



**Parenting Patterns in Interfaith Families: A Child Rights Protection
Perspective
(Case Study in Serui City, Papua Province)**

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ABSTRACT :

This study aims to analyze child-rearing patterns in interfaith families in Serui City, Papua Province, and their compatibility with the principles of child rights protection in Islam. The multicultural city of Serui is the setting for interfaith marriages that have an impact on child-rearing practices and religious education. The research uses a qualitative approach with a case study method on four interfaith families through interviews, observations, and documentation. The results show that most families apply a democratic parenting style, characterized by open communication, giving children space to make choices, especially in religious matters, and balanced emotional support from both parents. In this style, mothers play a dominant role in children's moral and religious education, while fathers act as guides and supporters of discipline. Another family applied a permissive parenting style with minimal supervision and a lack of rules, resulting in children experiencing limited spiritual and moral guidance. In the context of protecting children's rights in Islam, all families fulfilled the basic rights of children, including the rights to life, development, protection, sustenance, education, and affection. However, in families with a permissive parenting style, the fulfillment of religious education rights was not optimal due to a lack of guidance and firmness in religious practices.

Key words: *Parenting, Interfaith Families, Child Rights Protection*

INTRODUCTION

Interfaith marriages often face rejection from both religious and social perspectives, and in practice, they are not considered ideal marriages but rather religious deviations or rebellions. Interfaith marriages also have an impact on child-rearing patterns because children generally follow the religion of their parents, and if such a marriage exists, it can cause confusion in the child's choice of religion. The phenomenon of interfaith marriages affecting child-rearing patterns also occurs in one city in Indonesia, namely Serui, Papua Province.¹

Parenting itself is a form of interaction between parents and children that includes the way parents act and behave in their relationship with their children. This includes enforcing rules, instilling values and norms, providing attention and affection, and demonstrating good behavior so that parents can be role models for their children. Parenting styles are generally categorized

¹ Gumilang, Mahmud, and Walidin, "Pola Asuh Anak Dalam Interreligious-Culture Marriage Pada Masyarakat Beda Agama."

into three types, namely authoritarian, permissive, and democratic.² The application of the right parenting style is certainly needed so that children can have religious values and understand the concept of religious life, which is a bond or relationship that governs humans and their God. In addition, in interfaith families, children are taught two different religions, namely the religion practiced by their father and the religion practiced by their mother. This religious diversity can lead to religious conflict within the child, in the form of an internal struggle related to the religious issues they believe in.³

The application of parenting styles in each family certainly varies according to the policies of each child's parents, which are also influenced by various factors. This is especially true if a child is born into a family of a different religion. In addition to providing good care, parents also have an obligation to fulfill and protect the rights of their children, even if they have different beliefs from their parents.⁴ This phenomenon also occurs in Serui City, one of the cities in Papua Province. The diversity of cultures, religions, ethnicities, and races allows people to form different relationships, but these differences do not make them forget their obligations to fulfill the rights of children, such as the right to education, the right to love, the right to protection, and the right to financial support.⁵

The parenting styles applied by these four parents are in line with Baumrind's parenting style theory. The democratic parenting style applied in interfaith families plays a role in shaping children who are able to think independently, communicate openly, and develop tolerance towards differences in beliefs. This parenting style also provides emotional security because children receive attention, affection, and opportunities for dialogue from both parents.⁶ Conversely, the application of a permissive parenting style in interfaith families tends to result in weak parental guidance and control over children's development, particularly in terms of religious education. Children who are raised Permissive parenting does indeed grant children

² Ida Yuliani, Lisus Setyowati, and Homsiatu Rohmatin, "Jurnal Sains, Teknologi Dan Kesehatan."

³ Hanindya, Yuliadi, and Karyanta, "Studi Kasus Konflik Beragama Pada Anak Yang Berasal Dari Keluarga Beda Agama."

⁴ Asman et al., "Keberagaman Pola Asuh Anak Dalam Keluarga Dan Efisiensi Kebutuhan Pendidikan Di Era Society 5.0."

⁵ Eka Callysta Ramadhani, "Menjaga Keseimbangan Antara Kewajiban Orang Tua Dan Hak Anak Dalam Praktik Hukum Islam."

