

From Blessing to Coercion: Parental Authority in Choosing a Child Life Partner in Simpang Padang Perspective on Islamic Family Law

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Abstract

One of the conditions for the legality of marriage according to the law in Indonesia is the consent of the two prospective brides. Forced marriage is a form of deviation from this principle and can be categorized as a form of violence against children, one of which is through the practice of forced matchmaking. This study aims to analyze the understanding of parental authority in the selection of children's life partners in the community of Simpang Padang Village, Bathin Solapan District, and to examine its conformity with the provisions of Islamic law and positive law. This type of research is an empirical legal research with a qualitative approach conducted on natural conditions through in-depth interviews with parents, children, community leaders, and village officials, and supported by documentation studies of relevant laws and regulations. The results of the study show that based on Article 6 of Law Number 1 of 1974 concerning Marriage, parents do not have the authority to force their children to determine their life partner, but only play a role in providing advice and consent for the benefit of the child. However, empirically, most parents in Simpang Padang Village do not fully understand the legal basis and purpose of the authority, because they view parental consent in child marriage as more of a customary and traditional obligation than a legal mechanism to protect immature children physically and psychologically. From the perspective of Islamic law, the practice of forced marriage is contrary to the principles of willingness (*ridha*), justice, and protection of the welfare of children, so it is necessary to increase legal understanding and public awareness so that the implementation of marriage is in line with sharia values and the provisions of laws and regulations.

Keywords: Parental Authority, Marriage, Forced Arranged Marriage, Islamic Law, Child Protection.

Abstrak

Salah satu syarat sahnya perkawinan menurut hukum di Indonesia adalah adanya persetujuan dari kedua calon mempelai. Perkawinan yang dilangsungkan secara paksa merupakan bentuk penyimpangan dari prinsip tersebut dan dapat dikategorikan sebagai bentuk kekerasan terhadap anak, salah satunya melalui praktik perjodohan paksa. Penelitian ini bertujuan untuk menganalisis pemahaman kewenangan orang tua dalam pemilihan pasangan hidup anak pada masyarakat Desa Simpang Padang, Kecamatan Bathin Solapan, serta mengkaji kesesuaiannya dengan ketentuan hukum Islam dan hukum positif. Jenis penelitian ini adalah penelitian hukum empiris dengan pendekatan kualitatif yang dilakukan pada kondisi alamiah melalui wawancara mendalam dengan orang tua, anak, tokoh masyarakat, dan aparat desa, serta didukung oleh studi dokumentasi terhadap peraturan perundang-undangan yang relevan. Hasil penelitian menunjukkan bahwa berdasarkan Pasal 6 Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan, orang tua tidak memiliki kewenangan untuk memaksa anak dalam menentukan pasangan hidupnya, melainkan hanya berperan memberikan nasihat dan persetujuan demi kemaslahatan anak. Namun, secara empiris sebagian besar orang tua di Desa Simpang Padang belum memahami secara utuh dasar hukum dan tujuan kewenangan tersebut, karena mereka memandang persetujuan orang tua dalam perkawinan anak lebih sebagai kewajiban adat dan tradisi daripada mekanisme hukum untuk melindungi anak yang belum matang secara fisik dan psikologis. Dalam perspektif hukum Islam, praktik pemaksaan perkawinan bertentangan dengan prinsip kerelaan (*ridha*), keadilan, dan perlindungan terhadap kemaslahatan anak, sehingga diperlukan peningkatan pemahaman hukum dan kesadaran masyarakat agar pelaksanaan perkawinan sejalan dengan nilai-nilai syariat dan ketentuan peraturan perundang-undangan.

Kata kunci: Kewenangan Orang Tua, Perkawinan, Perjodohan Paksa, Hukum Islam, Perlindungan Anak.

Introduction

Marriage is one of the most important institutions for humans and is highly recommended by the Prophet PBUH.¹ Islam views that marriage must bring benefits, both for husband and wife and for society. Marriage is an innate bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead.² Before marriage, the criteria for choosing a partner are considered very important. This is due to the fact that marriage is a bond that will last forever, not just a temporary agreement. Therefore, it is very natural for parents to consider factors related to the implementation of the marriage.³ One of the factors that parents must consider is the satisfaction of the couple after marriage. According to the view of some people, the mistake or selfishness of parents' attitude in determining a partner for the child has a bad impact on the household lived by the child. This is because children do not get satisfaction in the bond they are living.⁴

The concept of *sakinah* (calm), *mawaddah* (affection), and *rahmah* (affection) family is the main goal in marriage according to Islamic teachings. To achieve this goal, it is important for parents to act as facilitators who support the child's choices, not as a decisive ruler without considering the child's wishes. A more communicative and collaborative approach between parents and children is expected to create a harmonious and mutually respectful relationship.⁵ Law Number 1 of 1974 article 6 paragraph 1 concerning marriage explains that marriage must be based on the consent of the two prospective brides. Therefore, a marriage cannot take place if one of the men and the woman does not agree with the marriage that he or she will perform. In Indonesia, the procedures and rules are made for the Islamic community, and Islam also regulates how to have a good marriage in Islam so that life for husband and wife can form a family that is *sakinah*, *mawaddah*, and *warahmah*, therefore Islam gives the right to choose both (prospective husband and wife) to choose their prospective partner, even though they are still in guardianship.⁶

