

## THE ANALYSIS OF ISLAMIC FAMILY LAW ON PARENTING PATTERNS AT AL-IKHLAS ISLAMIC BOARDING SCHOOL TALIWANG AS A FORM OF CHILD RIGHTS PROTECTION

Fiddha Nafisah<sup>1</sup>, Masnun<sup>2</sup>

<sup>1,2</sup> Graduate Program of the State Islamic University of Mataram, Mataram, Indonesia  
e-mail: 240402022.mhs@uinmataram.ac.id, e-mail: [masnun\\_tahir@yahoo.com](mailto:masnun_tahir@yahoo.com)

\*Corresponding Author

▪ Received: 18-09-2024

▪ Revised: 15-10-2024

▪ Accepted: 21-11-2024

### **Abstract**

*This study analyzes the aspects of family law in Islam related to parenting in Islamic boarding schools as a form of protection of children's rights, with a case study at Al-Ikhlâs Islamic Boarding School, Taliwang District, West Sumbawa Regency. This research focuses on two main aspects, namely how the parenting patterns in the Al-Ikhlâs Islamic Boarding School are applied and how the Islamic family law analyzes the parenting patterns. Using a qualitative research approach with empirical methods, data were collected through interviews, observations, and documentation. The results of the study show that the parenting patterns at the Al-Ikhlâs Islamic Boarding School involves 24-hour parenting as a means of education and the implementation of the "Demerit Point" system which functions as a step to protect children's rights by replacing physical punishment with educational punishment. This parenting patterns are considered to be in accordance with Islamic teachings that prohibit acts of violence, although there are still cases of violence that are still handled seriously.*

**Keywords:** Parenting, Protection of Children's Rights, Islamic Boarding School, Islamic Family Law.

### **Abstrak**

Penelitian ini menganalisis aspek hukum keluarga Islam terkait dengan pola asuh di Pondok Pesantren sebagai bentuk perlindungan hak anak, dengan studi kasus di Pondok Pesantren Al-Ikhlâs, Kecamatan Taliwang, Kabupaten Sumbawa Barat. Penelitian ini berfokus pada dua aspek utama, yaitu bagaimana pola asuh di Pondok Pesantren Al-Ikhlâs diterapkan dan bagaimana analisis hukum keluarga Islam terhadap pola asuh tersebut. Menggunakan pendekatan penelitian kualitatif dengan metode empiris, data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pola asuh di Pondok Pesantren Al-Ikhlâs melibatkan pengasuhan selama 24 jam sebagai sarana pendidikan dan penerapan sistem "Demerit Point" yang berfungsi sebagai langkah perlindungan hak anak dengan menggantikan hukuman fisik dengan hukuman yang mendidik. Pola asuh ini dinilai sudah sesuai dengan ajaran Islam yang melarang tindakan kekerasan, meskipun masih ada kasus kekerasan yang tetap ditangani dengan serius.

**Kata kunci:** Pola Asuh, Perlindungan Hak Anak, Pondok Pesantren, Hukum Keluarga Islam.

## INTRODUCTION

The presence of a child in a family is a crucial aspect that not only brings joy to the parents but also strengthens family bonds. In Islamic teachings, a child is regarded as a trust that must be cared for and protected by both parents. Moreover, marriage is not only aimed at creating a happy and prosperous family but also at continuing the lineage and raising a righteous

generation.<sup>1</sup> Allah SWT emphasizes in the Qur'an that "To Allah belongs the dominion of the heavens and the earth; He creates what He wills. He grants daughters to whom He wills and grants sons to whom He wills. Or He bestows both males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent" (QS Asy-Syura: 49-50). Based on this, parents are not only responsible for the physical well-being of their children but also for their moral and spiritual education, which must be instilled from an early age. However, despite Islamic teachings clearly outlining the responsibilities of parents toward their children, the reality is that not all children are born and raised in ideal families capable of fulfilling all their basic needs.<sup>2</sup>

