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The Implementation of Parental Obligations in the Fulfillment of Children's Rights: A Case Study in Banjaran Godang Village Based on the Compilation of Islamic Law and the Child Protection Law

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ABSTRACT

This research aims to examine the implementation of parental obligations in Banjaran Godang Village in fulfilling children's rights, specifically the right to education, play, and growth and development, based on the Compilation of Islamic Law and the Child Protection Law. This study adopts a combined approach, namely qualitative with the field research method and normative, by analyzing data qualitatively to describe the problem and answer the research objectives. The results showed that implementing parental obligation in fulfilling children's rights in Banjaran Godang Village is not fully aligned with the Compilation of Islamic Law and Child Protection Law. There is a misunderstanding among parents who consider formal education merely Sunnah and prioritize trading and farming skills, based on their interpretation of the life of the Prophet Muhammad SAW in his childhood. As a result, children's rights to play, grow, and develop are neglected. Therefore, it is recommended that the Banjaran Godang Village Government develop a comprehensive and sustainable counseling and outreach program regarding children's rights and parental obligations. This program should involve religious leaders to correct misunderstandings about formal education in Islam, experts in the field of child protection to provide a comprehensive understanding of children's rights, and related institutions to optimize program implementation.

Keywords: Child Protection; Children's Rights; Islamic Law; Parental Obligations.

INTRODUCTION

Children are a gift and a trust entrusted by God to parents (Minhar et al., 2020). As the nation's young generation, children have the potential that needs to be developed to optimally participate in building Indonesia into a sovereign, advanced, just, and prosperous country. Fulfilling children's rights is important in realizing a quality and competitive generation of successors (Achir, 2022). This is in line with the statement of Putri in Novrizaldi (2021), that fulfilling children's rights is key to creating a better future for the nation.

Children's rights are an inseparable part of human rights. Every child has the right to protection, maintenance, and participation in development. Law Number 23 of 2002 on Child Protection¹ affirms that every child has the right to survival, growth, and optimal development. This law defines a child as a person who has not yet reached the age of 18 (eighteen) years, including a child still in the womb, so that children's rights are inherent from the womb. Furthermore, the Child Protection Law mandates the fulfillment of children's rights, which include the right to survival and protection, the right to identity and family, the right to well-being, the right to education and self-development, and the right to special protection and justice.

Among the various children's rights listed in the Child Protection Law, the right to education, play, and growth and development plays a crucial role in shaping a child's character and future. Education is a fundamental right that allows children to develop their potential and acquire the knowledge needed to face future challenges

¹Law Number 23 of 2002 on Child Protection has been amended twice: by Law Number 35 of 2014 and Law Number 17 of 2016 (enacting Government Regulation in Lieu of Law Number 1 of 2016).

(Manion & Jones, 2020). Play is not just a recreational activity but also a fun learning tool for children to develop creativity, social skills, and motor skills (Rico & Janot, 2021). Meanwhile, optimal growth and development, both physically, mentally, and spiritually, is a foundation for children to achieve well-being in adulthood (Hämäläinen et al., 2020). Fulfilling these three rights in an integrated manner will provide a solid provision for children to live their lives and become a quality generation of successors to the nation.

The fulfillment of children's rights is not only the responsibility of parents but also the responsibility of the family, community, state, government, and regional government. However, parents have a primary role in fulfilling children's rights, especially within the family environment (Lira, 2023). The [Compilation of Islamic Law](#) regulates parental obligations towards children, namely caring for, providing for, and meeting the needs of children according to their abilities. This obligation applies during the marriage and after a divorce, as stated in Article 80 section (4) point c and Article 105 of the [Compilation of Islamic Law](#). Both articles regulate family support, including living and education expenses for children, which are the father's responsibility.

The importance of fulfilling children's rights, especially the right to education, has been widely discussed in previous research. For example, Yedar (2017) examined parental neglect of children's education from the [Compilation of Islamic Law](#) perspective. A case study in Sopo Batu Village shows that some children are not provided with an education even though their parents can send them to school. On the other hand, Suparlan and Hajaroh (1994) emphasized the crucial role of parents in encouraging children to continue their education, both formal and informal. Meanwhile, Syahputra (2020) highlighted the low level of education among children in Pantai Cermin Kanan Village caused by the failure of parents to fulfill their obligation to provide education.