¹ Kholidah Kholidah et al., "The Social Construction and Symbolic Value of the Uang Basuh Kaki in the Wedding Tradition of the Koto Balingka Community: A Maqāṣid al-Sharia Perspective on the Protection of Wealth and Family," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025): 749–67. <https://doi.org/10.22373/ujhk.v8i2.31647>

² Kurniati Abidin et al., "Determinants of Domestic Violence in Indonesia from a Gender and Sociology of Law Perspective," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025): 701–23. <https://doi.org/10.22373/0t3bc059>

³ Anwar Sadat Harahap et al., "South Batak Tradition for the Settlement of Environmental Disputes: A Tumbaga Holing Letter Model," *Journal of Environmental Management and Tourism* 12 (n.d.): 18–25. [https://doi.org/10.14505/jemt.v12.7\(55\).07](https://doi.org/10.14505/jemt.v12.7(55).07)

⁴ Rama Aldo Mahendry et al., "The relationship between love triangulation and marital satisfaction in couples who date before marriage," *Journal of Cognition* 6, no. 2 (2025): 120–29. <https://doi.org/10.20527/kognisia.2023.10.015>

⁵ Sri Susanti, *Building a Samara Family*, PT. For International Books, West Java, 2023, p. Sec. 51.

⁶ Susanti, S, *Building a Samara Family*, PT. For International Books, West Java, 2023, p. Sec. 52.

The law gives parents the authority to provide guidance in choosing a child's life partner. This authority is rooted in a tradition that considers parents as more experienced and wise parties. However, the law also emphasizes that although parents have the right to provide advice, the final decision remains in the hands of the child. This creates a dilemma when the parents' wishes conflict with the child's choices.⁷ Children have the autonomy to make choices that are in accordance with their desires and values. When conflict occurs, it is important for the law to protect children's rights and provide space for them to express their decisions. The law can serve as a tool to enforce this right, especially in situations where the child feels pressured to follow the wishes of the parents.

However, it is very unfortunate that many parents or the community misinterpret the purpose and purpose of parental responsibility towards children. Especially in choosing their child's life partner, they consider that children are their assets. Departing from this understanding, many children are victims of this thinking, especially for girls who have to follow their parents' wishes which leads to prolonged emotional wounds.⁸ Forced marriage is an irregularity and violence against children, One form of violence against children is forced marriage. The effects of this action can be more severe than physical violence. Although sometimes forced marriage ends in a happy ending in the form of domestic happiness, not a few have an impact on disharmony and divorce. It is all due to a marriage bond that is not based on love, but departs from mere compulsion.⁹

Many people misinterpret the meaning and purpose of parental responsibility, even according to some parents, the obligation of parents is not only to educate and care for children. However, he also finds a companion for his child. Especially for people who still think that children are their assets. So that many children become victims in this thinking, especially girls who are often objects or targets to fulfill their parents' desires, sometimes have to fulfill their parents' ambitions. The reality is that some people use the tradition of marrying their children or people under their guardianship, but the will of the person who is the guardian. It is as if the child does not have the right to choose the partner they like.

Regarding parental intervention in determining the child's life partner, the focus of this study occurred in Simpang Padang Village, Bathin District. The researcher conducted an interview

⁷ Sunarty, K, *Marriage and Family Counseling*, Publishing Agency, University of Makassar, Makassar, 2016, p. 44

⁸ Moh Faroz Djama, *Parental Authority in Choosing a Child's Life Partner from a Mublà Perspective in Konarom Village*, IAIN Gorontalo, Gorontalo, 2023, p. 53.

⁹ Ardianto, *The Authority of Parents in Matching Their Children from the Perspective of Islamic Law Reviewed from Law of the Republic of Indonesia No. 23 of 2002 concerning Child Protection (in Bulukumpa District, Bulukumba Regency)*, UIN Alauddin Makassar, Makassar, 2016, p. 4.

with Ibuk Siti Aisyah, she said that in 2022 she married her husband because she was matched by her parents, initially had rejected the offer to be matched with the child of a good friend of her parents on the grounds that she was not ready to make a fortune in establishing a household, still wanted to work, and did not know her future husband well, but over time finally accepted the matchmaking. But it is very unfortunate that his marriage was only 4 months old and then divorced. Based on the above explanation written by the author, the problem of parental authority over children in determining this life partner is very important to be studied in the form of research in order to provide an understanding of the wider community.

To find out the existence of this research, the researcher will propose several related studies to help explore its urgency, as follows: First, research conducted by Moh. Faroz Djama¹⁰ in 2023 with the title *"The Authority of Parents in Choosing a Child's Life Partner from a Mubādalah Perspective in Konarom Village"*. This study uses a qualitative approach with data collection methods through interviews, observations, documentation, and search of relevant literature. The research informants included parents and children who experienced the practice of matchmaking. The data analysis technique is carried out through three stages, namely data reduction, data presentation, and conclusion drawn. The results of the study show that, first, the understanding of parents and children of the practice of arranged marriage is seen as a form of protection for children, as long as it is based on good communication between parents and children, so that the relationship between the two remains harmonious and the marriage that is realized has a positive impact. Second, the implications of arranged marriage on the formation of a *sakinah* family require parents to consider the best interests of their children before marrying them, in order to prevent domestic conflicts and divorce. Therefore, open communication between parents and children is needed to find solutions that do not harm children's rights, as well as avoid imposing parental will that has the potential to violate children's rights and cause disharmony in the family.

