.

1. Practice of Permissive Parenting by Parents Who Work in Traditional Market Stalls

In permissive parenting, parents may not reprimand or warn the child if they are in trouble or danger because they let the child do something without sufficient supervision. And they provide some guidance. However, parents of this type are usually friendly, so children are often liked. Permissive parenting is very tolerant, according to Menueut Wahyuning.

This parenting style makes parents more friendly and accepts children as they are. Children are given unlimited freedom to act as they please, which is a hallmark of this permissive parenting style. Parents always consider their child's need for direction and direction. Because parents never justify a child's behavior, they don't know if their behavior is right or wrong. As a result, children will behave according to their own wishes, regardless of whether it is in accordance with societal norms or not. The characteristics of permissive parenting are:

- 1 Letting the child act on his own without supervision and guidance.
- 2 Providing indifferent education are signs of permissive parenting.
- 3 Being passive and stupid.
- 4 Prioritizing material needs only.
- 5 Letting the child do anything because it gives him great freedom to regulate himself without the rules and regulations set by the parents.
- 6 There is no close, warm relationship in the family.
- 2. Practice of Democratic Parenting by Parents Who Work in Traditional Market Stalls

Democratic parenting is characterized by parental parenting that applies treatment to children in order to shape children's personalities by prioritizing the interests of children who are rational or thoughtful. Children are given the freedom to participate in activities and socialize with others. Parents give children freedom and responsibility, so they can carry out activities and interact with others. Supervision and demand for responsibility are sufficient. In addition, parents also direct children's activities rationally, highly appreciate children's interests and encourage children's decisions to be independent. The characteristics of democratic parenting are as follows:

- a. Establish disciplinary rules by paying attention to and considering reasons that can be accepted, understood, and understood by children.
- b. Giving directions about good things that children should do and bad things that should be abandoned.
- c. Can create harmony in the family.
- d. Provide guidance attentively.
- e. Can create a communicative environment between parents and children.

In the application of parenting that implements democratic child parenting that these parents also often give encouragement or encouragement to their children, for example; When their children are lazy to go to school, parents always tell their children to go to school. How to show attention to children, parents usually give pocket money

to their children when they want to go to school, and want to do something best for their children. If there is a difference of opinion with the child (for example, the child wants something but the parents cannot fulfill the child's wishes). The communication established in the family is quite good, usually parents and children gather together to joke and tell stories in the afternoon or evening.

So that this democratic parenting style of children is given the opportunity to express their opinions. In addition, in terms of fulfilling the rights of children from the four families, they have provided their rights to their children as much as possible.

The positive impact caused by this parenting style is that the child can be easily led to become a child who can be responsible for himself and be independent, not always dependent on parents or others. In addition to children being taught to be more independent individuals by their parents, children also learn from the experience of their family environment. So that children really understand the state of their parents when their parents' work is time-consuming and there is little time with their children.

Parents' attitude towards their children will have a positive impact on them because they will always feel valued and cared for by their parents. Children will also feel more comfortable and happy if parents give them freedom and respond positively when making decisions.

## 3. Authoritarian Parenting by Parents Who Work in Traditional Market Stalls

It is a type of parenting style that requires children to follow and obey all the rules and regulations set by their parents, not giving them the freedom to ask questions or express their own opinions. Parents with this authoritarian parenting style usually force, supervise, and punish. Parents will not hesitate to punish their children if they do not want to follow what their parents say. Parents like this don't understand compromise and talk one way. Parents like this don't need their child's feedback to understand them. The characteristics of authoritarian parenting are

- a. Children must obey parental rules and must not dispute them.
- b. Parents tend to find fault with their children and punish them.
- c. Parents tend to give orders and give prohibitions to children.
- d. Children are considered dissidents if there is a difference of opinion between parents and children.
- e. Parents tend to impose discipline on children.

# 3.2. The Application of Parenting Styles for Parents Who Work in Traditional Market Stalls according to Islam

When the above has discussed the characteristics of parenting styles of parents who work in traditional market stalls of various models and methods, then in this section the researcher explains the importance of parenting of parents who work in traditional market stalls for their children in Islamic religious education. Parents do not close their eyes and ears when their children are born into the world, they think about education for their children, especially Islamic religious education.

