

## The Obligations of Children toward Parents According to Law No.1 of 1974

Sekar Indriani<sup>1)</sup> & Hasbullah Ja'far<sup>2)</sup>

<sup>1)</sup> Faculty of Sharia and Law, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, E-mail: [sekarindriani66@gmail.com](mailto:sekarindriani66@gmail.com)

<sup>2)</sup> Faculty of Sharia and Law, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, E-mail: [hasbullahja'far@uinsu.ac.id](mailto:hasbullahja'far@uinsu.ac.id)

**Abstract.** *This research aims to determine the obligations of children to parents in Jama'ah Forum Kopi Hikam in Sei Musam Village, Kec. Batang Serangan, Kab. Langkat based on Law No.1 of 1974; the application of obligations to parents in Jama'ah Forum Kopi Hikam. This research is empirical juridical research, using a legal sociology approach. Primary data sources were obtained by interviewing the Jama'ah Forum Kopi Hikam. The results showed that the Jama'ah Forum Kopi Hikam have not shown their obligations towards parents and some people also still do not fully carry out their obligations towards parents due to the absence of underlying knowledge. They think that just maintaining it shows that the service to parents has been carried out. However, this has not been fully fulfilled, and it is emphasized in Islamic law that the degree or position of parents takes precedence, and also the obligation to care for parents must still be carried out. In the view of Law No. 1 of 1974, children are obliged to respect their parents, obey their wishes and be responsible for all the needs of their parents, even if the parents are well-off. Because every child until he becomes an adult or is married, is still obliged to respect, obey and be responsible for the needs of parents. In other words, the obligations between children and parents are reciprocal, namely both parents are obliged to maintain and educate their children as well as possible until the child is married or can stand on his own and while a child is obliged to respect parents and obey their good wishes. When a child is considered an adult, they have obligations according to their abilities towards their parents and family.*

**Keywords:** Children; Nurturing; Obligation; Parents; Responsibility.

## 1. Introduction

A legal marriage is a union of physical and mental bonds between a man and a woman as husband and wife with the aim of forming a happy and lasting family. A valid marriage must be based on the legal provisions of each religion and belief in accordance with the laws and regulations in force in Indonesia. From this marital relationship, children can later be born.<sup>1</sup>

Children are a gift entrusted by God Almighty to parents to always be cared for until they are able to stand alone in meeting all their needs. Every child must have parents. Parents in general are people who have given birth to us, namely mothers and fathers, in addition to those who have given birth to us into this world, mothers and fathers also take care of and guide their children by giving good examples in living their daily lives.

The presence of children is important in a household. The presence of children is a sacrifice of a mother to conceive and give birth to them. Likewise, fathers who try to provide for their children and wives. For this reason, children have obligations to their parents such as obeying, being devoted and doing good to the parents who have taken care of them.<sup>2</sup>

Our parents are people who are very meritorious for children, although the services of parents will never be repaid by children. Children's obligations towards parents are very important things to be carried out by children. Every child should understand what is expected by parents in carrying out these things as well as possible, to satisfy parents.<sup>3</sup>

M. Quraish Shihab reveals in terms of children's obligations towards parents that the devotion ordered by Islam is to be polite to both of them in speech and

---

<sup>1</sup> Rahdinal Fathanah dan Rachmi Sulistyarini, (2020), Tanggung Jawab Anak dalam Memelihara Orangtua Terkait Ketentuan Pasal 46 Ayat (2) Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, Vol.5, No.2, p. 227, accessed from <http://journal2.um.ac.id/index.php/jppk/article/download/11818/7018>, on September 15, 2023.

<sup>2</sup> Alfian Syafi'i, dkk, (2021), Kewajiban Anak Luar Nikah dalam Menafkahi Kedua Orang Tuanya komparasi Mazhab syafi'i dan Hukum Positif, *Jurnal Hukum Islam*, Vol.2, No.1, accessed from <https://journal.stshusnulkhotoimah.ac.id/index.php/mashalih/article/download/53/29/189>, on October 19, 2023.