⁶ Bay Nana Nurfitri, "Pola Asuh Untuk Menumbuhkan Karakter Moderat Pada Anak."

broad freedom, but this freedom is not always balanced with consistent religious guidance and values.⁷

Due to the urgency of the above title, several previous studies have highlighted parenting patterns as an important factor in child development, such as Aria Zhari's (2022) study in an article entitled "*Legal Protection for Children from Interfaith Marriages*," which discusses how the state provides legal guarantees for children born to interfaith couples. The study emphasizes that children have the right to obtain identity, physical, mental, and spiritual protection in accordance with the mandate of Law Number 1 of 1974 and the Child Protection Law. This study also explains that children of interfaith couples often face administrative problems, particularly related to civil registration and the determination of religion on state documents, so that the active role of the state and parents is needed to ensure that children's rights are not neglected.⁸ Hasan Assagaf's thesis entitled "*Fulfilling the Rights of Children of Interfaith Couples in Sarongan Village, Banyuwangi Regency*" analyzes how children's rights are fulfilled in interfaith families from the perspective of Islamic law and Law No. 35 of 2014. This study found that the fulfillment of children's rights under state law can be fulfilled, but from the perspective of Islamic law, there are still certain rights that cannot be fully granted, especially those related to inheritance and guardianship.⁹ Mufidatul Ma'sumah, Sulthon Miladiyanto, and Fenia Aurully Aisyah (2021) entitled "*Legal Protection of Children from Interfaith Marriages in Embracing Religion*" showed that these children had different experiences in determining their religion. Some children are given complete freedom by their parents, some are forced to follow one of their parents' religions, and others are apathetic due to confusion caused by their parents' religious differences. This study also emphasizes that the state, local government, community, and family have an obligation to guarantee the protection of children in choosing a religion, through social protection, counseling assistance, and support from community organizations.¹⁰ The difference between this study and previous studies is that most previous studies on interfaith families were conducted in large cities, but there have been no studies examining

⁷ Hidayatullah, Indana, and Jamila, "Penerapan Pola Pengasuhan Permisif Terhadap Perilaku Agresivitas Siswa Di SD Negeri 1 Kapongan Tentang Dampak Pengasuhan Ini Terhadap Perkembangan Anak . Penjelasan Lebih Lanjut."

⁸ Aulia and Mukrimun, "Tinjauan Hukum Terhadap Hak Anak Dalam Perkawinan Beda Agama."

⁹ Maulida Nuzula Firdaus, "PEMENUHAN HAK ANAK PADA PASANGAN BEDA AGAMA DALAM PRESPEKTIF HUKUM ISLAM DAN UU NOMOR 35 TAHUN 2014 TENTANG PERLINDUNGAN ANAK (Studi Kasus Di Desa Sarongan, Kecamatan Pesanggaran, Kabupaten Banyuwangi)."

¹⁰ Ma'sumah, Miladiyanto, and Aisyah, "Perlindungan Hukum Anak Hasil Perkawinan Beda Agama Dalam Memeluk Agama."

parenting patterns in interfaith families in island regions, especially in the city of Serui. And also research Previous studies have mostly discussed the legal aspects of interfaith marriage, the psychology of couples, and interfaith family conflicts, while this study combines parenting patterns and the protection of children's rights.

This study is based on Baumrind's parenting style theory, which classifies parenting styles into several types, including democratic and permissive parenting styles, each of which has different implications for child development. Democratic parenting is characterized by open communication, freedom accompanied by supervision, and emotional support from parents.¹¹ In addition, this study also uses the concept of *fiqh hadhanah* in Islamic family law, which emphasizes the obligation of parents to care for, educate, and protect their children, including in religious guidance.¹²

Based on the above explanation, the following questions arise: 1) What are the patterns of child rearing in interfaith families in Serui, Papua Province? and 2) How do interfaith families fulfill and protect children's rights? The objectives of this study are 1) to determine the parenting patterns in interfaith families in Serui, Papua Province, and 2) to determine the fulfillment of children's rights in interfaith families in Serui, Papua Province.