Although legislation and research have discussed the importance of fulfilling children's rights, the reality shows that many parents are not yet optimal in carrying out their obligations. Lack of knowledge and understanding of children's rights among parents, as well as other factors such as poverty, traditional views, and the social environment, can be obstacles to fulfilling children's rights. In Banjaran Godang Village, for example, the public view considers formal education for children to be only sunnah, so parents prioritize involving children in making money or trading.

Based on the description above, this research aims to examine the implementation of parental obligations in Banjaran Godang Village in fulfilling children's rights, especially the right to education, play, and growth and development, based on the [Compilation of Islamic Law](#) and [Child Protection Law](#). This research is expected to provide benefits, both theoretically and practically. Theoretically, this

research is expected to enrich the treasury of knowledge in Islamic family law and child protection and contribute to developing discourse regarding the implementation of parental obligations in fulfilling children's rights. Practically, this research is expected to provide information and recommendations to related parties, such as parents, community leaders, and village government officials, to increase understanding and awareness of the importance of fulfilling children's rights. In addition, the results of this research are expected to be a consideration for policymakers in formulating effective programs and strategies to protect and fulfill children's rights.

METHOD

This study adopts a combined approach, namely qualitative with the field research method and normative, to understand the implementation of parental obligations in fulfilling children's rights in Banjaran Godang Village. The qualitative approach with the field research method will explore how the right to education, play, grow, and develop is applied and understood by parents in their daily lives (Irwansyah, 2021). Meanwhile, the normative approach will analyze the alignment of the fulfillment of these rights with the [Compilation of Islamic Law](#) and [Child Protection Law](#) (Qamar & Rezah, 2020). The research location is focused on Banjaran Godang Village due to indications of deviations in interpreting and implementing the fulfillment of children's rights. The Village Head, Hamlet's Head, and parents in Banjaran Godang Village will be key informants in this research. Data collection techniques include observation, in-depth interviews, and documentation studies. The collected data will be analyzed qualitatively, focusing on interpreting the meanings, values, and practices that apply in fulfilling children's rights and their alignment with the [Compilation of Islamic Law](#) and [Child Protection Law](#). Through this analysis, it is hoped that this research can describe the implementation of parental obligations in fulfilling children's rights in Banjaran Godang Village and answer the established research objectives (Sampara & Husen, 2016).

RESULTS AND DISCUSSION

A. Parental Obligation in Fulfilling Children's Rights Based on the Compilation of Islamic Law

The [Compilation of Islamic Law](#) in Indonesia marks a significant milestone in realizing legal certainty in Islamic civil law (Hasanudin et al., 2024). Ratified in 1991, it serves as a guideline for judges in the Religious Courts in resolving various cases, such as marriage, divorce, inheritance, waqf, and grants. The presence of the [Compilation of Islamic Law](#) answers the need for a systematic and comprehensive source of law, replacing the diversity of opinions and legal interpretations previously sourced from the Qur'an, Hadith, and classical fiqh books.

One of the crucial issues regulated in the [Compilation of Islamic Law](#) is parental obligation in child care. Although the [Compilation of Islamic Law](#) does not explicitly list children's rights in a separate chapter, the rules regarding parental obligation implicitly indicate the recognition and protection of children's rights in the Indonesian Islamic legal system. It is in line with the principle of *al-hukm bi al-maqashid* (establishing law based on its purpose), where the main purpose of parental obligation is to ensure the fulfillment of children's rights so that they can grow and develop optimally, both physically, mentally, and spiritually ([Abdalloh & Kusumawati, 2024](#)).

Article 77 section (3) of the [Compilation of Islamic Law](#) emphasizes that husband and wife bear the joint obligation to care for and nurture their children. This obligation covers various aspects, from fulfilling physical needs, such as food, clothing, and shelter, to developing spiritual and intellectual aspects, including religious education. In this context, Article 80 section (4) point c and Article 81 of the [Compilation of Islamic Law](#) place the father as the head of the family with greater responsibility. The responsibility is to provide for the family, including bearing education costs and providing decent housing for children. The provision of decent housing is not only aimed at meeting the basic needs of children but also to protect them from interference by other parties and create a safe and comfortable environment for their growth.