<sup>3</sup> Tyas, (2019), *Hak dan Kewajiban Anak*, Semarang: ALPRIN, p. 41.

actions according to the customs of the community, so that they feel legitimate and reasonable according to our abilities as children.<sup>4</sup>

Regarding obligations, in the study of the *Jama'ah Forum Kopi Hikam*, it should also be taught about the responsibilities of children to parents, caring for, loving and maintaining and providing for them.

As explained by Imam Nawawi that: "The scholars said "al-Birruī" (filial piety) means relationships of gentleness, kindness, good behavior when together, kinship and obedience. All of these things are ethics. If so, then al-Birru (filial piety) is a word that includes all aspects of kindness.<sup>5</sup>

This should all be remembered by the child. He must give back. Not just with money. Because not everyone becomes wealthy. Money is not the only thing that counts. Money is only rough stuff. What is important and what becomes the soul of a child's relationship with parents is love, devotion, respect and obedience.<sup>6</sup>

So we can know that the obligations of children towards parents contain the meaning of maintaining. In the sense of caring for, respecting parents. So it is appropriate for children to take care of parents, even in a healthy state we are obliged to take care of parents, let alone parents in a state of illness or old age. Every child at any age is obliged to be respectful and reluctant towards his mother and father. Because filial piety does not have to wait for parents to be unable to work and fulfill their needs.

## 2. Research Methods

This research is empirical juridical research, using a legal sociology approach (legal sociology approach), because the author will examine how the actual law of children's obligations to parents that occur in Muslim communities *Jama'ah Forum Kopi Hikam* in Sei Musam Village, Batang Serangan District, Langkat Regency. Sources of data obtained from primary and secondary data, primary data sources obtained through interviews with *Jama'ah Forum Kopi Hikam* about the implementation of children's obligations to parents, and the author also made observations in the field. While secondary data sources are obtained from primary legal materials such as Law No. 1 of 1974 concerning Marriage

---

<sup>4</sup> M. Quraish Shihab, (2002), *Tafsir Al-Misbah Pesan Kesan dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, p. 439.

<sup>5</sup> Athiyah Shaqar, (2005), *Menjadi Keluarga Ahli Surga*, Jakarta: Pustaka Progresif, p. 4.

<sup>6</sup> Hamka, (2015), *Lembaga Hidup*, Jakarta: Republika Penerbit, p. 237-238.

and the Compilation of Islamic Law. The analysis technique used in the study of Children's Obligations to Parents According to Law No.1 of 1974 (Case Study on *Jama'ah Forum Kopi Hikam* in Sei Musam Village, Batang Serangan District, Langkat Regency) is qualitative analysis. Qualitative analysis is an analytical technique that uses observations of humans in their own area and relates to these people in their language and terminology, and this qualitative analysis technique must be carried out in the field.<sup>7</sup>

### 3. Results and Discussion

The basis of children's love for their parents has been explained by Allah in the story of Lukman and his son in the Qur'an. A child is told to return the favor, to remember the favor. The verse reminds us of how hard it is for a mother to carry a child for two years. In the hadiths and *Qaul* of the scholars in Islam we are reminded of what it means to struggle for life, the struggle for a man's sustenance. Early in the morning he woke up from his sleep. He kicked off his pillow, released himself from the shackles of the blanket. Got up and left. As if running to work. Because what he thinks about is his child's schooling and the continuation of his education, if he neglects to work.

A child born from a legal marriage can give rise to a legal relationship between the child and his or her parents. An obligation does not only occur from parents to children, but the obligations of children to their parents. The emergence of an obligation and right between blood relatives in a straight line and above and children and their descendants to provide for each other is called the obligation of alimony.<sup>8</sup>

According to the law, a child is a person who is not yet 18 years old, including children who are still in the womb.<sup>9</sup> In terms of language, children are the second offspring of the result of marital relations.<sup>10</sup>

---

<sup>7</sup> Zuhri Abdussamad, (2021), *Metode Penelitian Kualitatif*, Makassar: CV. Syalir Media Press, p. 30.