Second, the research conducted by Hyang Kinasih Gusti¹¹ in 2024 entitled *"Islamic Family Law Perspectives on the Dynamics of the Role of Parents in the Selection of Marriage Couples According to Javanese Customs and Its Implications for the Protection of Children's Rights"*. This study highlights the dynamics and tensions between religious norms and Javanese customary provisions in the practice of choosing marriage partners by parents. The results of the study show that the imbalance in the

¹⁰ Moh Faroz Djama et al., "Parental Kwqewenangan in Choosing a Child's Life Partner from a Mubadalah Perspective in Konarom Village," *Journal of Islamic Family Law* 2, no. 1 (2023): 49–63.

¹¹ Hyang Kinasih Gusti, "Islamic Family Law Perspective on the Dynamics of the Role of Parents in the Selection of Marriage Partners According to Javanese Customs and Its Implications for the Protection of Children's Rights," *Al Qalam: Scientific Journal of Religion and Society* 18, no. 5 (2024): 3256–68.

management of the role of parents has the potential to have a negative impact on the fulfillment and protection of children's rights, especially the right to consent in marriage. This study concludes that efforts are needed to harmonize the principles of Islamic Family Law and Javanese customary values so that the protection of children's rights can be realized optimally. The recommendations proposed are to increase public awareness about the importance of the right to choose a spouse from an Islamic perspective, as well as encourage constructive dialogue between parents, traditional leaders, religious leaders, and other stakeholders to find solutions that are able to integrate religious values and local traditions in a balanced and harmonious manner.

Third, research conducted by Anggun Dwi Antita¹² in 2025 with the title "*Children's Dilemma in Determining a Life Partner between Love and Parental Blessings*". The results of this study show that children face complex dilemmas in determining life partners which are influenced by the tug-of-war between feelings of love and the demands of parental blessing. Data analysis revealed three main response patterns that emerged, namely acceptance of parental choices in the context of supportive family relationships, sacrifice feelings of love to maintain family harmony and stability, and forms of resistance to parental pressure and expectations. Factors that affect the decision-making process include parental parenting, the level of emotional independence of the child, the pressure of the social environment, and the cultural and religious values adhered to. This research emphasizes the importance of open communication, empathetic dialogue, and mutual respect between parents and children, as well as respect for individual rights and freedoms in making their life choices. The findings of this study are expected to make a theoretical contribution to the development of the study of intergenerational relationships, as well as offer practical recommendations for families, counselors, and the wider community in building an inclusive and constructive dialogue regarding the choice of children's life partners.

This research has similarities with Moh's research. Faroz Djama (2023), Hyang Kinasih Gusti (2024), and Anggun Dwi Antita (2025) in the focus of the study on the role and authority of parents in the choice of children's life partners, as well as their impact on children's rights and family harmony, with an empirical qualitative approach that focuses on the social reality and experiences of the research subjects. The difference lies in the perspective and scope of the analysis, where Moh. Faroz Djama uses the *mubādalah approach* which emphasizes the relationship between parents and children, Hyang Kinasih Gusti's research focuses on the dynamics between Islamic law and Javanese customs, and Anggun Dwi Antita's research emphasizes the

¹² Anggun Dwi Antita et al., "Children's Dilemma in Determining Life Partners Between Love and Parental Blessing," *Writing: Nusantara Research Journal* 1, no. 5 (2025): 466–73.

psychological aspects and intergenerational relations, while this study specifically analyzes the limits of parental authority in the selection of children's life partners based on Islamic Family Law which is directly linked to positive Indonesian law, especially Article 6 Paragraph (1) of Law No. 1 of 1974 concerning Marriage, in the social context of the people of Simpang Padang Village. The novelty of this research lies in a comprehensive analysis that integrates local social practices with Islamic Family Law norms and national law simultaneously, and highlights the shift in the role of parents from guiding blessings to potential coercion, thus revealing the gap between legal norms and social practices that have not been specifically studied in previous studies.

Research Methods

This study uses empirical legal research (juridical sociological) with a qualitative approach,¹³ which aims to examine how legal provisions regarding parental authority in the selection of children's life partners are applied in the social practices of the community of Simpang Padang Village, Bathin Solapan District.¹⁴ This approach is used to understand the law as it works in society, not just as a written norm, especially in relation to the role of parents, the practice of arranged marriage, and its implications for the formation of the family of *sakinah*, *mawaddah*, and *rahmah*.¹⁵ Primary data was obtained through in-depth interviews and direct observation of parents, married children, community leaders, and village officials, while secondary data was sourced from laws and regulations, especially Law Number 1 of 1974 concerning Marriage, Islamic legal literature, and relevant village documents and archives.¹⁶ The data collection technique was carried out through free guided interviews and field observations to capture social realities naturally without manipulation. Data analysis is carried out qualitatively through the stages of data reduction, data presentation, and conclusion drawing using an inductive mindset, which is drawing general conclusions from specific empirical facts, and relating them to the legal principles and principles of Islamic sharia in order to gain a comprehensive understanding of the limits of parental authority in choosing a child's life partner.¹⁷

¹³ Roni Tabroni et al., "Hybridity, Intersection, and Challenge: Navigating the History of Customary and Islamic Family Law in Moluccan Marriages," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 18, no. 1 (2025): 1–28.