Some children are born without adequate parents to provide proper care. Others experience neglect or even become orphans, where their basic needs, including education, health, and other rights, are often unmet. These less fortunate children face various challenges in obtaining the daily necessities required for optimal growth and development.<sup>3</sup> Many of them are forced to be under the care of institutions such as Islamic boarding schools or other child welfare institutions. This condition certainly has a significant impact on their physical, mental, and emotional development. Therefore, it is crucial for the state, institutions, and the broader society to play a role in ensuring that every child receives proper protection and care, in accordance with the rights stipulated in various applicable laws and regulations.

Law Number 35 of 2014 on Child Protection explicitly states that every child has the right to protection from all forms of discrimination, economic and sexual exploitation, neglect, and cruel treatment. In addition, children also have the right to be protected from all forms of physical and psychological violence, both within the family environment and in educational institutions such as schools and Islamic boarding schools.<sup>4</sup> Although these regulations have been enacted, in reality, cases of violence against children still frequently occur, including in educational environments that should be safe and conducive places for children to learn and develop. Violence occurring in schools or Islamic boarding schools is often perpetrated not only by educators but also by fellow students or *santri*. This phenomenon indicates that, despite clear

---

<sup>1</sup> D.Y. Witanto, *Hukum Keluarga Hak dan Kedudukan Anak Luar Kawin*, (Jakarta: Pustaka Raya, 2012), hlm. 1.

<sup>2</sup> Arif Gosita, *Masalah Perlindungan Anak*, (Jakarta: Akademika Pressindo, 1998), hlm. 17.

<sup>3</sup> Direktorat Kesejahteraan Sosial Anak, *Pedoman Operasional LKSA* (Jakarta: Kementerian Sosial RI, 2011, n.d.).

<sup>4</sup> Nila Imtiyaz Elhada Aryani, Dian Ika, "Kekerasan Terhadap Anak; Strategi Pencegahan Dan Penanggulangannya," *Jurnal Istighna* 4, no. 2 (2021): 172–85.

legal provisions for child protection, the implementation on the ground still needs to be improved and monitored more closely.

Islamic boarding schools, as religious-based educational institutions, play a significant role in educating and shaping children's character. However, in some boarding schools, practices of violence are still found, both in the form of physical punishment administered by teachers or clerics and violence among students, often resulting from a strong seniority system. This system allows senior students to dominate and coerce younger students, frequently leading to acts of bullying.<sup>5</sup> This physical violence not only contradicts the child protection principles outlined in the law but also conflicts with Islamic teachings that emphasize the importance of compassion and morally grounded education. Therefore, the parenting patterns in boarding schools need to be improved to prevent violence and ensure that every student receives appropriate education and protection.

The family of the boarding school, particularly the clerics (*kiai*) and their spouses (*nyai*), play a crucial role in creating a safe and conducive environment for students (*santri*). The clerics and their spouses not only serve as educators but also as caregivers responsible for the physical, mental, and spiritual well-being of the students. They are expected to set a good example in terms of morals and behavior, and to instill strong Islamic values in the students. The parenting patterns applied in boarding schools should align with Islamic teachings that emphasize the importance of compassion, justice, and protection for children.<sup>6</sup> In addition, there needs to be strict policies at the boarding school level to address issues of seniority and prevent violence among students. By doing so, the boarding school can become a safe and supportive place for students to learn, develop, and shape their character.

The urgent issues highlighted for research in this article revolve around critical aspects of protecting children's rights within Islamic boarding schools. First, the implementation and effectiveness of the "Demerit Point" system are of primary concern. While this system is designed to replace physical punishment with educational sanctions, instances of physical and mental violence among students persist. This underscores the need for an in-depth evaluation of whether the system effectively reduces violence and promotes discipline in a fair and non-

---

<sup>5</sup> Mukr Nurlelah, Syarifah G., "Dampak Bullying Terhadap Kesehatan Mental Santri (Studi Kasus Di Pondok Pesantren Darul Muttaqien Parung)," *Journal of Islamic Education* 3, no. 1 (2019): 65–80.