<sup>8</sup> Jesslyn, (2022), Kewajiban Alimentasi Anak Terhadap Orang Tua Studi Perbandingan Hukum Positif di Indonesia dan Amerika Serikat, *Jurnal Kertha Wicara*, Vol.11, No.9, p. 2, Accessed from <https://ojs.unud.ac.id/index.php/kerthawicara/article/download/97936/49505>, on October 19, 2023.

<sup>9</sup> Article 1 paragraph 1 of Law No.23 of 2002 concerning Child Protection.

<sup>10</sup> Fuad Mohd. Fachruddin, (1991), *Masalah Anak Dalam Hukum Islam*, Jakarta: CV. Pedoman Ilmu Jaya, p. 24

The relationship between marriage and forming a family (household) means that there is a relationship between husband and wife and if there are children then the relationship between parents and children. Therefore, the obligations between children and parents and vice versa are already stated in the legislation. Because every parent and child is reciprocal in their rights and obligations.<sup>11</sup>

### **3.1. Implementation of Children's Obligations towards Parents Based on Law No. 1 of 1974 concerning Marriage**

The relationship between parents and children is also very important. Because education from parents, the love given, is also influential in building the child's identity and personality. Education in the family is part of family and environmental education, which is the first education for children. As the first education, parents have a fundamental task in preparing for their role in the future. Children are the lifeline of both parents, to continue their ideals that are no longer possible to achieve during their lifetime. Likewise, the beliefs adopted and noble character, it is highly expected that they also adhere to and have these traits in the future.

The education instilled by parents still leaves the deepest foundation for the child's personality. This shows that the responsibility borne by parents requires great thought and attention. In addition to children being the heirs of parents' ideals in the future, they must also pay attention to the education provided by parents, especially Islamic religious education. The guidance of Islamic religious education is a lamp, which is good and which is bad. The formation of this personality is inseparable from the influence of the family environment, so that its development begins in infancy and childhood, adolescence, adulthood, even until they die. The role of parents is very important in determining the process of forming their next personality.

According to the articles contained in Article 321 of the Civil Code, it reads "reciprocal obligations between parents or blood relatives in the line up and children and their descendants to provide for each other". From this definition, an obligation arises from the law which focuses on the obligations of children towards their parents. The articles contained in Law No. 1 of 1974 concerning

---

<sup>11</sup> Charisa Yasmine, (2017), Pelaksanaan Kewajiban Anak Terhadap Orang Tua Studi Kasus Unit Pelaksana Teknis Pelayanan Sosial Tresna Werdha (PSTW) Khusnul Khatimah Pekanbaru Ditinjau Dari Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, *Jurnal Ilmu Hukum*, Vol.4, No.2, p.2, Accessed from <https://jom.unri.ac.id/index.php/JOMFHUKUM/article/download/17721/17117>, on September 20, 2023.

Marriage have regulated the obligations of children towards their parents, not only respecting them.<sup>12</sup>

However, as explained in the following article:

- a. Article 46 paragraph (1) reads: "Children shall respect their parents and obey their good will." So that this obligation of children is only general, this can be seen in the next paragraph.
- b. Article 46 paragraph (2) reads: "When the child has grown up, he is obliged to maintain according to his ability, parents and relatives in a straight line upwards, if they need his help." When looking at the word "nurture" according to the language of guarding, maintaining physical and spiritual health, and maintaining children and wife. So it can be interpreted that maintaining can also be interpreted as "providing". In this Marriage Law, the child is obliged to maintain both parents depending on the ability of the child, therefore the contents of the Law have weaknesses and there are exceptions.<sup>13</sup>

This can be seen from the purpose of marriage according to Law No. 1 of 1974 is to form a happy and lasting family. The strong bond between parents and their children is one of the most firm and noble forms of human relationships. God has preserved and guaranteed that this strong relationship will last and develop as an effort to maintain human survival and establish its existence.<sup>14</sup>

It can be seen that if the child's parents are well-off or in other words have a lot of property, the child can manage the property well to provide for and meet the daily needs of his parents. However, if the parents are not well-off then where to fulfill their livelihood needs. Whereas this is very necessary for both parents whose body condition is very weak due to age so that they are no longer able to earn a living. From this, children who are very close to their parents should fulfill the needs of their parents' livelihood. This means that the word "maintain" depends on the circumstances and situation of the child. In the sentence which states "if they need his help" according to Hilman Hadikusuma, the sentence

---

<sup>12</sup> Budi Sunarso, (2021), *Merajut Kebahagiaan Keluarga (Perspektif Sosial Agama) Jilid I*, Yogyakarta: CV Budi Utama, p. 117-120.