¹⁴ Arifki Budia Warman et al., "From Custodians to Bystanders: Tigo Tungku Sajarangan's Responses to Unregistered Marriages Practices in Minangkabau," *Al-Ahwal: Journal of Islamic Family Law* 18, no. 1 (2025): 47–64.

¹⁵ Fatima Kassab Hmoud Al-Khalidi and Kefah Abdulqader Al-Suri, "Bridging the Gap: A Maqāṣid-Based Legal Study on Protecting Victims of Human Trafficking in Jordan," *QIJS (Qudus International Journal of Islamic Studies)* 13, no. 1 (2025): 179–234.

¹⁶ M Faiz Nashrullah et al., "Judicial Invalidation of Ithbāt Nikāḥ Underage in the View of Religious Court Judges in Madura," *Al-Ahkam* 35, no. 2 (2025): 235–60.

¹⁷ Jefry Tarantang et al., "Unification of Law in the Marriage and Divorce Processes of the Dayak Ngaju Muslim Communities in Central Kalimantan," *Mazahib* 23, no. 2 (2024): 529–54.

Results and Discussion

Between Blessing and Coercion: Parental Authority in Choosing a Child's Life Partner

The family is the main place for children's growth and development, the parents' war is very decisive for good and bad and the integrity or integrity of the child's personality for that parents will be held accountable before Allah swt in the hereafter about their children. The Messenger of Allah (peace and blessings of Allaah be upon him) said: No one is born except born in his nature (Islam) it is the parents who make him a Jew, a Christian, a Magi (HR al-Bukhari and Muslim) This hadith shows that parents determine the piety of the child or not. Because originally every child was in the nature of Islam and his faith, until then came external influences. Parents have a great obligation and responsibility in raising their children. The responsibility of parents is not only to raise but also to be able to make the child our person.¹⁸

The authority of parents in choosing their child's life partner is an important aspect in the social and cultural context in Indonesia. In many cases, parents are expected to provide guidance and advice to the child in the process of choosing a partner. This is also regulated in the marriage law that applies in Indonesia. Parents function as guardians who have the authority to provide guidance and advice in the selection of a child's life partner. Some of these roles include: Providing advice, maintaining family and cultural values and assessing compatibility. Even though they have the authority to choose a child's life partner, there are several challenges that need to be faced by parents, namely, children may have different views on the criteria of the spouse compared to the parents, Although parents have the authority, the child also has the right to choose his own life partner. The balance between these two things is very important, Parents often feel pressured to choose a partner that fits social norms, which may not be in line with the child's desires.¹⁹

Parental authority in the selection of a child's life partner in Indonesia is regulated by various legal regulations that emphasize the importance of parental consent. However, in practice, it is important to maintain a balance between parental authority and the child's right to choose their own life partner. With good communication and mutual respect, the relationship between parents and children can remain harmonious in the process of choosing a life partner. Basically, parents don't want to see children unhappy. Likewise in the child's married life. Although children can choose their own life partner, the parents will still give their blessing, so that both directly and

¹⁸ M.Thalib, *Parental Responsibility for Children*, irsyad Baitussalam, Bandung, 1995, p. Sec. 25.

¹⁹ Ardianto, *The Authority of Parents in Matching Their Children from the Perspective of Islamic Law Reviewed from Law of the Republic of Indonesia No. 23 of 2002 concerning Child Protection (in Bulukumpa District, Bulukumba Regency)*, UIN Alauddin Makassar, Makassar, 2016, p. Sec. 20.

indirectly parents also play a role in determining the criteria for the child's life partner. Parents, especially fathers, expect their children's lives to be better than themselves. In order for parents' expectations to be achieved, parents convey the requirements or criteria to the child. Parents' expectations can be seen as positive or negative. In this case, adolescents assess the role of fathers in choosing a life partner, just as parents have the right to determine a soul mate for their children.²⁰

The role of the father is important because the father is a figure who makes decisions for family members and socializes to his children who grow up about the uniqueness of the family lifestyle. Decision-making is one of the cognitive functions²¹. A thought process that acquires knowledge through the activities of remembering, assessing, reasoning, imagining and language. Any individual will not be able to avoid decision-making activities. The existence of demands causes individuals to make decisions.²² So the role of parents, whether father or mother, is to socialize what is expected of their children about a good married life according to parents, in choosing a life partner. The father's hope in this context is that teenagers who are going to adulthood do not want problems that are often among teenagers, including misassociation (having free sex outside of marriage). It can cause early marriage, marriages that are not yet timely, because in terms of mental and reproductive health they are not ready. If early marriage has occurred, then there is a high probability of a young divorce. This is what parents are worried about, especially fathers as the head of the family who want to ensure that their children's lives will be happy and prosperous with their life partners.

Control over mate selection and marriage is strictly exercised by parents, with strict constraints and regulations. At the stage of choosing a partner in a child is based on the consideration of seeds, weight, and weight.²³ Accompanying children to choose a life partner is certainly not only when the father asks when the child wants to get married or when the child proposes a broker, but it must be long before. The search for a life partner is taught to children from the elementary school stage, because choosing a life partner should begin with learning to choose friends because this is part of the process of nurturing children's sexuality.