<sup>6</sup> Syaiful Bahri Djamarah, *Pola Komunikasi Orang Tua & Anak Dalam Keluarga* (Jakarta: PT Rineka Cipta, 2004).

violent manner. Second, the influence of the seniority system on acts of violence is a significant issue. This system often allows senior students to dominate juniors, potentially leading to various forms of violence, including bullying. Research focusing on parenting patterns and the management of the seniority system is therefore necessary to create a safer and more conducive environment within boarding schools. Third, there is a pressing need to evaluate the alignment between caregiving practices in boarding schools and the principles of child protection in Islamic law and national regulations. Although these institutions claim to adhere to Islamic values emphasizing compassion and child protection, the reality on the ground reveals violations of children's rights that demand serious attention. Fourth, the role of teachers (*ustadz*) and caregivers (*nyai*) as the primary figures in parenting within the boarding schools also merits investigation. As central figures in shaping students' character and morals, it is crucial to assess how effectively they prevent violence and promote Islamic values through exemplary behavior.

These issues are relevant for further research to address the challenges faced by Islamic boarding schools in fostering safe, just, and Islamic values-compliant educational environments. Investigating these aspects is also expected to provide recommendations for improving parenting practices in boarding schools, optimizing their support for students' holistic development.

This research aims to analyze Islamic family law concerning parenting patterns in Islamic boarding schools as a form of child rights protection. The chosen case study is Al-Ikhlâs Islamic Boarding School located in Taliwang District, Sumbawa Barat Regency. Through this study, it is hoped that various steps and more effective policies can be identified to ensure that children's rights are well protected within the boarding school environment. Additionally, this research is expected to contribute to the development of theory and practice in the field of Islamic family law, particularly related to parenting patterns in boarding schools and child rights protection. Thus, the results of this research are anticipated to benefit not only Al-Ikhlâs Islamic Boarding School but also other boarding schools in Indonesia facing similar issues regarding parenting and child rights protection.

## **METHOD**

The methodology of this research uses a qualitative approach with an empirical method to gain an in-depth understanding of the parenting patterns at Al-Ikhlâs Islamic Boarding School

as a form of child rights protection. Data were probably collected through interviews, observations, and documentation conducted directly in the field, involving various related parties, such as the clerics (*kiai*), teachers (*ustadz*), students (*santri*), and caregivers at the boarding school. Semi-structured interviews were probably chosen to explore deeper insights into the experiences and views of the respondents regarding the parenting patterns and child rights protection implemented in the school.

The observation method involves directly observing interactions between students and caregivers, as well as observing the boarding school environment to obtain accurate and realistic data. In addition, documentation is also used as supporting data by gathering various relevant documents, such as the school's profile, regulations, and policies in place.<sup>7</sup>

Once the data was collected, the analysis process is conducted systematically through stages of editing, classification, analysis, and drawing conclusions to produce valid and relevant findings that address the research questions. This analysis aims to answer questions about the parenting patterns at the school and how Islamic family law is applied in the context of child rights protection at Al-Ikhlas Islamic Boarding School.<sup>8</sup> This approach is particularly relevant in the context of Indonesia, where many Islamic boarding schools (*pesantren*) function as key institutions for children's education, moral development, and spiritual growth. Understanding how these institutions balance traditional values with the modern need for child protection offers critical insights into improving child welfare across similar settings in the region.

## **RESULTS AND DISCUSSION**

This research shows that the parenting pattern at Al-Ikhlas Islamic Boarding School in Taliwang District, Sumbawa Barat Regency, emphasizes 24-hour education with strict supervision from teachers (*ustadz*) and caregivers. Education is not limited to formal classroom hours but also extends through various extracurricular activities that involve students in daily interactions. This system is designed to ensure that every aspect of the students' lives is directed towards building a strong, disciplined, and religious character in accordance with Islamic teachings. At this boarding school, every action and behavior of the students is closely monitored to ensure they adhere to the values taught by the religion. The

---

<sup>7</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2014).

