



Parental Intervention In Children's Households That Causes Divorce

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ABSTRACT

Parental intervention in their children's households in Kecamatan Pamenang, especially affecting daughters-in-law living with their in-laws, reduces the autonomy of the couple, causes conflicts, and disrupts household harmony. Economic factors, patriarchal culture, and financial dependence strengthen parental dominance and increase the risk of divorce, as reflected in religious court decisions. From an Islamic perspective, excessive intervention contradicts the principles of Sharia, which emphasize the couple's independence, the husband's responsibility, and fair conflict resolution, highlighting the importance of balanced family roles, economic independence, and protection of spousal rights to maintain household harmony. This study uses a normative-empirical method with a juridical-empirical approach to analyze parental intervention in children's households that may lead to divorce in Kecamatan Pamenang, Merangin Regency, based on Islamic law. Data were collected through literature review, observation, interviews, and documentation, and analyzed qualitatively through reduction, presentation, and conclusion drawing to understand the relationship between parental intervention, economic factors, and household harmony from an Islamic perspective. Excessive parental intervention in households in Kecamatan Pamenang, such as decision-making domination, interference in finances and child-rearing, and emotional pressure, reduces young couples' independence, triggers conflicts, and weakens spousal bonds, thereby increasing the risk of divorce. From an Islamic legal perspective, actions that force divorce or seize spousal rights contradict Sharia principles, as marriage aims to create tranquility, love, and household harmony, while divorce is only valid according to the couple's will and in accordance with fiqh procedures. Parents should allow young couples independence, provide advice without coercion, and respect spousal rights, while couples should maintain open communication and strong cooperation to preserve harmony, strengthen emotional bonds, and reduce the risk of divorce according to Sharia principles.

Keywords: *Parental Intervention, Children's Household, Divorce, Islamic Family Law*

INTRODUCTION

Living with parents or in-laws is a social reality still prevalent in young families in Indonesia. This phenomenon is inextricably linked to economic factors, family culture, and traditional values that view the extended family as a mutually supportive unit.

The Indonesian kinship system generally positions the extended family as a social unit that plays a vital role in the lives of its members, including in economic and household matters.

For some married couples, living with their parents is seen as a pragmatic solution to overcome financial constraints, gain emotional support, and receive guidance in navigating married life. With a relatively lighter financial burden, couples are expected to prioritize strategic family needs, such as children's education and future planning. However, this situation also opens up the possibility of dependency, which has the potential to undermine household independence.

Empirically, this phenomenon is correlated with rising divorce rates. According to the Annual Report of the Directorate General of Religious Courts of the Supreme Court of the Republic of Indonesia, persistent disputes and arguments, along with economic factors, still dominate the reasons for divorce in Indonesia. At the local level, based on case register data from the Bangko Religious Court, several divorce cases were recorded in the Pamenang District during 2024–2025, most of which were triggered by domestic conflicts due to the couple's economic dependence and interference from parents or in-laws.

Having parents living together under one roof is often seen as a source of experience and wisdom that can help young couples navigate the dynamics of early marriage. "Harmonious intergenerational relationships have the potential to strengthen family integration and create emotional stability." However, this ideal situation depends heavily on each party's ability to maintain role boundaries and build healthy communication.

In practice, household life involving parents is not always harmonious. Parental intervention in children's household affairs often gives rise to various problems, especially when couples are under economic pressure and lack financial independence.

"Economic pressure can increase emotional stress in couples and worsen the quality of communication within the family." In such circumstances, parental intervention without clear boundaries has the potential to exacerbate conflict.

A partner's dependence on their parents, both materially and non-materially, is one of the main factors that opens up space for intervention.

"Social conflict arises from an imbalance of roles, status, and power within a social structure." In the family context, this imbalance is evident when parents exert excessive dominance over household decision-making for married children.

This situation is further complicated when a couple lives with their parents or in-laws. Physical proximity allows parents to be intensely involved in domestic matters, from financial management to childcare. "A social structure with unclear authority boundaries has the potential to lead to ongoing conflict."

As a result, couples struggle to establish an independent nuclear family identity. This parental intervention is particularly felt by daughters-in-law living with their in-laws.

Patriarchal culture often places women in a subordinate position and demands unilateral adjustments.. Lack of privacy, dominance by in-laws, and a weak husband's role exacerbate the daughter-in-law's psychological well-being.

These conditions often lead to psychological distress such as stress, anxiety, and even depression. "This condition is a form of social pathology within the family, where a third party has a dominant influence on the husband-wife relationship." If prolonged, conflicts with in-laws can potentially lead to divorce.

This phenomenon is reflected in religious court practices. In Bangko Religious Court Decision Number 123/Pdt.G/2022/PA.Bko, the panel of judges granted a divorce petition, citing ongoing disputes and quarrels stemming from parental dominance and the couple's economic dependence.