<sup>13</sup> Presiden RI, (1974), *Undang-undang RI Nomor 1 Tahun 1974 Tentang Perkawinan*, Instruksi Presiden RI, No:1 Tahun 1974, p. 8.

<sup>14</sup> Angly Branco Ontolay, (2019), Hak dan Kewajiban Orang Tua dan Anak Ditinjau Dari Pasal 45 Juncto 46 Undang-Undang Nomor 1 Tahun 1974, *Jurnal Lex Privatum*, Vol.7, No.3, p. 113, Accessed from <https://ejournal.unsrat.ac.id/index.php/lexprivatum/article/viewFile/25918/25560>, on October 17, 2023.

weakens the child's obligation to be responsible for the lives of parents in general who are elderly and not in accordance with the personality of Indonesian customs.<sup>15</sup>

The obligation of children to care for their parents is the same as the obligation of parents to care for and love their children from childhood to adulthood. Such obligations are reciprocal. It is clear that parents are obliged to provide for their children and their children are also obliged to provide for their parents.

Children are obliged to respect their parents and obey their good wishes. If the child is an adult, he is obliged to take care of his parents and family in a straight line up according to his ability, if they need his help. In this case, parents and children are required to protect each other.<sup>16</sup>

Quoting Ernawati in her Legal Science journal about the meaning of "maintaining" in article 46 paragraph (2) of the Marriage Law is as follows:

First, actually giving maintenance to parents is a basic thing which means it is obligatory on children.

Second, if a child is rich then he is obliged to immediately provide for his parents because providing for parents does not mean waiting until the parents are poor (incapable), which means considering the degree of incapable parents equal to the degree of property.

Third, even though a child is poor (incapable) it does not mean that he is free from the responsibility of providing for his parents, but he still tries and respects his parents properly.<sup>17</sup>

In the Qur'an, it is mentioned about the order for a child to behave and take care of parents well and be devoted to parents. In (QS Al-Isra: 23) as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ  
وَلَا تَنْهَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: "And your Lord has commanded that you should worship none but Him, and that you should do good to your parents. If either of them or both of

<sup>15</sup> Hilman Hadikusuma, (2003), *Hukum Perkawinan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama*, Mandar Maju; Bandung, 2003, p. 144.

<sup>16</sup> Titik Triwulan Tutik, (2006), *Pengantar Hukum Perdata di Indonesia*, Prestasi: Jakarta, p. 82.

<sup>17</sup> Ernawati, (2015), *Kewajiban Anak Memberi Nafkah Kepada Orang Tua Menurut Hukum Islam*, Jakarta: 2015, p.3

them come to an old age in your care, then by no means say to them the word "ah" and do not yell at them and speak to them noble words." (*Al-Isra* :23)<sup>18</sup>

After a clear description of the verse about solemnity and devotion to parents, it continues with the attitude that a child should take towards his parents, which is to be gentle and never say the word uffin to parents. The word uffin in this verse, according to Abi Raja' al 'Atharidiy is a word that contains annoyance and boredom, even if the word is not said out loud.<sup>19</sup>

Ash-Shukani stated that the background of the commandment to be kind to parents and the obligation to worship Allah is because these two things are the main factors of the existence of the human individual. Being kind to one's parents is parallel to glorifying Allah. By worshipping Him, then indirectly he has believed in the rights of both parents over him.<sup>20</sup>

Similarly, Allah mentions the obligation for children to be grateful to their parents along with being grateful to Him. Allah says in Qs. Luqman: 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ

Meaning: "And We commanded man (to be kind) to his two mothers, his mother has conceived him in a state of increasing weakness, and weaned him in two years. Thank Me and your two mothers, only to Me shall you return".<sup>21</sup>

Sayyid Quthb emphasized that naturally, both parents have the intuition to care for their children and sacrifice everything in their power even with their souls. Young green plants absorb a lot of nutrients in the seeds so that it develops to look more mature and chicks eat every nutrient to grow more resilient. Similarly, children feel the love, sacrifice and care of their parents. Therefore, when both of them reach old age-if they live a long life-they will be happy because they have done their duty.<sup>22</sup>

Conversely, children are generally quick to forget the sacrifices of their parents and instead think only of their future, their wives and children. Thus, life goes on. For this reason, parents usually do not need the will of the child, but recognition

<sup>18</sup> Departemen Agama RI, (2005), *Al-Qur'an dan Terjemahnya*, Bandung: Syaamil Cipta Media, p. 284.

<sup>19</sup> Hamka, (1986), *Tafsir al-Azhar*, Jakarta: Panjimas, p. 41.

<sup>20</sup> Tafsir Fathul-Qadir, Jilid 3, p. 218.

<sup>21</sup> Departemen Agama RI, (2005), *Al-Qur'an dan Terjemahnya*, Bandung: Syaamil Cipta Media, p. 412.

<sup>22</sup> Fi Zhilalil Qur'an, Jilid 4, p. 2221.



of their existence as a whole to remind the next generation of the obligation to provide for them until the end of life.

Therefore, the command to be kind to one's parents is understood as a form of belief in God's decree. Thus, it is a necessity for each individual human being to apply it after he has fulfilled his obligations to Allah.<sup>23</sup>

This is an effort to implement the obligations of children towards parents in accordance with the applicable laws and Islamic law. Thus, it is a form of guidance and provides a positive influence and even as a determinant for children who carry out their obligations according to the law. Because in religion it has been ordered that obeying parents is mandatory. Whether the orders carried out by both parents are obligatory, sunnah or permissible.<sup>24</sup>

### **3.2. Application of *Jama'ah Forum Kopi Hikam* on the Role of Children towards Parents**

In the first discussion, the author has explained how the implementation of children's obligations towards parents according to Law No.1 of 1974 concerning Marriage. The next discussion is how the application of the *Jama'ah Forum Kopi Hikam* regarding the role of children towards parents, especially in Sei Musam Village. Apart from that, the author finds cases regarding children's obligations towards parents that are not in accordance with Islamic law because children dominate their obedience to their teachers while their parents do not get their attention, on the grounds that the child's parents are well-off.

This is contrary to the teachings of Islam and the existing regulations in Indonesia, where elderly parents should be given attention, affection, sustenance and also obliged to be filial to parents because parents have worked hard to make their children happy.

It can be seen from how much struggle and sacrifice parents make for their children. However, in their old age, parents feel that they are not cared for at all, contrary to their struggles and sacrifices in caring for their children until adulthood.<sup>25</sup>

---

<sup>23</sup> Ahzami Samiun Jazuli, (2006), *Kehidupan dalam Pandangan Al-Qur'an*, Jakarta: Gema Insani Press, p. 271.

<sup>24</sup> Yazid Abdul Qadir Jawas, (2008), *Berbakti Kepada Kedua Orang Tua*, Jakarta: Darul Qalam, p.2.

<sup>25</sup> Rahmadani Putri, (2018), *Kewajiban Anak Terhadap Orangtua Uzur Menurut Kompilasi Hukum Islam dan Undang-Undang Nomor 1 Tahun 1974*, Medan, p. 14.