<sup>8</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2006).

teachers and caregivers not only act as educators but also as mentors involved in the personal lives of the students, providing continuous educational and moral guidance.<sup>9</sup>

The term "Demerit Point System" in the context of Islamic boarding schools originates from a disciplinary method used to assess and regulate student behavior. The disciplinary system at Al-Ikhlâs Islamic Boarding School is supported by the implementation of this system, designed to manage violations committed by students without resorting to physical punishment. Each student is given a certain number of points at the beginning of the semester, which are deducted if they commit rule violations. More severe violations result in a greater reduction of points. Students who accumulate points above a certain threshold will face sanctions or disciplinary actions, which can affect their status and reputation within the boarding school. This system provides students with an opportunity to understand the consequences of their actions and offers them a chance to correct their behavior. The Demerit Point system not only serves as a disciplinary tool but also acts as an educational mechanism that encourages students to take responsibility for their actions and improve self-discipline.<sup>10</sup> This concept has been previously implemented in various Islamic boarding schools as an effort to maintain order and discipline among students, promoting a responsible and respectful attitude toward existing regulations.<sup>11</sup>

In addition, Al-Ikhlâs Islamic Boarding School also focuses on creating an educational environment that supports the spiritual development of its students. Religious education is an integral part of daily life at the boarding school, where students are encouraged to practice Islamic teachings not only through formal activities such as religious studies and Quran memorization but also through daily interactions with fellow students and teachers (ustadz). This spiritual guidance aims to shape students into pious individuals who not only understand religious teachings but also apply them in real life. The ongoing religious programs at the boarding school provide a strong spiritual foundation for students to face life's challenges beyond the boarding school.<sup>12</sup>

Nevertheless, this research also finds that the Demerit Point system has not fully eliminated cases of violence among students, particularly between senior and junior students.

---

<sup>9</sup> Direktorat Kesejahteraan Sosial Anak, *Pedoman Operasional LKSA* (Jakarta: Kementerian Sosial RI, 2017).

<sup>10</sup> Witanto, *Hukum Keluarga: Hak dan Kedudukan Anak Luar Kawin* (Bandung: Mandar Maju, 2013).

<sup>11</sup> Muhammad Arif, *Manajemen Disiplin Santri di Pondok Pesantren* (Yogyakarta: Pustaka Pesantren, 2015).

<sup>12</sup> Arif Gosita, *Masalah Perlindungan Anak* (Jakarta: Akademika Pressindo, 1998).

Some instances of physical violence involving senior students dominating juniors still occur, despite strict policies from the boarding school to address these issues. Violence is not only physical but also psychological, where junior students sometimes experience mental pressure from senior students. However, the boarding school is committed to taking strict action against any form of violence that occurs, in accordance with Islamic teachings that emphasize the importance of protecting children's rights and prohibit the use of violence in education.<sup>13</sup>

In the context of Islamic family law, the parenting patterns at Al-Ikhlâs Islamic Boarding School are very much in line with the principles of Islamic teachings that prioritize compassion and discipline without using physical violence. Islam emphasizes that child education should be conducted with love and that violence should not be a part of the process. Therefore, the boarding school adopts a parenting approach focused on the moral and spiritual development of students without imposing sanctions that harm their physical well-being. This parenting pattern is also consistent with child protection regulations that prohibit the use of violence in the educational process.<sup>14</sup>

The boarding school faces the challenge of balancing strict discipline with the fulfillment of children's rights. Teachers (*ustadz*) and caregivers at Al-Ikhlâs Islamic Boarding School have dual roles as educators and protectors, where they are expected to discipline students without infringing upon their rights as children. One of the biggest challenges in implementing this parenting pattern is ensuring that every disciplinary action remains educational and does not involve elements of physical or mental violence. Teachers and caregivers must serve as good role models, providing guidance firmly yet within the bounds of Islamic teachings.<sup>15</sup>