Methods

This study is a *field research* with a descriptive qualitative approach. This approach was chosen to describe in depth the phenomenon of child rearing in interfaith families in Serui City based on Islamic law and child rights protection principles. Qualitative research aims to understand phenomena in depth through descriptions in words within a natural context. The focus of this study is the pattern of child rearing in interfaith families from the perspective of child rights protection in Serui City, Papua Province. Primary data was obtained directly from in-depth interviews with four families, namely interfaith couples in Serui City, and from observation. The collected data was then analyzed using qualitative descriptive methods and in-depth interviews with four interfaith families in Serui City, followed by conclusions and descriptions of the facts observed in the field regarding child-rearing patterns in interfaith families from the perspective of child rights protection.

Result

Respondent Data

This study involved four interfaith families living in Serui City, Papua Province. Each family consisted of a father and mother of different religions (Islam-Christianity and Islam-Catholic). The children in these families were between 7 and 18 years old. Most of the respondents came

¹¹ Beris, "MENGENAL MODEL POLA ASUH BAUMRIND."

¹² Ramadani, "Pertimbangan Hukum Islam Dalam Menetapkan Hadhanah Anak Pasca Perceraian Pada Orang Tua Beda Agama."

from families with a middle-class economic status and had been married for more than five years.

No	Family Code	Father's Religion	Mother's Religion	Child's Religion	Dominant Parenting Style
1	Family 1	Islam	Christian	Christian	Democratic
2	Family 2	Christian	Islam	Islam	Democratic
3	Family 3	Islam	Catholic	Islam	Democratic
4	Family 4	Catholic	Islam	Islam	Permissive

Discussion

Parenting Patterns in Interfaith Families

Data shows that 75% of children follow their mother's religion, while 25% follow their father's religion. Mothers play a more active role in daily religious education and guidance, while fathers tend to act as moral supporters and mentors. In interfaith families in Serui City, mothers play a very central role in educating children, both morally and spiritually. Mothers are the main figures who introduce religious values and shape children's characters from an early age. This can be seen from the habit of mothers teaching simple prayers, instilling values of kindness through stories, and setting an example in their daily behavior.

Meanwhile, fathers play a supporting role in the education process. Fathers instill discipline, responsibility, and foster mutual respect among family members of different faiths. In some cases, both parents have open discussions about religious differences so that children understand the meaning of diversity and can respect each other's beliefs without causing conflict. From the perspective of Islamic law (*fiqh badhanab*), the dominant role of mothers in child rearing is in line with the views of classical scholars, who state that mothers are primarily responsible for the moral, emotional, and spiritual education of children in their early years. This role shows that a mother's love and emotional closeness have a major influence in shaping a child's personality and spiritual understanding.

The city of Serui has a diversity of ethnicities, races, and religions, which makes the community there accustomed to living side by side, making interfaith interaction commonplace. Moreover, Serui has many different faiths embraced by its people, namely Christianity, Catholicism, Islam, Hinduism, and Buddhism.¹³ The existence of these many faiths allows for interfaith marriages, in which one partner will convert to the other's religion. one partner. Interfaith marriages will also affect family life, one of which is the parenting style that will be applied to

¹³ https://p2k.stekom.ac.id/ensiklopedia/Serui_Kota,_Yapen_Selatan,_Kepulauan_Yapen

children. This parenting style is one in which parents relinquish all responsibility and decision-making to their children and give them considerable freedom to act. In this pattern, parents do not set rules or provide adequate guidance regarding life values that are in accordance with religious, social, and moral norms. As a result, children grow up with the habit of acting as they please without a clear understanding of what is right and what is wrong.¹⁴

Parenting styles applied by parents are bound to differ. This is evident in the four families described by the author. The three families that were the subjects of the study showed the same tendency to apply democratic parenting as the main foundation in the process of raising children. This pattern is reflected in the openness of parents in giving space for children to express their opinions, make choices, including in religious aspects, as well as the active role of parents in building warm and non-judgmental two-way communication. Although the husbands and wives in these families had different religious beliefs, they agreed not to force either religion on their children, but rather to give their children the opportunity to understand, explore, and choose the religion that they felt was most suitable.¹⁵

Parenting involves fulfilling physical needs (such as food, clothing, and shelter), emotional needs (such as love and attention), and religious education. Parents have taught their children religious values, such as praying, reciting the Quran, and respecting their parents. The basis for democratic parenting is found in *Q.S. As-Shaffat* verse 102, which also describes how the Prophet Ibrahim invited his son to communicate and asked for the opinion of his son, the Prophet Ismail, before doing what Allah SWT commanded. This surah describes the existence of an open attitude between parents and children.¹⁶