On the one hand, working parents are indeed very busy in their work, on the other hand they also teach their children religion from a young age and even in the womb. The importance of Islamic education for children according to parents whose parents work in traditional market stalls is a responsibility for them as parents. In various ways, they do it for Islamic religious education for their children. For parents who work in traditional market stalls, they have a strong desire for their children. Have good morals, have good manners, can read the Qur'an and are good at socializing both inside and outside their family. From various models, there are various outputs as well. Parents emphasize to their children to always be in the religious corridors. Because of the importance of Islamic religious education for parents who have a career, providing more advice or understanding for children is a must.

Every day being reminded to pray in congregation, is one example of a dual career to always tie the heart of their children to the mosque, previously researchers have explained that there is a very strong family that binds their children to the mosque because parents with non-religious educational backgrounds in the end ask their children to simply pray in congregation at the mosque. According to him, it is important to cultivate religious education, to reduce self-arrogance by praying in congregation

# 3.3. Review of Child Protection Law No. 23 of 2002 on the Parenting Pattern of Parents Who Work in the Traditional Market Stalls, Perak District, Jombang Regency

From the results of the interviews conducted by the author, it can be seen that some parents, especially those who work as traders, do not understand or even care about the rights of children that must be protected. Pursuant to the Child Protection Law No. 23 of 2002 Article 1 (2) of the Child Protection Law of 2002 explains this: "Child protection is all activities to guarantee and protect children and their rights so that they can live, grow, develop, and participate, optimally in accordance with the dignity and dignity of humanity, and receive protection from violence and discrimination"

People's welfare is the most important thing to safeguard the country's future. Children must be given ample opportunities to grow and develop well physically, mentally and socially because they are the nation's young generation who will continue the struggles of the previous generation. Child protection depends on social justice, and child protection must be reflected in all aspects of national and societal life. Children's rights, which are part of human rights, must be protected, protected and realized by parents, families, communities, the state, government and regional governments, as the successors of the state and mother earth. It is possible that parents, states and governments do not fulfill their obligations towards children who do not receive their rights.

So that the success of carrying out childcare duties will not be successful only because of the responsibility of parents alone, but also the environment has a very big influence. Children who are raised in a bad environment will certainly affect the child's development. Therefore, parental care is very important for the growth and development of children.

### 4. CONCLUSION

The parenting patterns of parents who work in traditional market stalls, Perak District, Jombang Regency include: a) Seven parents use a democratic-cratic parenting pattern, namely giving children direction and freedom, but there are limits, b) Six parents use a parenting pattern permissive, namely giving children freedom without restrictions and c) Seven parents use authoritarian parenting, namely enforcing rules and forcing children. In this case, the parents Traditional Market Stalls, Perak use these three parenting patterns. And many researchers still find that the parenting patterns of parents who work in traditional market stalls are inappropriate parenting patterns because parents are unable to divide their time. Parenting patterns in Islam explain that the obligation of parents to care for and educate children is a must and is obligatory for parents, especially parents who work at Traditional Market Stalls, Perak District, Jombana Regency, who should be obliged to teach children. them in studying basic educational knowledge such as teaching good morals and manners as well as Al-Qur'an education by teaching children to recite the Koran and performing the five daily prayers so that children can have good morals and social life in the surrounding environment, especially in Perak Village, or in the Pasar Perak Traditional Market environment itself. In Law No. 23 of 2002 concerning Child Protection, it is explained that parents are obliged to care for, maintain and educate children in researching parental obligations in accordance with and fulfilling the elements of educating, nurturing and protecting as stated in the Child Protection Law No. 23 of 2002. There are several parents who show less than optimal parenting patterns in the form of developing children according to their interests and talents.

#### **5. REFERENCES**

### **Books:**

Abu Daud Sulaiman bin al-Asyas al-Sijistani, Sunan Abi Daud, (2009), in Kitab 9 Imam, Lidwa Pusaka i-Software, hadis no. 495.

Anggito Albi & Satiawan Johan, (2018). *Metodologi Penelitian Kualitatif*. Cet. I; Bandung: CV Jejak,

Arikunto, Suharsini. (2006). Prosedur Penelitian. t.c; Jakarta: Rineka Cipta

Azzet Akhmad Muhaimin, *Urgensi Pendidikan Karakter di Indonesia*, Jogjakarta: Ar-Aruzz Media,

B. Elizabeth Hurlock. (2011). Perkembangan Jilid 2, Jakarta: Penerbit Erlangga

Badan Pusat Statistik, Berita Resmi Statistik, February 2015.