The boarding school also implements various development programs focused on the moral and spiritual growth of students. Activities such as religious gatherings (*pengajian*), Quran memorization, religious discussions, and other religious practices are part of the daily routine aimed at strengthening the students' faith and piety towards Allah SWT. These programs are designed to build a strong spiritual character in students, enabling them not only to understand Islamic teachings but also to apply them in their daily lives. Through the

---

<sup>13</sup> Aryani, Dian Ika, "Kekerasan Terhadap Anak; Strategi Pencegahan Dan Penanggulangannya."

<sup>14</sup> Djamarah, *Pola Komunikasi Orang Tua & Anak Dalam Keluarga*.

<sup>15</sup> Abu Hadian Shafiyarrahman, *Hak-Hak Anak Dalam Syariat Islam* (Yogyakarta: Al-Manar, 2003).

guidance provided by teachers (*ustadz*) and caregivers, students are encouraged to continually draw closer to Allah and live their lives in accordance with Islamic values.<sup>16</sup>

The boarding school also strives to create an inclusive learning environment where every student is treated fairly and equally without discrimination. The disciplinary system implemented through the Demerit Point system is designed to ensure that every student is treated the same under the school's rules, and no special treatment is given to any particular student. This is crucial for creating a fair learning atmosphere, where every student has an equal opportunity to grow and learn. The boarding school also ensures that any sanctions imposed are based on the violations committed, regardless of the student's background.<sup>17</sup>

With the Demerit Point system in place, the boarding school also provides students with the opportunity to learn from their mistakes and improve themselves. This system allows students to understand that every action has consequences, but they are also given a chance to redeem themselves through good behavior. This reflects the Islamic teaching principle that emphasizes the importance of giving every individual a second chance to correct themselves and become a better person. The boarding school hopes that through this system, students will grow into responsible individuals with strong moral values.<sup>18</sup>

**Table 1. Research Results on Parenting Patterns at Al-Ikhlash Islamic Boarding School**

<b>Aspects of Parenting Pattern</b>	<b>Information</b>
<b>Educational System</b>	24-hour education with strict discipline that includes both formal and informal activities to educate students.
<b>Demerit Point System</b>	A system where points are deducted from students who violate rules as a form of disciplinary action that is educational rather than physical punishment.
<b>Violence Oversight</b>	Physical violence can still occur, but the boarding school has a policy to take strict action against any violations.

<sup>16</sup>Djamarah, Syaiful Bahri, *Pola Komunikasi Orang Tua & Anak Dalam Keluarga* (Jakarta: Rineka Cipta, 2004).

<sup>17</sup> Aryani, Dian Ika, "Kekerasan Terhadap Anak; Strategi Pencegahan Dan Penanggulangannya."

<sup>18</sup> Aryani, Dian Ika.



---

**Implementation of Islamic Law** The parenting pattern is in line with Islamic principles, emphasizing compassion and the prohibition of violence in the educational process.

---

In addition to its educational discipline system, the boarding school also implements programs focused on the moral and spiritual development of students. Activities such as religious gatherings and Quran memorization are integral to character building. These programs not only help strengthen the students' faith but also support them in facing daily life challenges while adhering to Islamic teachings. The boarding school provides students with opportunities to explore and develop their potential within a framework of strong Islamic values.

In implementing this parenting pattern, the boarding school continuously evaluates to ensure that each student receives their rights in accordance with applicable child protection regulations. The boarding school is committed to maintaining a balance between strict discipline and the protection of children's rights, ensuring that students not only receive appropriate education but also protection from all forms of violence and discrimination.<sup>19</sup>

Therefore, this study concludes that the parenting pattern at Pondok Pesantren Al-Ikhlas has been effectively implemented in accordance with Islamic teachings and child protection regulations. The boarding school strives to create a safe, conducive environment that supports the development of students. However, continuous evaluation and improvement are necessary to ensure that the boarding school remains a place that optimally supports the growth and development of its students.