²⁰ Saraswati, Princess. The Relationship Between Children's Perception of the Role of Parents in Choosing a Life Partner and the Tendency to Choose a Life Partner Based on Socioeconomic Status in Early Adulthood. *Journal of Psychology*, 6:347-364, 2011, p. 32.

²¹ Tina Rosiana, The Role of Fathers in Choosing a Life Partner for Adolescents, Jakarta State University, Jakarta, 2018, p. 24.

²² Halmaini, Vivi & Alma. *The Role of Fathers in Educating Children*. Sultan Syarif Kasim State Islamic Faculty. Riau, 10: 80-85. 2014, p. Sec. 30.

²³ Kartini Kartono. (2005). *Women's Psychology Volume I Getting to Know Teenage Girls and Adult Women*. Mandar Maju, Bandung, 2005, p. Sec. 199.

The search for a life partner is not only the relationship between parents and children, but the environment can also play a role. Individuals live with the environment, both the material environment and the environment.²⁴ The environment in question should be interpreted as the physical environment and the psychological environment. Environmental factors that are very supportive and help physical and spiritual life cause individuals to thrive. Many experts state that the individual has no meaning without the environment influencing him.

In the context of choosing a life partner, the aim is to form a happy and prosperous family. The family as the first social environment that actively influences the individual, has a very important role in the formation of the individual. Thus, the choice of a life partner becomes very important. According to Abu Ahmad, the underlying individuals form a family, namely: similarities, differences and certain relationships, both similarities and differences. After going through the process of selecting a partner, it continues to the marriage process. Sociologists view marriage as a union between one or more men and one or more women who are given the power of social sanction in a conjugal relationship.²⁵

Marriage in many families in Indonesia is not only understood as a bond between two individuals, but also as a union of two large families. This view makes parents often feel that they have moral, social, and even cultural authority in determining or at least approving their child's life partner. However, along with social changes such as increasing levels of education, urbanization, and exposure to individualistic values, children are increasingly aware of and demanding their right to choose their life partner independently. This difference in views then arises the tension between the desire to obtain parental blessing and the rejection of coercion in determining a life partner.

From a legal perspective in Indonesia, the authority of parents in the selection of a child's life partner actually has clear limits. Law Number 1 of 1974 concerning Marriage which has been updated through Law Number 16 of 2019 emphasizes that marriage must be based on the consent of both prospective brides. The role of parents is legally only related to granting permission if the prospective bride and groom have not reached the specified age. Thus, parents do not have a legal basis to force their children to choose or marry a certain partner, because the marriage decision is a personal right of the prospective bride.

Socially, the practice of matchmaking is still found, especially in rural areas, certain indigenous communities, and families who still hold strong traditions. Parental intervention in the selection of children's spouses is generally driven by considerations of similar social and economic

²⁴ Hamner & Turner. *The Role of Fathers in Children's Lives*, Erlangga, Jakarta, 2003. Pg. Sec. 54.

²⁵ Arifin, Bambang Syamsul. *Social Psychology*. CV Pustaka Setia, Bandung, 2015, p. Sec. 22.

status, religious and cultural backgrounds, and the desire to maintain the good name and harmony of the family. Although these reasons are often considered a form of concern, in practice excessive intervention can shift into pressure for the child.

Findings in social studies show that coercive marriages tend to have a higher risk of domestic conflicts, negatively impact couples' mental health, and lower quality of communication in the family. On the contrary, parental blessings given without pressure are often a supporting factor in the creation of stability and harmony in the household. This shows that the difference between blessing and coercion lies in the way parents place their will on the child's decisions. Parental blessings should ideally serve as a form of support and advice based on experience and concern, not as a tool to pressure or coerce. In this position, the parent acts as a mentor who provides rational consideration, while the final decision remains in the hands of the child. On the contrary, coercion in the selection of life partners can be seen as a violation of the child's right to determine his or her own future, a form of excessive control, and a source of intergenerational conflict. Both ethically and legally, coercion cannot be justified even though it is often wrapped up in excuses for the good of the child.

Therefore, the meeting point between the blessing and freedom of children lies in dialogue and deliberation. Children still have the full right to choose their life partner, while parents are still given space to express their views and considerations wisely. This dialogical approach reflects the value of a family that values the role of parents without depriving the child of individual freedom. In conclusion, parental authority in choosing a child's life partner is not an absolute authority. In modern society and within the framework of a legal state like Indonesia, parental blessing still has important moral and social values, but coercion is an act that violates children's rights. A healthy and sustainable marriage should ideally be born from a child's conscious decision, strengthened by parental blessing, and lived in a spirit of mutual respect and understanding.