This democratic parenting style is in line with Baumrind's parenting theory, which is the most ideal parenting style for three out of four families of different religions who apply the aforementioned parenting style. The parents of the three families above give their children proportional rights and responsibilities that complement each other. Children are given the space to participate in decision-making within the family, accompanied by a level of Strong parental control. In the three families above, children receive full support from their parents and their rights are fulfilled by granting them their rights even though there are differences in beliefs within the family. Parents show warmth through two-way communication and provide clear explanations and reasons when enforcing rules. In addition, parents always provide support and do not limit their children's

¹⁴ Azzahra Amarthatia Alma et al., "Pengaruh Pola Asuh Orang Tua Terhadap Perkembangan Mental Remaja."

¹⁵ Harbeg et al., "Peran Pola Asuh Demokratis Orangtua Terhadap Pengembangan Potensi Diri Dan Kreativitas Siswa."

¹⁶ Nabila, "Islamic Parenting: Ditinjau Dari Perspektif Q.S As-Shaffat Ayat 102."

potential development. As a result, children grow up to be independent and assertive individuals. This is also in line with Baumrind's parenting style.¹⁷

Unlike the three families above, this family exhibits a permissive parenting style, characterized by giving children extensive freedom without adequate guidance, boundaries, or supervision. However, there are also parents who fail to fulfill their parenting responsibilities because they are busy with work, as in one of the three families above. As a result, children receive less attention and education within the family, making them difficult to advise. Nevertheless, religious values remain an important foundation in shaping children's characters, reflecting the main objectives in raising children, which are noble character, responsibility, and faith.¹⁸ Parents do not set strict rules, either in terms of daily behavior or in matters related to religious choices and practices. They merely give advice on the importance of maintaining good behavior, but do not provide intensive guidance on their children's religious development or worship activities.

Each parent continues to practice their own religious beliefs and respects each other's differences, while the child's religious affairs are left entirely to the child's personal choice and comfort. Although the parenting style applied is one of minimal control, family life remains harmonious thanks to openness and mutual understanding. Thus, the parenting practices in this family can be classified as permissive parenting, characterized by low demands and supervision, but still accompanied by efforts to instill basic moral values in order to maintain family harmony.¹⁹ This permissive parenting style is not in accordance with the basic principles of parenting in Islam, which emphasize responsibility in guiding and disciplining children, as well as shaping children's character.²⁰ Although one family applied a permissive parenting style, which resulted in the child becoming undisciplined, selfish, unable to control their emotions, and prone to unhealthy social interactions and behavior.²¹ However, these parents fulfilled their children's rights within the family by providing education, protection, and other necessities. Therefore, parenting styles play a very important role because they have a major influence on children's development and well-being. Through parenting, children gain an environment that shapes their personality, the values that apply in society, and the abilities that will shape their personality into adulthood. When parents provide good and supportive parenting, children usually grow up to be confident, responsible, and

¹⁷ Nurjannah, "Authoritarian, Authoritative, Dan Permissif."

¹⁸ Muzayyanah, Sapruddin, and Ruslan, "Pola Pengasuhan Orang Tua Menurut Hukum Keluarga Islam Di Desa Kongkomas Kabupaten Tolitoli."

¹⁹ Mustafa Parinduri and Irwan, "Dampak Pola Asuh Permissif Orangtua Terhadap Perilaku Remaja Perspektif Hukum Islam (Studi Kasus Di Medan Amplas Kota Medan)."

²⁰ Agustina, "Tinj. Huk. Islam TERHADAP POLA ASUH OLEH ORANGTUA YANG MENGABAIKAN TUMBUH KEMBANG ANAK (STUDI KASUS DI W. NGISEN KECAMATAN.SUKADANA)."