## CONCLUSION

The conclusions of this study indicate that the parenting pattern at Pondok Pesantren Al-Ikhlas in Taliwang District, Sumbawa Barat Regency, has successfully implemented a caregiving system in accordance with Islamic teachings and applicable child protection regulations. The boarding school operates a 24-hour educational system with strict discipline facilitated by the Demerit Point system, designed to maintain order and impose sanctions on students without resorting to physical violence. Although some cases of violence between

---

<sup>19</sup> Witanto, *Hukum Keluarga Hak Dan Kedudukan Anak Luar Kawin*.

students are still observed, the boarding school actively addresses any violations and is committed to creating a violence-free environment.

The parenting at this boarding school focuses on the moral and spiritual development of students through comprehensive and intensive religious guidance. Students are not only taught Islamic teachings theoretically but are also guided to apply them in their daily lives. This caregiving approach reflects the principles of compassion and justice outlined in Islamic family law, where each student is treated fairly without discrimination.

The boarding school also continues to strive to evaluate and improve its caregiving system to ensure that students' rights are protected and they can develop optimally in a conducive and supportive environment. The findings of this study recommend ongoing enhancement of supervision regarding potential violence between students, as well as strengthening moral and spiritual development programs to better equip students to face life's challenges while adhering to strong Islamic values.

## REFERENCE

- Abdul Rozak Husein, *Hak Anak dalam Islam*, Jakarta: Fikaahati Aneka, 1992.
- Abu Hadian Shafiyarrahman, *Hak-Hak Anak dalam Syariat Islam*, Yogyakarta: Al-Manar, 2003.
- Arif Gosita, *Masalah Perlindungan Anak*, Jakarta: Akademika Pressindo, 1998.
- Aryati Oktoria Lestari dan Hisbullah, "Perlindungan Terhadap Anak Pesantren Al-Ikhlas Menurut Undang-Undang Nomor 35 Tahun 2014". *Siyasatuna*, Vol. 1, Nomor 3, September 2020.
- D.Y. Witanto, *Hukum Keluarga Hak dan Kedudukan Anak Luar Kawin*, Jakarta: Pustaka Raya, 2012.
- Direktorat Kesejahteraan Sosial Anak, *Pedoman Operasional LKSA*, Jakarta: Kementerian Sosial RI, 2011.
- Halim, M.N.A, *Anak Shaleh Dambaan Keluarga Yogyakarta*: Mitra Pustaka, 2001.
- Huzaemah Tahido Yanggo, *Fiqh Perempuan Kontemporer*, Jakarta: AlMawardi Prima, 2001.
- Ibnu Anshori, *Perlindungan Anak dalam Islam*, Jakarta: Komisi Perlindungan Anak Indonesia, 2006.
- Ibnu Majah, Sunan Ibnu Majah. *Mausu'ah: al-Hadits al-Syarif*, Global Islamic Software Company, 1991-1997.
- Ima Susilowati, dkk., *Pengertian Konvensi Hak Anak*, Jakarta: Unicef, 2003.
- Kemas Mas'ud Ali, dkk., "Penerapan Pola Asuh Terhadap Santri di Pondok Pesantren Al-Amalul Khair Palembang", *Tadrib*, Vol. 3, Nomor 2.
- Lili Garliah dkk., "Peran Pola Asuh Orang Tua dalam Memotivasi Berprestasi", *Jurnal Psikologi*, Vol. 1, Nomor 1, Juni 2005.
- Maidin Gultom, *Perlindungan Hukum Terhadap Anak Dalam Sistem Peradilan Pidana Anak di Indonesia*. Bandung: Rafika Aditama, 2014.
- Masnun Tahir dan Jumarim, *Perlindungan Anak dalam Perspektif Agama dan Negara*, Lombok: Pustaka Lombok, 2020.
- Masri Singarimbun dan Sofian Efendi, *Metode Penelitian Survei*, Jakarta: LP3ES, 1989.