The father's obligation to provide for and protect children applies during the marriage and after a divorce. Article 105 point c of the [Compilation of Islamic Law](#) explicitly stipulates that the father remains responsible for the costs of child support even though the marriage has ended. Furthermore, Article 149 point d of the [Compilation of Islamic Law](#) regulates hadhanah maintenance, which the father must provide to a child who is not yet an adult (reaching age 21) after the marriage is dissolved due to divorce. These provisions show that Islamic law provides comprehensive protection for children, both during marriage and after parental divorce.

Furthermore, it is important to underline that parental obligation to fulfill children's rights is not solely derived from the [Compilation of Islamic Law](#) but also has a strong foundation in the Qur'an and Hadith. The Qur'an, as the primary source of Islamic law, contains many verses that emphasize the importance of fulfilling children's rights, especially the right to education, play, and growth and development.

Firstly, many verses explicitly or implicitly emphasize the importance of seeking knowledge and parental obligation in providing education to their children, both formal education provided by the government and religious education. One

of the verses that serve as an important foundation is the word of Allah SWT in [Q.S. Al-'Alaq](#) verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

"Recite in the name of your Lord who created, Created man from a clinging substance. Recite, and your Lord is the most Generous, Who taught by the pen, Taught man that which he knew not."

This verse reveals that the first revelation sent to the Prophet Muhammad SAW was a command to read, the main gateway to knowledge. Allah SWT teaches humans through the pen and provides previously unknown knowledge. It shows how noble and important education is in Islam. Parental obligation in providing education to children is also reflected in [Q.S. Luqman](#) verses 13 and 17:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice"."

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination."

In these verses, Luqman advises his son about the importance of monotheism, doing good, preventing evil, and being patient. Luqman's advice shows parental obligation to provide religious and moral education to their children so that they grow into individuals with noble character. In addition to religious education, the Qur'an encourages Muslims to seek general knowledge and develop their potential in various fields. Allah SWT says in [Q.S. Al-Mujadalah](#) verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾

“O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”

This verse shows that those who know will be given a high position in the sight of Allah SWT. It encourages Muslims to seek knowledge and develop their potential to contribute to society and advance civilization positively.

Secondly, although the Qur’an does not explicitly mention wordplay, some verses implicitly convey the importance of play activities for child development. These verses indicate that Islam recognizes the nature of children who enjoy playing and encourages parents to facilitate this need. One relevant verse is the word of Allah SWT in [Q.S. Al-Qasas](#) verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”

This verse teaches Muslims to seek happiness hereafter without forgetting worldly happiness. For children, play is a form of worldly happiness important for their development. Play helps children develop imagination, creativity, social skills, and motor skills. Children learn to socialize, cooperate, and solve problems through play. In addition, in [Q.S. Al-An’am](#) verse 165, Allah SWT says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

“And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

This verse explains that Allah SWT created humans with differences, including age differences. Children have different characteristics and needs than adults. One of the needs of children is to play. Parents should understand and facilitate this need as part of their efforts to educate and shape children’s character.

Not only the Qur'an but the hadiths of the Prophet Muhammad SAW also provide guidance on the importance of play for children. The Prophet Muhammad SAW set an example in fulfilling children's rights, including the right to play and receive affection. He often played with his grandchildren, Hasan and Husain, and showed great affection for them. One of the hadiths narrated by [Imam An-Nasa'i](#) tells that:

"When the Messenger of Allah finished praying, the people said: "O Messenger of Allah, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation." He said: "No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.""

This narration shows that the Prophet Muhammad SAW was attentive and respectful of children's need to play, even when performing prayers. His attitude provides a good example for parents to treat their children with love and understand their world. Thus, the Qur'an and Hadith implicitly support children's rights to play. Play is an important part of children's growth and development and has many benefits for their physical, cognitive, social, and emotional development ([Casey & McKendrick, 2023](#)). Parents have an important role in facilitating and supporting children's play activities so that they can grow into healthy, intelligent, and morally upright individuals.