Determining a Life Partner: Between Heart and Consideration

A life partner is an individual who is in an intimate relationship and is committed to each other, usually in the context of marriage or a long-term relationship. These relationships involve emotional, physical, and social aspects that are mutually supportive and complementary. Life partners not only function as friends, but also as partners in facing life's various challenges. A life partner is the existence of a commitment, a relationship that can last for a long time and open communication without any secrets and can accompany in joys and sorrows.²⁶

²⁶ Nurul Padila, *Criteria for Choosing a Millennial Life Partner for Students of the Faculty of Sharia, Palopo State Islamic Religious Institute, Islamic Law Perspective*, Palopo State Islamic Religious Institute, Palopo, 2022, p. 14

Choosing a life partner is one of the most important decisions in a person's life. These decisions can affect happiness, mental health, and overall well-being. Therefore, it is important to consider various factors, such as values, life goals, and emotional compatibility before deciding to enter into a more serious relationship. Life partners play a very important role in a person's life. Choosing the right partner and being able to face various challenges together can bring happiness and satisfaction in life. Therefore, it is important to understand and consider the various aspects of establishing a healthy and harmonious relationship.²⁷

Each individual will experience a stage in choosing a life partner to form a family. The selection of a partner is usually based on choosing a candidate who can complement and have the same thoughts and goals. The choice of a life partner a person hopes that the partner who has been chosen can be a life partner, become a parent for his children in the future.²⁸ Life partner selection is a process between two people that begins with an initial relationship, which is an introduction, then moves towards a more serious relationship and then establishes a long-term commitment relationship that ends in marriage.²⁹

The choice of life partner is a factor that predicts the formation, maintenance, growth or disconnection of a long-term romantic relationship. Life partner selection is a process by which individuals look for friends to be involved in a relationship. In terms of choosing a life partner, there can be several criteria that individuals consider such as socioeconomic status, education, intelligence, race and religion.³⁰ However, from the various existing conditions, individuals have special criteria that are used as a reference for individuals in choosing their life partner. The process of choosing a life partner usually begins when an individual enters young adulthood, which is 19 years to 30 years old. It is a developmental task at this time to establish intimacy, develop a productive and procreative life that includes marriage and forming a family. Based on the description above, it can be concluded that the selection of a partner is a process carried out by individuals to become their companions or life partners through the process of selecting a person who is considered inappropriate until finally the right potential life partner is chosen according to the individual. Choosing a partner is one of the most important decisions for every individual for the rest of one's life.

²⁷ Sholikhah, Aini. *Choosing a Life Partner According to the Perspective of Hadith (Ma'anil Hadith Review)*. IAIN KUDUS Repository. Holy. 2020, p. Sec. 20.

²⁸ Archbishop D. A. *Selection of Life Partners for Students*. Journal of Psychology, Yogyakarta State University, 10: 205-210. 2016, p. Sec. 8.

²⁹ Wardhani. D & Fatmawati. *Interpersonal relationships*. Salemba Humanika, Jakarta.2012, p. Sec. 35.

³⁰ Tina Rosiana, *The Role of Fathers in Choosing a Life Partner for Adolescents*, Jakarta State University, Jakarta, 2018, p. Sec. 40.

Determination of the Choice of Life Partner According to Islamic Family Law

Family background affects the entire individual. Family background also affects personality, traits, attitudes, values and roles. In studying the family background of the prospective partner, there are four things that will be considered, namely:³¹ First, socioeconomic status. Socioeconomic status is one of the factors that can affect the quality of a marriage. The likelihood of marital satisfaction will increase when two married people have the same socioeconomic status. Second, education and intelligence. There is a tendency in individuals to choose a partner who has an interest in education. Marriages with the same educational background in both couples will be more stable and suitable. Third, Race or Ethnicity. Interracial or inter-tribal marriage in some societies is still a problem. There are problems that will be faced when an individual chooses a partner of a different race or ethnicity with him. The problems that occurred did not come from the two couples, but from family, friends or the surrounding community. Fourth, religion. Religious or religious issues are also factors considered in choosing a partner. There is pressure from family or religion to marry an individual who shares the same faith or religion. This is based on the assumption that marriages that have the same religious or religious background will be more stable.

When individuals choose a partner to spend the rest of their lives on, compatibility is something important to consider. There are four factors of personal characteristics that can support the suitability of choosing a partner, namely: Perma, individual attitudes and behaviors. The choice of mate carried out by each individual will focus on physical, personality, and mental health factors³². Physical pain will put pressure on the relationship and make the satisfaction and stability of the relationship will be reduced. Second, the age difference. Age is one of the factors considered in choosing a partner. Choosing a partner who is older or younger than himself will also affect the quality of the marriage. Third, the same attitude and values. Compatibility in a marriage relationship will increase if each partner can build the same attitude and values in a relationship and appreciate the things that are important to the individual. Compatibility can be seen in terms of the degree of agreement or disagreement about issues of employment, residence,

³¹ Shihab, M. Quraish. *The Role of Religion in Forming the Sakinah Family, Marriage and Family Towards the Sakinah Family*. Central Marriage Advisory, Development, and Preservation Agency, Jakarta. 2005, p. Sec. 56.