"Based on the provisions of Article 19 letter (f) of Government Regulation No. 9 of 1975 and Article 116 letter (f) of the Compilation of Islamic Law, ongoing disputes without hope of reconciliation are valid grounds for divorce." "This condition is considered to have thwarted the purpose of marriage as regulated in Article 1 of Law No. 1 of 1974."

In the Islamic perspective, marriage is seen as a sacred bond (*mitsāqan ghalīzan*). Allah SWT says: ﴿

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَبِرُونَ ﴾

"And among the signs of His power is that He created for you a life partner from your own kind so that you will feel at ease with him, and He made among you a feeling of love and affection." (QS. Ar-Rūm [30]: 21)

This verse emphasizes that the purpose of marriage is to create peace, love, and affection, which are difficult to achieve if the household is under the domination of a third party. Islam also places the husband as the party responsible for the independence and protection of the family, as stated in Allah SWT:

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ لَلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴾

"Men are the leaders of women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent part of their wealth. Therefore, pious women are those who obey Allah and take care of themselves when their husbands are not around, because Allah has taken care of

(them). Those women whose nusyuz you are worried about, then advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to cause trouble to them. Indeed, Allah is Most High and Most Great." (QS. An-Nisā' [4]: 34)

In the case of divorce, Islam emphasizes that divorce is the last option. Rasulullah SAW said:

"The halal thing that Allah hates most is divorce." (HR. Abu Dawud)

However, Wahbah az-Zuhaili emphasized that divorce is permissible when marriage actually causes lasting harm, in accordance with the rules of dar'ul mafsadah muqaddam 'ala jalbil mashlahah.

Based on the author's initial observations in Pamenang District, Merangin Regency, it was found that the practice of living with parents or in-laws remains a common pattern among newlyweds. This situation is generally influenced by economic constraints, the lack of independent housing, and a strong familial culture that views the extended family as a single, mutually supportive unit.

The author's observations indicate that couples living with their parents tend to lack adequate financial independence. In several cases observed, the husbands lacked permanent employment or sufficient income, leaving them dependent on their parents or in-laws for daily household needs. This dependence indirectly creates space for parents to become involved in household decision-making, particularly regarding financial management and family needs.

The author also observed that parental intervention is often not recognized as excessive interference but rather perceived as advice, concern, or moral responsibility toward children. However, in practice, this intervention often goes beyond these boundaries, including determining household expenses, regulating childcare patterns, and interfering in marital relationships. This condition causes tension, especially when partners feel they do not have the space to make decisions independently.

In the context of marital relations, observations indicate that conflict is more frequently experienced by wives, particularly daughters-in-law living with their in-laws. The authors found complaints about a lack of privacy, an unbalanced domestic workload, and psychological pressure resulting from demands to conform to the values and customs of their in-laws. In some cases, husbands tended to be passive and less assertive in protecting their wives, thus reinforcing the parents' dominant position in the household.

Furthermore, the authors observed that conflicts that began with economic issues and parental intervention often escalated into recurring and difficult-to-resolve disputes. When there is a lack of open communication and clear role boundaries between spouses and parents, these conflicts protracted and affected household harmony. In several cases observed through the trial process at the Religious Court, this situation resulted in divorce lawsuits, citing persistent

disagreements and quarrels.

Based on these observational findings, the authors concluded that parental intervention in children's households in Pamenang District cannot be separated from economic factors, cultural factors, and power relations within the family. Disproportionate intervention without clear boundaries significantly contributes to domestic conflict and ultimately becomes a driving factor for divorce.

Based on pre-research findings through field observations and interviews with divorced residents in Pamenang District, it was found that economic factors and parental intervention are closely linked in triggering marital disharmony. Therefore, examining parental intervention in children's households that leads to divorce is highly relevant from the perspective of Islamic law and religious court practices.

METHODOLOGY

The type of research the researcher will use is normative-empirical research.

Normative research is an approach that benchmarks Islamic law to draw conclusions about whether something complies with sharia provisions. Empirical research focuses on examining a phenomenon or situation within the research object in detail by gathering facts and developing existing concepts. This type of research can also be called descriptive research, revealing laws and regulations related to the legal theories being studied.

This research describes and elaborates on how parental intervention in children's households leads to divorce in Pamenang District, Merangin Regency, and then examines this from an Islamic legal perspective. The research approach the author will use is an empirical juridical approach. This approach is also known as a non-doctrinal approach, meaning that the research approach is solely intended to study, not teach a doctrine. The author adopts an analytical approach based on an Islamic legal perspective to explain the justification for parental intervention in a child's household, in accordance with the norms established in Islamic law.

RESULT AND DISCUSSION

Result

Forms of parental intervention in children's households that contribute to divorce in Pamenang District, Merangin Regency

a. Parental Dominance in Household Decision-Making

Parents assume a dominant role in making important household decisions, thus preventing couples from having autonomy in determining the direction of family life.