²¹ Beris, "MENGENAL MODEL POLA ASUH BAUMRIND."

sociable individuals. Conversely, inappropriate parenting or parenting that does not meet the child's needs can make it difficult for children to manage their emotions, be less skilled in relating to others, and experience obstacles when facing various problems in life.²²

Subsection 2

Child protection refers to all efforts made to ensure that children's rights are fulfilled so that they can live, grow, and develop to their full potential. This protection also guarantees the involvement of children in various aspects of life in accordance with human dignity, and provides assurance that children are protected from all forms of violence and discrimination.²³ This is also regulated in Law No. 35 of 2014 concerning Child Protection, namely that every child has the right to worship according to their religion and to express themselves, every child has the right to education and teaching, every child has the right to protection, children with disabilities have the right to special education, rehabilitation, social assistance, and welfare maintenance. every child has the right to be cared for by their own parents, in the event of separation, children have the right to meet directly and maintain contact with both parents, every child also has the right to protection from abuse in political activities, armed conflicts, and events involving violence.²⁴

There are other forms of child rights protection in interfaith marriages, such as protection of inheritance rights from parents, where in Islam there are people who not entitled to inheritance are slaves, murderers, and those of different religions.²⁵ However, the protection of the right to freedom of choice and practice of religion is in line with Article 55 of the Human Rights Law, which states that every child has the right to worship according to their beliefs. In addition, Law No. 23 of 2002 on Child Protection emphasizes that children have the right to worship according to their religion or beliefs, as well as to think and express themselves freely in accordance with their intellectual development and age under the guidance of their parents. This provision forms the basis for the protection of the religious rights of children born to parents of different religions. In the field, researchers found that some children from interfaith families actually embraced a religion different from that of one of their parents. There are also families who direct their children to follow the mother's religion, especially Islam. However, of the four interfaith couples studied, all agreed to give their children the freedom to determine and practice

²² Nabilla Fasya Amelindha and Rivan Saghita Pratama, "Pola Asuh Permisif Terhadap Perkembangan : Kajian Literatur Pada Anak Usia Emas."

²³ Meilan, "Hak Anak Untuk Mendapatkan Perlindungan Berdasarkan Peraturan Perundang - Undangan."

²⁴ Presiden Republik Indonesia, "Undang Undang Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak."

²⁵ Eltsany and Misbahuzzulam, "Penghalang Ahli Waris Dalam Mendapatkan Warisan Akibat Dipersalahkan Telah Menfitnah Pewaris."

their own religion. Thus, these families have fulfilled their obligation to guarantee the protection of their children's religious rights.²⁶

Islam also pays great attention to fulfilling children's rights and emphasizes that every child is a trust from Allah SWT that must be protected and accounted for by their parents. From an Islamic perspective, there are a number of fundamental rights that must be fulfilled in order to ensure the physical, emotional, spiritual, and social growth and development of children. Although children have an obligation to respect and be devoted to their parents, parents also bear a moral and religious responsibility to fulfill their children's rights. However, in social reality, there are many parents who do not fully understand or realize what their children's rights are, so that these rights are often neglected. Children's rights in Islam include the right to life and development, the right to protection, the right to financial support, the right to education and teaching, and the right to love and affection.²⁷

The first right of a child is the right to life and development. The right to life is contained in *Q.S. Al-Isra* verse 31, which states that every child in the womb has the right to life, growth, and development. And the four families above have protected and fulfilled the children's right to life, such as the right to receive care their parents, children have the right to education, the right to receive education, the right to practice religion, the right to be protected.²⁸

Second, the right to protection and safeguarding from the fires of hell. Allah SWT emphasizes to parents to protect and safeguard themselves, especially their children and wives, from the fires of hell. As stated in *Q.S. At-Tabrim* verse 6, which emphasizes that you should protect your family from the fires of hell by always doing good deeds, carrying out Allah's commands, and avoiding what is forbidden. As the Prophet SAW said, "*Command your children to carry out (Allah's) commands and avoid (Allah's) prohibitions. That is how you protect them from the torment of hellfire*" (HR Ibnu Jarir in Nashih Ulwan, 1985:145).²⁹ This right to protection is not only protection from the fires of hell, but also protection from child neglect, child discrimination, abuse, and other forms of violence, and it is the parents who are the front line if their children experience violence, whether from school, the environment, or elsewhere.³⁰

²⁶ Umiyati, "PERLINDUNGAN HAK-HAK ANAK DALAM PERNIKAHAN BEDA AGAMA (Studi Kasus Di Kecamatan Kalideres Dan Kecamatan Cengkareng Jakarta Barat)."

