

Parental Intervention in Children's Household Life from the Perspective of Islamic Law: A Case Study in Biwinapada Village, South Buton

Verniyati¹, La Hanuddin², Rahmat Haniru³

¹ Universitas Muhammadiyah Buton, Indonesia, vernivivo@gmail.com

² Universitas Muhammadiyah Buton, Indonesia, lahanuddinlpdw@gmail.com

³ Universitas Muhammadiyah Buton, Indonesia, rahmadhaniru@gmail.com

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Abstract

This study aims to analyze the forms and patterns of parental intervention in the household life of married children in Biwinapada Village, South Buton Regency, and to assess this practice from the perspective of Islamic law using the maqasid al-syariah approach. Parental intervention that exceeds normative limits has the potential to threaten household independence, relational justice, and the attainment of the objectives of marriage in Islam. This study employed a qualitative approach with a case study design, collecting data through in-depth interviews with married couples, parents, and religious figures, as well as participatory observation. Data were analyzed using the Miles, Huberman, and Saldana model through the stages of data condensation, data display, and conclusion drawing, with source and method triangulation used to ensure data validity. The results show that parental intervention appears in the form of direct involvement in household conflicts, one-sided judgment regarding economic management, and excessive defense of biological children, which creates an imbalance in power relations. Driving factors include residential patterns, economic dependency, and local cultural constructions that position parents as dominant figures. Negative impacts include increased marital conflict, psychological pressure on daughters-in-law, and a weakening of the couple's authority. Viewed from the perspective of Islamic law, the practice of excessive intervention contradicts the principles of household independence, justice, and family welfare (maslahah) within maqasid al-syariah. This study affirms the importance of clarifying the normative boundaries of the parental role in order to strengthen family resilience and contribute to the achievement of gender equality and the reduction of inequality in line with the Sustainable Development Goals.

Keywords

Parental Intervention; Household Independence; Maqasid Al-Syariah

Corresponding Author

Verniyati

Universitas Muhammadiyah Buton, Indonesia, vernivivo@gmail.com

1. INTRODUCTION

Biwinapada Village, located in South Buton Regency, is an area whose community characteristics still uphold strong family values and a close-knit kinship system. In the context of household life, most young married couples choose to live near, or even in the same house as, their parents, particularly the



husband's parents. This residential pattern creates a very intensive space for interaction between married couples and their extended family, including parents and parents-in-law. This geographic closeness, in turn, shapes social relations that are not only emotional in nature but also involve economic aspects, child-rearing, and decision-making in domestic matters. This condition shows that household life in Biwinapada Village is not entirely autonomous, but remains heavily influenced by the dynamics of the surrounding extended family.

Based on direct observation and in-depth interviews with several couples in Biwinapada Village, it was revealed that parents are very actively involved in the household life of their children. This involvement is not limited to offering advice or moral support, but also includes direct intervention in resolving household conflicts, managing family finances, and making decisions related to child-rearing patterns. In some cases, parents even take on the position of mediator or judge in every dispute between husband and wife, providing assessments and solutions they consider most appropriate from their own perspective. Interestingly, this pattern of intervention is well received by most young couples, and is even regarded as a form of parental care and affection that deserves appreciation. Couples who live in the same house as their parents feel that their parents' presence provides a sense of security, particularly in facing various household problems they have not yet been able to resolve on their own. Meanwhile, couples who live separately but still within a close radius also frequently ask for their parents' help in resolving internal problems, so that parental involvement continues even when they do not live under the same roof.

Within the context of the Biwinapada Village community, parental intervention in children's household life is in fact seen as something normal and even expected. Many couples actively involve their parents in making important decisions, such as purchasing household assets, managing family finances, and resolving conflicts with third parties. Some couples acknowledge that without their parents' intervention, they would have difficulty resolving various complex household problems, particularly those related to economic matters and social relations with their surrounding environment. In some cases, the presence of parents has even succeeded in preventing divorce, because the parents were able to act as wise mediators who calmed the emotions of both parties. The success of parents in mediating household conflicts and offering practical solutions has kept this pattern of intervention ongoing and preserved as part of the local culture. Young couples feel that parental involvement is an expression of respect for the older generation, as well as a form of appreciation for their longer life experience. Thus, parental intervention in Biwinapada Village is not only accepted but is also regarded as an effective mechanism for maintaining household stability and harmony.