Children are a source of happiness and heart conditioning as well as the biggest mandate that Allah SWT gives to parents, the relationship between children and parents is inseparable so that both arise rights and obligations that must be fulfilled. A child cannot be separated from parents because this is based on affection as a child who reaches divine pleasure. Broadly speaking, Nasikh Ulwan states that the rights that parents must get from their children include:

- a. The right to receive maintenance,
- b. The right to be honored,
- c. The right to be treated well,
- d. The right to receive affection and love, and
- e. The right to receive prayers.<sup>26</sup>

By nature (natural law) in the history of human civilization, the child has always been under the authority of the parents. This power is absolute, meaning that neither other people nor the State can intervene. However, gradually this has changed and this power has decreased over time, but it is still quite large. According to Soetojo Prawirahamidjojo and Marthalena Pohan, parental authority must reflect an awareness of their obligation to act in the interests of their children and maintain a balance between their rights and obligations for the welfare of their children.<sup>27</sup>

In addition, age also affects a person's characteristics. Be it for children or parents. Certainly parents are people who must be respected first before teachers. The obligation for parents is born from the family. Everything comes from the family, whether it is internal or external. Of course, parents play the main role for their children before the teacher. Because parents are teachers who must also pay attention and teach about reciprocity about obligations.<sup>28</sup>

In addition, the author has conducted an interview with one of the *Jama'ah Forum Kopi Hikam* in Sei Musam Village, Batang Serangan District, Langkat Regency.

---

<sup>26</sup> Wildan Fauzi, (2023), *Kewajiban Anak Terhadap Orangtua menurut Hadis Bukhari, Gunung Jati Conference Series*, Vol. 24, p. 118-122, Accessed from <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1449/1010>, on September 20, 2023.

<sup>27</sup> Titik Triwulan Tutik, (2008), *Perdata dalam Sistem Hukum Nasional*, Jakarta: Kharisma Putra Utama, p. 79.

<sup>28</sup> Asih Mardati, dkk, (2021), *Peran Guru dalam Membentuk Karakter Siswa (Antologi Esai Mahasiswa Pendidikan Guru Sekolah dasar)*, Yogyakarta: UAD Press, p. 758

"Regarding the form of obligation to provide responsibility to parents according to their abilities. Of course the child sees the hard work of his parents and as long as the parents are also responsible for their children, the child will have reciprocity to his parents. The reason must be included in the form of examples or evidence such as the best education for their children ".<sup>29</sup>

From the results of the interviews above, it can be seen that they are aware of the issue of educating children but in the form of implementation they are not yet appropriate. When they are faced with the issue of obligations with teachers or parents, they listen more to what the teacher says. It is seen that during this time, children listen more to the teacher's words than parents. They think that this is okay.

Every child has obligations and responsibilities towards parents who have raised and nurtured them from childhood to adulthood. For example, when the parents have entered old age, there are many things that children must do, such as giving attention, affection, and guarding from everything that can hurt them. In this way, a child will create a complete, prosperous and loving family and a balance between children and parents. With rights and obligations, life becomes more neutral, balanced, and fair.

If the mother and father or one of them is in a state of weakness, then the child is obliged to give them love and attention and treat them equally. A child's obedience must grow from an early age and is not absolute. If the parents order the child to act immorally, there is no obligation to obey them.<sup>30</sup>

However, in reality, there are many phenomena of children who have not carried out their obligations, this is due to the child's busyness so that they are no longer able to take care of their parents. In addition, the problems that occur in the lives of parents sometimes make children feel burdened and difficult in living a household life. Therefore, with various reasons and considerations, children are forced to leave their parents with the aim that parents will get happiness.<sup>31</sup>

---

<sup>29</sup> The results of the interview with Mr. Muhammad in Sei Musam Village, Batang Serangan Subdistrict, Langkat Regency on August 19, 2023 at 21.30 WIB.

<sup>30</sup> Lusi Aryani Angkat, (2022), Tinjauan Hukum Tentang Kewajiban Alimentasi Antara Anak Kandung dengan Orang Tua Menurut Hukum Islam, *Jurnal Ilmiah Mahasiswa Hukum*, Vol.2, No.3, 2022, p. 4, Accessed from <https://jurnalmahasiswa.umsu.ac.id/index.php/jimhum/article/viewFile/1617/1649>, on October 19, 2023.