- Mastuki, *Management Pondok Pesantren*, Jakarta: Diva Pustaka, 2003.
- Muallifah, *Psycho Islamic Smart Parenting*, Yogyakarta: DIVA Press, 2009.
- Muhammad Siddiq, "Implementasi Perlindungan Hukum Terhadap Santri Korban Kekerasan di Pondok Pesantren Kecamatan Tambang Kabupaten Kampar", *JOM Fakultas Hukum Universitas Riau*, Vol. 9, Nomor 2, Desember 2022.
- Muhammad Zaki, "Perlindungan Anak dalam Perspektif Islam", *ASAS*, Vol. 6, Nomor 2, Juli 2014.
- Muhammad Zaki, *Perlindungan Anak dalam Perspektif Islam*, Lampung: Fakultas Syariah IAIN Raden Intan Lampung, 2006.
- Mujahid Imanuddin, *Bekal Untuk Pejuang*. Ponorogo: Darussalam Press, 2014.
- Mukhtar, "Kontribusi Kebervariasian Pola Asuh, Konsep Diri, dan Motivasi Berprestasi Terhadap Kebervariasian Prestasi Belajar Santri Mukim dan Santri Non Mukim", Tesis, FPSI Universitas Indonesia Jakarta, Jakarta, 2005.
- Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian Gabungan*, Jakarta: Prenadamedia Group, 2014.
- Muslim bin Hajjaj al-Naisabury, *Shahih Muslim*. Beirut: Dar Ihya' al-Turâts al-Arabi, 1972.
- Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, Bandung: Remaja Rosada Karya, 2010.
- Nanang Sujana, *Awal Kusuma, Proposal Penelitian di Perguruan Tinggi*, Bandung: Sinar Baru Algesindo, 2000.
- Natsif, Fadli Andi, "Perlindungan Hak Asasi Manusia Dalam Perspektif Negara Hukum Indonesia", *al-Risalah*, Vol. 12 Nomor 1, Mei 2019.
- Ni Luh Putu Yuni Sanjiwani dkk, "Pola Asuh Permisif Ibu dan Perilaku Merokok Pada Remaja Laki-Laki di Sma Negeri 1 Semarapura", *Jurnal Psikologi Udayana*, Vol. 1, Nomor 2, Juni 2014.
- Rodliatun Hasanah, "Pola Pengasuhan Santri di Pondok Pesantren Al-Furqon Sanden Bantul", Skripsi, Fakultas Ilmu Pendidikan Universitas Negeri Yogyakarta, Yogyakarta, 2014.
- Rusydiana Kurniawati Linangkung, "Perlindungan dan Pemenuhan Hak Anak dalam Pengasuhan Alternatif (Studi di Panti Asuhan Organisasi Sosial Keagamaan Islam di Kota Mataram)", Tesis, Pascasarjana UIN Mataram, Mataram, 2022.
- Singgih, *Perkembangan Manusia dari Masa ke Masa*, Jakarta: PT. BPK Gunung Mulya, 2003.
- Sugiyono, *Metode Penelitian Kualitatif*, Bandung: Alfabeta, 2014.
- Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: Rineka Cipta, 2006.
- Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: PT Rineka Cipta, 1997.
- Wagiati Soetodjo, *Hukum Pidana Anak*, Bandung: PT. Refika Aditama, 2006.
- Zakaria Ahmad Al-Bary, *Ahkamul Auladi Fil Al-Islam*, Jakarta: Bulan Bintang, 1977.
- Zakiyah Darajat, *Membina Nilai-Nilai Moral di Indonesia* Jakarta: Bulan Bintang, 1985.