Thirdly, the Qur'an not only discusses spiritual and moral aspects but also pays attention to humans' physical and psychological aspects, including children. Several verses in the Qur'an implicitly contain messages about the importance of fulfilling children's right to grow and develop into a healthy, strong, and quality generation. This message is in line with the hadiths of the Prophet Muhammad SAW, which emphasize the importance of paying attention to and fulfilling the physical and psychological needs of children during their growth and development process. One relevant verse is the word of Allah SWT in [Q.S. Al-Baqarah](#) verse 233:

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

“Mothers may breastfeed their children for two years for whoever wishes to complete the nursing [period]. Upon the father is the mother’s provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. Moreover, upon the [father’s] heir is [a duty] like that [of the father]. If they both desire to wean through mutual consent from both of them and consultation, there is no blame upon either of them. If you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. Moreover, fear Allah and know Allah is Seeing what you do.”

This verse emphasizes the importance of exclusive breastfeeding for two years for babies. Breast milk contains complete nutrition and antibodies babies need for optimal growth and development. This breastfeeding obligation is entrusted to the mother, while the father is responsible for meeting the nutritional needs of the breastfeeding mother. This verse shows that Islam pays great attention to fulfilling children’s right to grow and develop from an early age. In addition to breastfeeding, the Qur’an also mentions the importance of providing halal and good food to children. Allah SWT says in [Q.S. Al-Baqarah](#) verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ



“O mankind, eat from whatever is on earth [that is] lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Halal and good food not only nourishes the body but also influences the development of the child’s soul and morals. Providing halal and nutritious food is a form of parental responsibility in fulfilling children’s right to grow and develop. Furthermore, the Qur’an also emphasizes the importance of maintaining children’s physical and mental health. Allah SWT says in [Q.S. Al-A’raf](#) verse 31:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

This verse teaches the importance of maintaining balance in life, including eating and drinking. Excessive eating and drinking can endanger children’s physical and mental health. Parents should guide children to maintain a healthy diet and

lifestyle to grow and develop optimally. The Qur'an's view on the importance of fulfilling children's right to grow and develop is reinforced by the hadiths of the Prophet Muhammad SAW. One of the hadiths narrated by Imam At-Tirmidzi mentions:

"There is no gift that a father gives his son more virtuous than good manners."

This hadith shows that education in manners and morals is the best gift parents can give their children. Good manners and moral education will shape children's character and help them achieve success in this world and the hereafter. Thus, the Qur'an and Hadith provide holistic guidance on fulfilling children's right to grow and develop. From exclusive breastfeeding, halal and nutritious food, maintaining a balanced lifestyle, to education in manners, morals, and giving love, all are forms of parental responsibility in supporting optimal child growth and development.

The regulation of parental obligation in the [Compilation of Islamic Law](#), which is sourced from the Qur'an and Hadith, reflects the basic rights of children that must be fulfilled, such as the right to education, play, and growth and development. This principle is in line with the fiqh maxim *Ma la yatimmu al-wajib illa bihi fahuwa wajib* (if an obligation cannot be fulfilled except with something, then that something becomes obligatory) ([Annas, 2023](#)). In this context, fulfilling children's rights is a prerequisite for parents to fulfill their obligations properly. By fulfilling children's rights, parents fulfill their obligations based on Islamic law.

B. Parental Obligation in Fulfilling Children's Rights Based on the Child Protection Law

The [Child Protection Law](#) mandates the obligation and responsibility of parents in fulfilling children's rights. This obligation is comprehensively described in Article 1 point 11 and Article 26 section (1) of the [Child Protection Law](#), covering various important aspects that must be met to ensure optimal child growth and development. In this case, parental custody is not an absolute right but a trust that must be carried out responsibly ([Amadea et al., 2022](#)). Parents must nurture, educate, maintain, foster, protect, and develop children according to their religion, abilities, talents, and interests. It requires parents to actively accompany and guide children in every development stage, from fulfilling physical needs, such as food, clothing, and shelter, to developing cognitive, affective, and psychomotor aspects.

Furthermore, parents are also responsible for preventing child marriage, providing character education, and cultivating moral values. Efforts to prevent child marriage can be carried out through education about its negative impacts

and empowering children to be able to refuse and report if there is an attempt to force marriage (Julianti & Lubis, 2024). Character and moral education can be provided through good examples, instilling religious, moral, and social values, and fostering positive behavior in everyday life (Nasution & Lubis, 2024).