Budiono, Abdul Rahmad, (2009). *Hukum Perburuhan*, Jakarta: PT. Indeks

Bungi, Burhan, (2014). *Metodologi Penelitian kuantitatif*: Komunikasi, Ekonomi, & Kebjikan Publik Serta Ilmu-ilmu Sosial Lainnya. Cet. VIII; Jakarta: Prenadamedia Group

Departement Pendidikan Nasional, (2008). *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka

Hadari Nabawi, (1990). *Metode Penelitian Bidang Sosial*, Jogjakarta: Gajah Mada University Press

Harisudin, M. Noor, (2018). *Ilmu Ushul Figh 1*, Jember: IAIN Jember Press

Helaludin & Wijaya, Hengki, (2019). *Analisis Data Kualitatif, Sebuah Tinjaun Teori & Praktek* Makasar: Sekolah Tinggi Theologia Jaffrav

- Kartono Kartini. (1996). *Pengantar Metodologi Riset Sosial*, Bandung: CV. Mundur Maju Kementrian Pemberdayaan Perempuan & Perlindungan Anak (KEMEN PPPA). (2020). Indeks Perlindungan Anak (IPA), Pemenuhan Hak Anak (IPHA), Perlindungan Khusus Anak (IPKA) Jakarta (ID): Kemen PPPA
- Moleong Lexy J., (2013). Metodologi Penelitian Kualitatif, Bandung: Rosda Karya
- Nata, Abuddin. (2003). *Metodologi Studi Islam*. Cet. VII; Jakarta: PT. Raja Grafindo Persada
- Nawawi, Syahruddin. 2014). *Penelitian Hukum Normatif Versus Penelitian Hukum Normatif*. Cet. II; Makassar: PT. Umotoha Ukhuwah Grafika
- Novi, Bunda. (2015). *Tanya Jawab Seputar Masalah-Masalah Umum Orang Tua dalam Mendidik anak,* Yogyakarta: Flashbooks
- Nuha Ulin, (2020). Fiqih Munakahat, Sukoharjo: Kiswah Media.
- Rahayu, Iin Tri. (2005). "*Pola Pengasuhan Islami Sebagai Awal Pendidikan Kecerdasan Emosional*, Jurnal Psikologi & Psikologi Islam
- Rahman, Fathur. (1981). *Ilmu Waris*, Bandung: Al-Ma'arif.
- Rusman, (2011). Dasar-dasar Ilmu Pendidikan, Jakarta: Rajawali.
- Seitz, Charmaine. (2011). Country Profile of Tunisia: A Review of the Implementation of the UN Convention on the Rights of the Child. Beirut: Manara Network for Child Rights
- Shihab Muhammad Quraisy, (2002). *Tafsir Al-Misbah Pesan, Kesan & Keserasian AlQur'an,* Jakarta: Lentera Hati
- Sugiyino, (2012). Memahami Penelitian Kualitatif, Bandung: Alfabeta
- Sugiyino, (2012). Memahami Penelitian Kualitatif, Bandung: Alfabeta
- Sungadji, Sopiah, Etta Mamang. (2017). *Metodologi Penelitian Pendekatan Praktis dalam Penelitian*, Yogyakarta: Andi
- syamsi, Hasan. (2017). *Modern Islamic Parenting*, Solo: Aisar Publishing,
- Thoha, Chatib, (1996). Kapita Selekta Pendidikan Islam, Yogyakarta: Pustaka Pelajar
- Tridonanto, Al, Beranda Agency, (2014). *Mengembangkan Pola Asuh Demokratis*, Jakarta: Elex Media Komputindo
- Wiyono, (2016). Sistem Peradilan Pidana Anak Di Indonesia, Jakarta: Sinar Grafika
- Yusuf, Syamsul. (2008). *Psikologi Perkembangan Anak & Remaja*, Bandung: Rosyada Karya
- Zaeni, Asyhadie, (2007). Hukum Kerja: *Hubungan Ketenagakerjaan Bidang Hubungan Kerja*, Jakarta: PT. Raja Grafindo Persada