³² Tina Rosiana, *The Role of Fathers in Choosing a Life Partner for Adolescents*, Jakarta State University, Jakarta, 2018, p. Sec. 10.

financial problems, relationships with in-laws or friends, social life, religion and philosophy of life, gender, manners, life habits, children and gender roles.³³

Fourth, gender roles and personal habits. In general, couples can share the same expectations regarding their roles in marriage. Compatibility in a marriage can be measured from the equality of expectations of the roles of men and women. Personal habits can also be an obstacle to marital harmony. Problems can be overcome if both partners are tolerant, caring, flexible and willing to change themselves for the better. The choice of life partner is a factor that predicts the formation, care, growth or disconnection of a long-term romantic relationship. In terms of choosing a life partner, there are several criteria that individuals consider such as socio-economic status, education, intelligence, race and religion, but from the various criteria that exist, individuals have special criteria that are used as a reference for individuals in choosing a life partner.³⁴

The word *sakinah* etymologically comes from *sakana-yaskunu* meaning something that is calm or fixed after moving (*tsubutu as-syai' ba'da taharruk*). The knife in Arabic is called a *sikkin*, because it is a tool that makes the slaughtered animal calm, motionless, which had previously struggled. *Sakinah* according to terminology means peace or calm and tranquility which means *sa'adah* (happiness), a family full of affection and obtaining the grace of Allah.³⁵ *Sakinah* are peaceful and peaceful, always overwhelmed with happiness and well-being throughout their lives. *Sakana* is quiet, calm after previously being shaken and busy. From here the house is named *sakan* because it is a place of tranquility. The word *sakinah* according to Shihab is taken from the root of the word *amana* which means the silence or calm of something after turmoil. *Sakinah* in the family is a dynamic and active calm. So the *sakinah* family is a family that is able to create a peaceful, dynamic, and active family life atmosphere, which is loving, honing and nurturing. The word '*Sakinah*' has several meanings: Calmness, a sense of peace, happiness, inner well-being, peace in particular and things that satisfy the heart. *Sakinahan* is the need of every human being. Because the *sakinah* family means: a family formed from a married couple that begins with choosing a good partner, then applying Islamic values in carrying out household rights and obligations and educating children in an atmosphere of *mawaddah warahmah*.³⁶

³³ Tina Rosiana, *The Role of Fathers in Choosing A Spouse for Adolescents*, Jakarta State University, Jakarta, 2018, p. 11

³⁴ Kuzari, Achmad. *Marriage as an Alliance*. PT. Raja Grafindo Persada. Jakarta, 2005, p. 34

³⁵ Eka Prasetyawati, "Interpretation of the Verses of the *Sakinah, Mawaddah, Wa Rahmah* Family in *Tafsir Al-Mishab and Ibn Katsir*", *Nizham* Vol 05 No. 02/02 Jul-Dec 2017, p. 148.

³⁶ M. Quraish Shihab, *The Role of Religion in Forming the Sakinah Family, Marriage and Family Towards the Sakinah Family*, Central Marriage Advisory, Development, and Preservation Agency, Jakarta. 2005, p. 3.

Mawadah is the feeling of love plus, the burning sense of love, the love that grows between husband and wife is a gift from Allah Subhanahu wa Ta'ala to the second and this is a love that is characteristic. It is not reprehensible for people who always have romantic love for a legitimate life partner. In fact, it is a perfection that should be grateful. As for mawaddah, it is to love the great (elder) and Mawaddah is also al-Jima" (bodily relations).³⁷ While rahmah is affection for others. The love and affection that is embedded as the fitrah of Allah subhanahu wata"ala between married couples will increase along with the increase in goodness to both. On the contrary, it will diminish as the goodness in both decreases because naturally, the soul loves the person who treats it gently and always does good for him. Especially if the person is a husband or wife between whom there is a sense of love from Allah subhanahu wata"ala, of course the love will increase and strengthen. In addition to a mandate from Allah SWT, in a household the presence of the baby is also called rahmah. So according to the author, rahmah is also called compassion between husband and wife and affection for young children (younger ones).³⁸

To gain an understanding from parents about the authority of parents to match their children. The researcher first explained article 6 of Law No. 1 of 1974 concerning marriage which in one of the verses it is stated that it shows that one of the conditions for a marriage to be carried out is that the marriage must be based on the consent of the two prospective brides. Therefore, a marriage cannot take place if one of the men and the woman does not agree with the marriage that will be carried out after they understand that the researcher asks them again about what they understand about the explanations and information that has been conveyed by the researcher.

Based on the researcher's interviews with parents, the researcher and their parents argue that by choosing a life partner, the child is one of the forms to protect the child. For several reasons, namely: protecting children from acts that are not in accordance with religious rules such as courtship so that it will lead children to adultery, because of the desire of parents who want to find the best for their children. Most parents do not understand the reason behind the parental authority to give consent to child marriage, which aims to protect children who are not yet mature both physically and psychologically. They consider that the role of parents in giving permission only applies to traditional and cultural aspects, not because there are deep legal reasons about the protection of children and assume that parents know better what is best for their children.

³⁷ Dyah Atikah, *Understanding Mawaddah and Rahmah in the Formation of the Sakinah Family* IAIN Gorontalo, Gorontalo, 2023, p. Sec. 34.

³⁸ Muslim Arma, "Sakinah Family with Gender Insights", Muwazah Vol 9 No.2/December 2017, p. 186.

As parents when making decisions concerning children, parents must pay attention to the principles of child protection that must be considered, namely: the best interests of the child are seen as the highest priority in every decision that concerns the child.³⁹ So that the principles of child protection can be implemented properly. Parents should first express their opinions and listen to their children's opinions and give explanations to their children about choosing a life partner. Referring to article 6 of Law No. 1 of 1974 concerning marriage, the marriage should not be carried out, because in the article, namely in point one, it is explained that the conditions for a marriage must be based on the agreement of the two prospective brides so that when one of the brides does not agree to it, the marriage cannot be carried out but sees the relic that occurs in society, 'The marriage can still be carried out so that in order to provide protection for the child so that his rights can be protected, legal implications for the violation are needed.