The [Child Protection Law](#) also regulates children's rights, which parents and related parties must fulfill. These rights are listed in Article 4 to Article 18 of the [Child Protection Law](#) and can be classified into five main categories. *First*, the right to survival and protection, which category includes the right to live, grow, and develop optimally and the right to protection from all forms of violence, discrimination, exploitation, neglect, and other forms of abuse. These rights are the foundation for realizing child welfare and protection from all threats that can hinder their growth and development. This category is listed in Article 4, Article 8, Article 13 section (1), Article 15, and Article 16 section (1) of the [Child Protection Law](#).

Second, the right to identity and family. This category includes the right to identity, the right to be cared for by one's parents, the right to know and be raised by parents, and the right to be cared for or adopted if parents cannot guarantee the child's growth and development. These rights guarantee the certainty of a child's identity and the right to live in a family environment that loves and supports their development. This category is listed in Article 5, Article 7, and Article 14 of the [Child Protection Law](#).

Third, the right to well-being. This category includes the right to obtain health services and social security and the right to obtain rehabilitation, social assistance, and maintenance of social welfare standards. These rights guarantee the fulfillment of children's basic needs and access to social services that support their well-being. This category is listed in Article 8 and Article 12 of the [Child Protection Law](#).

Fourth, the right to education and self-development. This category includes the right to obtain education and teaching according to interests and talents, the right to protection in educational units from sexual crimes and violence, the right to obtain extraordinary education and special education, the right to express and have one's opinion heard, and the right to rest and use leisure time, socialize, play, recreate, and be creative. These rights guarantee children's access to quality education and the opportunity to develop their potential optimally. This category is listed in Article 6 and Article 9 to Article 11 of the [Child Protection Law](#).

Fifth, the right to special protection and justice. This category includes the right to protection from abuse in political activities, involvement in armed conflict,

social unrest, violent events, war, and sexual crimes. It also includes the right to protection from abuse, torture, or inhuman punishment, the right to freedom by the law, and the right to humane treatment, legal assistance, and justice before a child court. These rights guarantee special protection for children from various forms of exploitation, abuse, and harmful treatment and guarantee their access to justice. This category is listed in Article 13, section (1), and Article 15 to Article 18 of the [Child Protection Law](#).

Among the various children's rights listed in the [Child Protection Law](#), the right to education, play, and growth and development plays a crucial role in shaping a child's character and future. *Firstly*, Article 6 and Article 9 section (1) of the [Child Protection Law](#) explicitly affirm the right of every child to education. This right includes formal education provided by the government and religious education needed to form children's morals and spirituality. The parental obligation to fulfill children's right to education is set forth in Article 26, section (1) points a and d of the [Child Protection Law](#). Parents are responsible for educating, providing character education, and instilling moral values in children. Formal education equips children with the knowledge and skills needed to face future challenges, while religious education shapes children's morals and spirituality to make them individuals with noble character.

Secondly, Article 11 of the [Child Protection Law](#) explicitly regulates children's play rights. This right to play is an integral part of the child's growth and development process, contributing to their physical, cognitive, social, and emotional development. The parental obligation to fulfill children's right to play is implicitly stated in Article 26, section (1) Point a of the [Child Protection Law](#). In this context, facilitating and supporting children's play activities can be seen as part of the care and protection effort. The play has many benefits for children. Children can develop imagination, creativity, motor skills, and social skills through play. Play also helps children learn to solve problems, manage emotions, and increase self-confidence. Therefore, parents must provide time and opportunities for children to play at home and outdoors. Parents can also actively accompany and guide children while playing so that play activities are more beneficial and enjoyable for children.

Thirdly, Article 7, section (1) of the [Child Protection Law](#) specializes in children's growth and development rights. These rights cover physical, mental, spiritual, and social aspects. To realize this right, Article 26 Section (1) point a and point b of the [Child Protection Law](#) mandate parental obligation to support optimal child growth and development. By doing so, parents help their children become a quality generation of successors to the nation.