<sup>31</sup> Charisa Yasmine, Pelaksanaan Kewajiban Anak Terhadap Orangtua Studi Kasus Unit Pelaksana Teknis Pelayanan Sosial Tresna Werdha (PSTW) Khusnul Khatimah Pekanbaru

Over time, several changes in children's behavior patterns in terms of values, structure, and culture in the family have shifted the perspective of children's attention to elderly parents. The prevailing value in society is that children are obliged to give love to their parents as they did when they were young. This can affect family life, both in terms of economy, divided affection, and household problems.<sup>32</sup>

It can be concluded that there are still children who lack understanding of their obligations towards their parents. In fact, they think that their obligation is only to respect them, by putting aside their attention, affection, and forms of support.

Therefore, according to the author, the obligation to care for parents applies to children until their old age. As they used to be cared for by their parents, so is the reciprocity they must do to their parents. And do not let a sense of settlement arise in the future.

#### **4. Conclusion**

Based on the description above, several conclusions can be drawn. First, in terms of the implementation of children's obligations towards parents in Law No. 1 of 1974, namely the obligation to maintain parents and also children are obliged to provide assistance in accordance with their abilities. Secondly, the commandment to be kind to parents and the obligation to worship Allah is because these two things are the main factors of the existence of the human individual. Doing good to one's parents is equivalent to glorifying Allah. Thirdly, providing for one's parents is essential, which means it is obligatory upon the child. Fourthly, if a child is well-off then he is obliged to immediately provide for his parents because providing for parents does not mean waiting until the parents are poor (incapable), which means considering the degree of incapable parents equal to the degree of property, Even though a child is poor (not capable) it does not mean that he is free from the responsibility of providing for his parents but he still tries and respects his parents well.

---

Ditinjau dari Undang-undang Nomor 1 Tahun 1974 Tentang Perkawinan, *Jurnal Ilmu Hukum*, Vol.4, No. 2, 2017, p. 9, Accessed from <https://jom.unri.ac.id/index.php/JOMFHUKUM/article/download/17721/17117>, on September 20, 2023.

<sup>32</sup> Jourdan Abdullah At-Takdits, *Penitipan Orang Tua Oleh Anak di Panti Jompo Perspektif Undang-Undang Penghapusan Kekerasan dalam Rumah Tangga*, (Purwokerto: 2019), p. 7.

## 5. References

### Journals:

Angkat, Lusi Aryani. (2022), Tinjauan Hukum Tentang Kewajiban Alimentasi Antara Anak Kandung dengan Orang Tua Menurut Hukum Islam, *Jurnal Ilmiah Mahasiswa Hukum*, Vol. 2, No. 3, 2022, h. 4, Accessed from

<https://jurnalmahasiswa.umsu.ac.id/index.php/jimhum/article/viewFile/1617/1649>, on October 19, 2023.

Fathanah dan Rachmi Sulistyarini, Rahdinal., (2020), Tanggung Jawab Anak dalam Memelihara Orangtua Terkait Ketentuan Pasal 46 Ayat (2) Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, Vol. 5, No. 2, h. 227, Accessed from <http://journal2.um.ac.id/index.php/jppk/article/download/11818/7018>, on September 15, 2023.

Fauzi, Wildan., (2023), Kewajiban Anak Terhadap Orangtua menurut Hadis Bukhari, *Gunung Jati Conference Series*, Vol. 24, h. 118-122, Accessed from <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1449/1010>, on September 20, 2023.

Jesslyn., (2022), Kewajiban Alimentasi Anak Terhadap Orang Tua Studi Perbandingan Hukum Positif di Indonesia dan Amerika Serikat, *Jurnal Kertha Wicara*, Vol.11, No.9, h. 2, Accessed from <https://ojs.unud.ac.id/index.php/kerthawicara/article/download/97936/49505>, on October 19, 2023.

Ontolay, Angly Branco., ( 2019), Hak dan Kewajiban Orang Tua dan Anak Ditinjau Dari Pasal 45 Juncto 46 Undang-Undang Nomor 1 Tahun 1974, *Jurnal Lex Privatum*, Vol. 7, No. 3, h. 113, Accessed from <https://ejournal.unsrat.ac.id/index.php/lexprivatum/article/viewFile/25918/25560>, on October 17, 2023.