Example: A young couple cannot make decisions about moving house, managing finances, or dividing household roles because every decision must await parental approval. This situation causes one party, usually the wife, to feel

disempowered in the household, which then triggers prolonged conflict.

b. Interference in Household Financial Management

Parents often influence the use of income, spending priorities, and financial decisions of their spouses, especially when they live with or near their parents.

Example: The husband's income is managed or supervised by his parents, preventing him from freely determining household needs. This can lead to tension because the spouse feels distrusted and financially insecure, which can negatively impact the marital relationship.

c. Intervention in Childcare

Parents are overly involved in determining parenting, discipline, and childcare patterns, leaving no room for their spouses as the primary parents.

Example: Decisions regarding childcare, daily schedules, or specific habits are made by parents, while spouses simply follow suit. Disagreements in parenting lead to internal conflict between husband and wife, which over time weakens the marital bond.

d. One-Sided Defense of Biological Children

Parents tend to defend their biological children during domestic conflict, leaving their spouses feeling blamed and deprived of justice.

Example: When a husband and wife argue, parents often blame their daughter-in-law and justify their child's behavior. As a result, the domestic conflict escalates into a larger family conflict and widens the emotional distance between the couple.

e. Pressure to Remain with or Near Parents

Parents may resist a partner's desire to live independently and encourage them to remain with their extended family.

Example: A couple who wanted to live separately to establish a more independent household canceled their plans due to parental pressure. Living together under intense supervision can lead to stress, depression, and conflict, which can ultimately lead to a broken relationship.

f. Restrictions on a Spouse's Activities and Personal Development

Parents influence the spouse's activities, especially those of the wife, including work, education, or social activities.

Example: A spouse's desire to work, attend training, or develop skills is thwarted due to a lack of parental approval. This restriction creates feelings of

isolation and dissatisfaction within the household.

g. Husband's Dependence on Parents

The husband prioritizes his parents' opinions over his wife's agreement, resulting in household decisions not being made jointly.

Example: In every conflict, the husband always refers to his parents and makes their opinion the final decision. The wife feels unappreciated as a partner, which contributes to a weakened relationship and the emergence of a desire for separation.

h. Excessive Emotional Intervention

Parents often emotionally intervene in household conflicts, escalating the situation and escalating minor issues.

Example: A household problem that should have been resolved by the couple escalates into a major conflict because parents intervene by expressing judgment, pressure, or moral threats. This can accelerate the development of serious conflict and ultimately lead to divorce.

Discussion

An Islamic legal perspective on parental intervention in children's households resulting in divorce in Pamenang District, Merangin Regency

An Islamic legal perspective on parental intervention in children's households resulting in divorce in Pamenang District, Merangin Regency. Divorce in households is often the result of various factors, including parental intervention in their children's households. From an Islamic legal perspective, the household is a sacred institution formed based on a marriage contract between a husband and wife. Intervention by third parties, including parents, must be viewed within the context of sharia to avoid violating the rights of the husband, wife, or children.

Islamic Legal Basis for Households and Divorce

Households from an Islamic Perspective

In Islam, a household is the smallest unit in society formed through a legal marriage between a husband and wife. The primary purpose of a household is to build a harmonious family filled with love and affection, as guided by the Quran and Hadith. In a household, husband and wife have their respective rights and obligations, including responsibility for providing for their children, educating them, and maintaining family harmony.

Islam views marriage not only as a social bond but also as an act of worship. Therefore, relationships within the household must be based on the principles of justice, compassion, and mutual respect. The Prophet Muhammad (peace be upon

him) said that the best among you are those who are best to their families.

However, Islam also recognizes that conflict or incompatibility can arise within a household. Under certain circumstances, if the marriage cannot be saved, divorce (talaq, khul', or faskh) is permitted as a last resort to prevent further damage.

CONCLUSION

Based on the analysis, parental intervention in households in Pamenang District, Merangin Regency, such as dominance in decision-making, interference in finances and childcare, unilateral advocacy, pressure to live with the extended family, restrictions on the couple's activities, husbands' dependence on parents, and excessive emotional intervention, significantly reduces the independence of young couples, triggers prolonged conflict, and weakens the emotional bond between husband and wife. This phenomenon reflects asymmetrical power relations in patriarchal families, negatively impacting harmony, psychological well-being, and household stability, and potentially increasing the risk of divorce.

From an Islamic legal perspective, parental intervention in children's households that forces divorce contradicts the principles of justice, compassion, and spousal rights under Islamic law. Islam permits family counseling and mediation to improve relationships, but coercion or unilateral confiscation of property and custody is invalid. Divorce is only valid if it is carried out at the will of the couple in accordance with Islamic law procedures through talaq, khul', or faskh. The case in Pamenang District shows that excessive parental pressure increases the risk of divorce, so from a fiqh perspective, this kind of intervention is not permitted and is contrary to the purpose of marriage in Islam, namely to create peace, affection, and harmony in the household.

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