C. Implementation of Parental Obligation in Fulfilling Children's Rights: A Case Study in Banjaran Godang Village

Banjaran Godang Village, located in Kotarih District, Serdang Bedagai Regency, consists of two hamlets, namely Hamlet I and Hamlet II, with a total population of 1038. The majority of the population works as farmers. Despite living in simplicity, the people of Banjaran Godang Village know the importance of fulfilling children's rights. It is reflected in the efforts of parents to care for, nurture, protect, and educate children from an early age. However, behind this simplicity and awareness, parents face several challenges in implementing the fulfillment of children's rights in Banjaran Godang Village based on the [Compilation of Islamic Law](#) and the [Child Protection Law](#), especially the right to education. In this case, Suwardi revealed that:²

"I work as a farm laborer at a plantation company, the wage is 3 million monthly. I have six children. Only the first and second were able to attend school until elementary school. The others did not go to school at all."

In line with that, Sijun revealed that:³

"I work as a construction worker, earning 150 thousand per day. However, sometimes I do not work for a day, so the average monthly income is around 3.5 million. I have three children. Only the first one went to school until elementary school, the second one did not. The other two are still small, not old enough to go to school."

This confession from parents is reinforced by the statement of Pradika Cafri Purba, who revealed that around 60% of children in Hamlet I do not attend school.⁴ This data indicates that the problem of fulfilling children's right to education in Banjaran Godang Village, based on the [Child Protection Law](#), is serious and needs various parties' attention. Interestingly, this problem is not caused by the economic inability of parents. This is evidenced by the Poverty Line data for Serdang Bedagai Regency in 2024, which is at IDR 518,209 ([BPS, 2024](#)). Thus, other factors besides economic factors influence the low level of participation in education in Banjaran Godang Village. This identification was conveyed by Rismanto Sipayung, who revealed that:⁵

"From a young age, children in Banjaran Godang Village have been ordered by their parents to earn a living. The reason is that parents here believe that sending children to school is not obligatory; following the Sunnah of the Prophet is to trade and raise livestock."

²Interview Results with a Parent in Banjaran Godang Village. Suwardi, on January 30, 2024.

³Interview Results with a Parent in Banjaran Godang Village. Sijun, on January 30, 2024.

⁴Interview Results with the Head of Hamlet I in Banjaran Godang Village. Pradika Cafri Purba, on January 30, 2024.

⁵Interview Results with the Head of Banjaran Godang Village. Rismanto Sipayung, on January 30, 2024.

This information is reinforced by the confession of Suwardi, who revealed that:⁶

“In my opinion, what is obligatory is for children to learn to trade and raise livestock. If they attend formal education institutions, that is only Sunnah, not obligatory.”

In line with that, Sijun revealed that:⁷

“I think it is better for children to learn to trade and raise livestock from an early age. That way, when they grow up, they will know how to become successful and blessed entrepreneurs according to Islamic law. Like the Prophet Muhammad SAW, who was used to herding and trading with his uncle from a young age.”

Based on the interview results, it appears that there is a misunderstanding among parents in Banjaran Godang Village regarding their obligation to fulfill their children's right to education. Although economically capable, there is a view that formal school education is only Sunnah and not obligatory, while what is obligatory is learning to trade and raise livestock. This view is based on the parents' interpretation of the life of the Prophet Muhammad SAW in his childhood.

This misunderstanding based on interpretation also impacts the implementation of parental obligation in fulfilling children's right to play, grow, and develop. Playing and getting support to grow and develop optimally are basic rights of children that must be fulfilled (Irchamni et al., 2023). The impact of this misunderstanding was conveyed by Satria Kurniawan, who revealed that:⁸

“In this Hamlet II, around 50% of farmers' children are deprived of their rights, especially regarding education, play, and growth and development.”

Suwardi gave a different view by revealing that:⁹

“It is better to involve children in helping parents work from an early age than to let them play, which is feared will lead to promiscuity because they have too much free time. I do not mind if children do not attend formal institutions because the teachers are not mahram. I also do not want my child to grow up and then work in politics which will only harm others.”

Parents' view of children's education in Banjaran Godang Village reflects a deep concern about the negative impact of promiscuity. They believe that giving children excessive playtime can open up opportunities for children to fall into promiscuity, which in the end can cause children to disobey their parents. This

⁶Interview Results with a Parent in Banjaran Godang Village. Suwardi, on January 30, 2024.