Yasmine, Charisa., (2017), Pelaksanaan Kewajiban Anak Terhadap Orangtua Studi Kasus Unit Pelaksana Teknis Pelayanan Sosial Tresna Werdha (PSTW) Khusnul Khatimah Pekanbaru Ditinjau dari Undang-undang Nomor 1 Tahun 1974 Tentang Perkawinan, *Jurnal Ilmu Hukum*, Vol.4, No. 2, 2017, h. 9, Accessed from

<https://jom.unri.ac.id/index.php/JOMFHUKUM/article/download/17721/17117>, on September 20, 2023.

Syafi'i, Alfian, dkk. (2021), Kewajiban Anak Luar Nikah dalam Menafkahi Kedua Orang Tuanya komparasi Mazhab syafi'i dan Hukum Positif, *Jurnal Hukum Islam*, Vol. 2, No. 1, Accessed from <https://journal.stshusnulkhohimah.ac.id/index.php/mashalih/article/download/53/29/189>, on October 19, 2023.

#### Books:

Abdussamad, Zuhri. (2021). *Metode Penelitian Kualitatif*. Makassar: CV. Syalir Media Press.

At-Takdits, Jourdan Abdullah. (2019). *Penitipan Orang Tua Oleh Anak di Panti Jompo Perspektif Undang-Undang Penghapusan Kekerasan dalam Rumah Tangga*. Purwokerto: CV. Syalir Media Press.

Ernawati. (2015). *Kewajiban Anak Memberi Nafkah Kepada Orang Tua Menurut Hukum Islam*. Jakarta: CV. Syalir Media Press.

Fachruddin, Fuad Mohd. (1991). *Masalah Anak Dalam Hukum Islam*. Jakarta: CV. Pedoman Ilmu Jaya.

Hadikusuma, Hilman. (2003). *Hukum Perkawinan Indonesia Menurut Perundangan, Hukum Adat, Hukum Agama*. Mandar Maju; Bandung.

Hamka. (1986). *Tafsir al-Azhar*. Jakarta: Panjimas.

Hamka. (2015). *Lembaga Hidup*. Jakarta: Republika Penerbit.

Jawas, Yazid Abdul Qadir. (2008). *Berbakti Kepada Kedua Orang Tua*. Jakarta: Darul Qalam.

Mardati, dkk, Asih. (2021). *Peran Guru dalam Membentuk Karakter Siswa (Antologi Esai Mahasiswa Pendidikan Guru Sekolah dasar)*. Yogyakarta: UAD Press.

Putri, Rahmadani. (2018). *Kewajiban Anak Terhadap Orangtua Uzur Menurut Kompilasi Hukum Islam dan Undang-Undang Nomor 1 Tahun 1974*. Medan: UAD Press.

Samiun Jazuli, Ahzami. (2006). *Kehidupan dalam Pandangan Al-Qur'an*. Jakarta: Gema Insani Press.



Shaqar, Athiyah. (2005). *Menjadi Keluarga Ahli Surga*. Jakarta: Pustaka Progresif.

Shihab, M. Quraish. (2002). *Tafsir Al-Misbah Pesan Kesan dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.

Sunarso, Budi. (2021). *Merajut Kebahagiaan Keluarga (Perspektif Sosial Agama) Jilid I*. Yogyakarta: CV Budi Utama.

Triwulan Tutik, Titik. (2006). *Pengantar Hukum Perdata di Indonesia*. Jakarta: Prestasi.

Triwulan Tutik, Titik. (2008). *Perdata dalam Sistem Hukum Nasional*. Jakarta: Kharisma Putra Utama.

Tyas. (2019). *Hak dan Kewajiban Anak*. Semarang: ALPRIN.

**Regulation:**

The results of the interview with Mr. Muhammad in Sei Musam Village, Batang Serangan District, Langkat Regency on August 19, 2023 at 21.30 WIB.

Article 1 paragraph 1 of Law No.23 of 2002 concerning Child Protection.

President of the Republic of Indonesia, (1974), *Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage*, Presidential Instruction of the Republic of Indonesia, No: 1 of 1974.