The results of interviews obtained by the author from several parents related to their understanding of parental authority in choosing a child's life partner according to Indonesian marriage law in Article 6 Paragraph 1 of 1974. As follows: The results of the interview with Ibuk Ida, explain that the law states that parents can only give advice/input to children. Children must still marry with their own consent, not coercion from their parents. We understand that as parents we cannot impose our choices on our children.⁴⁰ So he chooses his child's life partner by giving advice to his child based on his experience by seeing if his life partner has good morals, responsibility and faith. But in the end, parents can only give directions, the decision remains in the hands of the child, because he will be the one who will live it.

Based on the results of the interview, Ibuk Juma, said that he did not really understand this, precisely Article 6, only found out that he has the authority to give permission or consent to the marriage of children who have not reached the age of 21. Most of them think that the role of parents in choosing a life partner is their right no matter how old they are, without knowing the legal authority that regulates it.⁴¹ Furthermore, he explained that choosing a child's life partner is very important and mandatory. According to him, parents must know what kind of character their partner is, whether or not he will be responsible for his partner or not. Otherwise, he will force the choice of the child's life partner without giving the child the opportunity to discuss or express their opinions.

³⁹ Maidin Gultom, *Legal Protection of Children: In Juvenile Justice in Indonesia*, p. Sec. 39.

⁴⁰ Interview with Mrs. Ida, a resident of Simpang Padang Village, on Tuesday, April 22, 2025 at 10:36 WIB.

⁴¹ Interview with Mrs. Juma, a resident of Simpang Padang Village, on Wednesday, April 23, 2025 at 08:30 WIB.

Based on the results of the interview with Ibuk Iwin, said that the law gives the bride-to-be the freedom to choose her own life partner and the role of parents is more as a witness and a blessing.⁴² Next, he said that the selection of the child's life partner was left to the child concerned. As parents we only act as guides and give advice based on religious and moral values, but the final decision remains in the hands of the child. Based on the results of the interview, Ibuk Yusniar said that he did not understand the reason behind the authority of parents to give consent to child marriage, choosing the child's life partner for the sake of his own good, because why there have been many children's associations now that have exceeded the limit of damaging customary norms.⁴³ He explained that as a parent, if you can be matched on the basis of your parents' wishes, it is for the good of your own child so that you don't get the wrong partner later.

Based on the results of the interview with Ibuk Witri, she said that not understanding this rule assumes that parents know better what is best for their children, so they impose the choice of the child's life partner.⁴⁴ He explained that as a parent by giving directions to children regarding the choice of a child's life partner and at least immediately getting married without having to date for fear of unwanted things happening. It can be understood that factors that affect the choice of a life partner according to Islamic family law include family background, non-sakinah family, mawadah, warahmah, and personal characteristics. Based on the results of interviews with parents and the community in Simpang Padang Village, the majority of parents emphasized the suitability of the religion and morals of the prospective spouse as the main consideration, while socio-cultural factors such as family status, kinship relationships, and local traditions also influenced the parents' initial decision to give advice. Psychological factors, such as the mental and emotional readiness of the bride-to-be, as well as economic ability, are also considered important to ensure the sustainability of the household and the achievement of family welfare. The analysis shows that the balance between the child's right to choose and the role of parents as mentors is crucial; Although some parents tend to give advice based on tradition, research practices show that children still have the final right to choose a partner. Islamic family law provides a normative framework that allows the integration of religious considerations, traditions, and socio-economic aspects, so that marriage decisions not only meet the legal requirements according to Law No. 1 of 1974 concerning Marriage and sharia principles, but also support the formation of a family that is

⁴² Interview with Mrs. Iwin, a resident of Simpang Padang Village, on Wednesday, April 23, 2025 at 16:15 WIB.

⁴³ Interview with Mrs. Yusniar, a resident of Simpang Padang Village, on Wednesday, April 23, 2025 at 16:15 WIB.

⁴⁴ Interview with Mrs. Witri, a resident of Simpang Padang Village, on Friday, April 25, 2025 at 16:15 WIB.

sakinah, mawaddah, and rahmah, while preventing forced marriages that can harm children psychologically and socially.

Conclusion

Based on the findings of the research, the authority of parents in the selection of a child's life partner in Simpang Padang Village, Bathin District, as stipulated in Article 6 Paragraph 1 of Law No. 1 of 1974 concerning Marriage, emphasizes that marriage must be based on the consent of both prospective brides; Thus, parents do not have the right to force their children to determine their life partner, but only play a role in providing advice for the good and protection of children. However, the results of the study show that most parents in Simpang Padang Village do not understand the legal purpose behind their authority, which is to protect immature children physically and psychologically. Instead, many parents still view their role as merely a fulfillment of tradition and culture, without realizing that their consent has a deep legal basis for child protection. Therefore, there is a gap between the applicable legal provisions and the practice of public understanding, which shows the need for socialization and legal education for parents so that the right of children to determine their life partner is respected, while realizing a legal, fair, and harmonious marriage.

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