### **Journals:**

- Arinda, A. (2021). Sekolah Ibu: Konsep & Implementasi (Studi Kasus Pola Asuh Islami Dalam Keluarga Di Kota Bogor). *Arruum Arinda Dirasah*, 4(2), 134–153.
- Abdul Basith Junaidy (2017), Pengasuhan Anak Menurut Hukum Islam, *Al-Hukama*, No. 01 June, 2017
- Burhanuddin, H., & Thohiroh, M. (2021). Pola Asuh Orang Tua pada Anak Broken Home. *Absorbent Mind: Journal of Psychology and Child Development*, 1(02), 41-53.
- Adawiah, R. (2017). Pola Asuh Orang Tua & Implikasinya Terhadap Pendidikan Anak. Jurnal Pendidikan Kewarganegaraan, 7(1), 33–48.
- Anisah Ani Siti (2011) "Pola Asuh Orang Tua & Im plikasinya Terhadap Pembentukan Karakter Anak, *Jurnal Pendidikan Islam Uniga* Vol 5, No 1 May 2011
- Aslan (2019), "Peran Pola Asuh Orang Tua Di Era Digital" *Jurnal Studia Insania* Vol 7, No 1 (May 2019): 3-4

- Bun, Y., Taib, B., & Mufidatul Ummah, D. (2020). Analisis Pola Asuh Otoriter Orang Tua Terhadap Perkembangan Moral Anak. *Jurnal Ilmiah Cahaya Paud*, 2(1), 128–137.
- Handayani Puji A, Lestari Triana (2021). Pola Asuh Orang Tua terhadap Perkembangan Moral & Pola Pikir Anak. *Jurnal Pendidikan Tambusai* Vol 5, No. 3
- Jamil, Syahril (2017) "Konstruksi Hukum Keluarga Islam Di Indonesia," *Jurnal Usrah* Vol 3, No.1, (June 2017), 1
- Maimun "Dampak Pola Asuh Orang Tua yang Menikah di Usia Dini Terhadap Perilaku Anak dalam Perspektif Hukum Islam" *Jurnal Al-Mizan: Jurnal Hukum Islam & Ekonomi Syariah* VOLUME: 10, NO.: 2, 2023
- Muawanah, Ely, "Studi Komparasi Pemikiran Elly Risman & Konsep Perkawinan Islam Dalam Pola Ketahanan Keluarga Untuk Mencegah Kenakalan Remaja", Rechtenstudent Journal, Vol 1, No.2, (June 2020): 1- 2
- Muthmainnah, Fajriah Heliati, & Roemin Luthfiani (2021) "POLA ASUH ORANGTUA PADA ANAK USIA DINI DI TK TIGA SERANGKAI DESA MEUREUBO KABUPATEN ACEH BARAT". Jurnal ender Equality: International Journal of Child and Gender Studies, Vol. 7, No. 1 80-90
- Novita, Dian & Budiman Muman Hendra (2015), "Pengaruh Pola Pengasuhan Orang tua & Proses Pembelajaran di Sekolah Terhadap Tingkat Kreativitas Anak Prasekolah 4-5 Tahun" *Jurnal Pendidikan* Vol 16, No. 2: 3-4
- Rosiana, Fathurohman Irfai, Kuryanto Mohammad Syaffruddin (2021), 'ANALISIS POLA ASUH ORANG TUA YANG BEKERJA TERHADAP PEMBENTUKAN MORAL KEJUJURAN ANAK*". PRIMARY: JURNAL PENDIDIKAN GURU SEKOLAH DASAR* VOLUME 10 NO. 6: 1599-1609.
- Sani, Adam. "Kajian Normatif Perlindungan & Hak Anak Dalam Konvensi Internasional." Jurnal Ius Civile: Refleksi Penegakan Hukum & Keadilan 1, no. 1 (2017).
- Syahril jami (2017), "*Konstruksi Hukum Keluarga Islam Di Indonesia"*. *Jurnal Usrah* Vol 3, No. 1
- Yuni Aprianti (2016) dengan judul "PANDANGAN HUKUM KELUARGA ISLAM TENTANG PENGASUHAN OVERPROTEKTIF ORANG TUA TERHADAP ANAK DI DESA AIK MUAL KECAMATAN PRAYA KABUPATEN LOMBOK TENGAH" Jurnal Mua'malat : Jurnal Hukum Ekonomi Syari'ah Volume VIII, No. 1 June 2016.