⁷Interview Results with a Parent in Banjaran Godang Village. Sijun, on January 30, 2024.

⁸Interview Results with the Head of Hamlet II in Banjaran Godang Village. Satria Kurniawan, on January 30, 2024.

⁹Interview Results with a Parent in Banjaran Godang Village. Suwardi, on January 30, 2024.

fear encourages parents to prefer to involve children in work from an early age. Working activities are seen as a more productive and safe way to fill children's free time while teaching useful life skills.

On the other hand, there is a misunderstanding in interpreting education by religious teachings. Some parents consider sending their children to formal institutions to be haram because the children will be educated by others who are not mahram. This belief, coupled with the desire to keep children away from the world of politics which is viewed negatively, encourages them to choose informal education at home. Children are directed to learn working and trading skills early so they can later support themselves without engaging in government-related jobs. Although different from the concept of formal education, this effort by parents is another form of fulfilling children's right to grow and develop according to their understanding. Parents try to protect children from negative influences and equip them with important skills for the future.

From the discussion above, there is still a gap between the implementation of fulfilling children's rights and the provisions in the [Compilation of Islamic Law](#) and the [Child Protection Law](#). The [Compilation of Islamic Law](#) explicitly states that fulfilling children's rights is a religious obligation that, if neglected, will result in a major sin ([Maghfuri & Al-Amin, 2024](#)). Meanwhile, the [Child Protection Law](#) emphasizes that fulfilling children's rights is the key to realizing a quality generation of successors to the nation and neglecting these rights can be categorized as a human rights violation ([Nasrullah, 2023](#)).

Thus, misunderstandings caused by a lack of knowledge among parents in Banjaran Godang Village have led to various deviations and violations of the fulfillment of children's rights. Therefore, more comprehensive educational and intervention efforts are needed to increase parents' understanding of their obligation to fulfill children's rights, both from a religious perspective and a legal and social perspective. Only in this way can children in Banjaran Godang Village grow and develop optimally based on their dignity as human beings and as the nation's future generation.

CONCLUSIONS AND SUGGESTIONS

Based on the results and discussion, it can be concluded that the implementation of parental obligation in fulfilling children's rights in Banjaran Godang Village, especially the right to education, play, and grow and develop, is not fully aligned with the [Compilation of Islamic Law](#) and the [Child Protection Law](#). Although both guidelines mandate the fulfillment of children's rights as a parental obligation, misunderstandings among parents in Banjaran Godang Village have led to deviations

in its implementation. This misunderstanding is reflected in the view that formal education is merely Sunnah and prioritizes trading and farming skills, based on their interpretation of the life of the Prophet Muhammad SAW in his childhood. As a result, children's right to play, grow, and develop is neglected. This condition indicates a gap between the implementation of fulfilling children's rights and the provisions in the [Compilation of Islamic Law](#) and the [Child Protection Law](#). The [Compilation of Islamic Law](#) explicitly states that fulfilling children's rights is a religious obligation that, if neglected, will result in a major sin. Meanwhile, the [Child Protection Law](#) emphasizes that fulfilling children's rights is the key to realizing a quality generation of successors to the nation and neglecting these rights can be categorized as a human rights violation.

Based on the above conclusions, it is recommended that the Banjaran Godang Village Government develop a comprehensive and sustainable counseling and outreach program regarding children's rights and parental obligations to fulfill them by involving religious leaders, experts in child protection, and related institutions. This program should include material on the importance of formal education, children's right to play, grow, and develop, and the negative impact of neglecting these rights, both from a religious perspective and a legal and social perspective. Religious leaders are expected to provide a comprehensive and easy-to-understand explanation of the Islamic view on children's education, emphasizing that formal education is integral to character formation and holistic child development to correct misunderstandings circulating in the community. In addition, religious leaders also need to emphasize that meeting children's needs to play, grow, and develop is part of parental responsibility in Islam. Parents are encouraged to actively participate in the counseling program and play an active role in realizing the fulfillment of children's rights by religious teachings and legislation, including providing access to quality formal education, facilitating children's right to play and grow and develop optimally, and creating a family environment that supports children's physical, mental, and spiritual development.

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