²⁷ Eka Callysta Ramadhani, "Menjaga Keseimbangan Antara Kewajiban Orang Tua Dan Hak Anak Dalam Praktik Hukum Islam."

²⁸ Ringan, "Hukum Konvensi Hak Anak Dalam Perspektif Islam."

²⁹ HM. Budiyanto, "Hak Anak Dalam Perspektif Islam."

³⁰ UNICEF, "Hak Dan Perlindungan Anak Dalam Islam: Pandangan Islam Tentang Perlindungan Anak Dari Kekerasan Dan Tindakan-Tindakan Berbahaya."

Third, the right to receive financial support, in which case the four families above have their rights to financial support fulfilled and protected. In these four families, the father, as the head of the family, provides for his wife, and the wife manages the finances well and also meets all household needs, children's school needs, and other needs, as well as providing a comfortable home. In Islamic law, it is obligatory for the father to provide for his family members, especially his wife and children. As explained in the hadith of the Prophet, *"It is enough for a person to be considered sinful if he neglects those under his care."*³¹

Fourth, the right to receive teaching and education. The children of these four families are protected and fulfilled; their parents send them to school through high school and on to college. Of the four families described, three provide religious education to their children, especially mothers who share the same beliefs as their children. In this case, fathers take on the role of encouraging and reminding their children to carry out their religious obligations in accordance with the religion they adhere to. Then, for one of the families, in terms of education and religious teaching, the parents are still lacking and not strict enough in teaching their children. The parents only remind their children without observing whether they perform their religious duties or not. In this case, parents have an obligation to accompany, teach, and guide their children to worship, as stated in the hadith of the Prophet, *"Honor your children and improve their education"* (HR. Ibnu Majah). The meaning of this hadith is that education and teaching are a form of respect for the rights of children, because education is essentially a right that every child should receive and is the primary responsibility of their parents. If parents neglect this obligation and do not provide a proper education, then the child has the right to demand accountability for this negligence.³²

Fifth, the right to receive love and affection. Children from all four families at home are given affection by supporting them in all their activities and spending time together during holidays. Parents have shown their love since their children were in the womb, throughout their childhood, adolescence, and adulthood. Parents also ask and pray to God to always protect their children from harm.³³ The love and affection given by parents also influences the formation of children's behavior. When parents provide emotional support, it can create a strong emotional bond between parents and children and also influence the emotional growth of children and prevent negative behavior. Children who lack attention from their parents can grow up to be violent, intimidating, and engage in other deviant behaviors. Therefore, parental attention is

³¹ Siswi, Sidoarjo, and Ayahnya, "HAK NAFKAH ANAK DALAM PERSPEKTIF HUKUM ISLAM DAN UNDANG-UNDANG: STUDI KASUS GUGATAN SISWI DI SIDOARJO TERHADAP AYAHNYA Nasywa."

³² HM. Budiyanto, "Hak Anak Dalam Perspektif Islam."

³³ Adawiyah, "Peranan Orang Tua Dalam Mewujudkan 10 (Sepuluh) Hak-Hak Anak Menurut Perspektif Islam."

important in shaping a child's character and personality. Parental attention can be shown through positive role modeling, open communication so that children feel comfortable expressing their emotions, showing affection through closeness and quality time, applying clear and consistent discipline, and instilling good moral values, ethics, and religious teachings.³⁴

Conclusion

Based on a study of interfaith families in Serui City, a pattern of child rearing was found that generally focused on family harmony and the fulfillment of parental responsibilities. Three out of four families practiced democratic parenting through open communication and respect for their children's independence, while one family practiced permissive parenting due to their principles of freedom and minimal supervision. In fulfilling and protecting children's rights according to Islamic family law, all families strive to fulfill children's basic rights, including the rights to life, sustenance, affection, and protection, although there are variations in the fulfillment of rights to education and religious guidance.

The implications of this study indicate the importance of democratic parenting in interfaith families to maintain harmony and optimal child development, as well as the need for consistent religious guidance to ensure that children's spiritual rights are fulfilled in accordance with Islamic values. This study contributes to providing new insights into parenting practices and the protection of children's rights in interfaith families, as well as offering a foundation for the development of child rights protection policies in a pluralistic environment.

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³⁴ Azizah et al., "PENTINGNYA KASIH SAYANG DAN PERHATIAN PADA ANAK USIA DINI."

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