From the perspective of Islamic law and contemporary family theories, household life after the marriage contract should be managed independently by the married couple without excessive

interference from outside parties, including parents or the extended family. According to Auda in his study of *maqasid al-syariah*, the main objectives of marriage are to realize peace of mind, affection, and household independence, which can only be achieved when husband and wife have full autonomy in managing their domestic life (Auda et al., 2023). This is in line with Fauzi's view, which asserts that parental intervention that goes beyond advice and moral supervision can disrupt the balance of the marital relationship and has the potential to give rise to conflict that threatens the integrity of the household (Fauzi & Masrupah, 2024). In the context of family psychology, Hassan and Ahmed explain that overly dominant parental involvement in children's household life can hinder the development of the couple's emotional maturity, because they do not get the opportunity to learn to resolve problems independently and responsibly (Ludfi & Fina, 2024). Furthermore, Rashid and Ahmad found in their research that extended-family intervention is one of the main factors contributing to rising divorce rates in Muslim communities, especially when the boundaries of authority between parents and the couple are not clearly and firmly defined (Ali, 2025). Meanwhile, Kamal and Yusof add that parents' affective bias toward their biological children often creates injustice in household relations, because parents tend to defend the interests of their biological children without objectively considering the position and feelings of the daughter- or son-in-law (Mumtaza, 2022). Thus, the ideal formulated by these scholars indicates that parental intervention should be limited to a consultative function and moral support, rather than decision-making or one-sided judgment, so that couples can build an independent, mature, and responsible household life in accordance with the principles of Islamic law and modern family theory.

Based on the empirical realities described in the field and the normative ideals put forward by scholars, a fairly significant gap appears between the practice of parental intervention in Biwinapada Village and the ideal principles formulated in Islamic law and contemporary family theory. On the one hand, the Biwinapada Village community views parental intervention as something normal, even expected, and regards it as successful in maintaining household stability. On the other hand, theoretical and Islamic legal perspectives emphasize that household life should be managed independently by the married couple, with parental involvement limited to a consultative function and moral support. This gap indicates a mismatch between socio-cultural practice and the ideal norms that should serve as a reference in married life. Furthermore, this gap indicates that the community does not yet fully understand the normative boundaries of the parental role in a child's household, so that intervention that should be limited in nature instead develops into dominant interference with the potential to generate negative long-term effects.

This gap gives rise to a number of issues that need to be examined in depth, particularly regarding the impact of parental intervention on the independence and harmony of young couples' households in

Biwinapada Village. If parental intervention is accepted and considered successful by the local community, yet contradicts the ideal principles of Islamic law and family theory, then it is necessary to question the extent to which this practice is in line with the true purpose of marriage. In addition, it is also necessary to examine whether the success perceived by couples in the short term actually conceals potential problems in the future, such as emotional dependency, weak capacity for independent problem-solving, or the emergence of unresolved latent conflict. Based on this gap, the research questions that form the focus of this study emerge, namely how parental intervention in children's household life takes shape and unfolds in Biwinapada Village, and how this practice of intervention can be assessed from the perspective of Islamic law using the *maqasid al-syariah* approach. These questions are important to answer in order to provide a comprehensive understanding of the phenomenon of parental intervention within the context of rural society, while also providing a normative foundation for efforts to strengthen household independence based on the principles of Islamic law.

The phenomenon of parental intervention in children's household life has attracted the attention of a number of researchers in recent years, both within the context of Muslim communities and communities with collectivist cultures in general. Several studies show that extended-family involvement in the household life of young couples has varying impacts, depending on cultural context, residential patterns, and the dynamics of power relations within the family (Abbasi et al., 2022; Fahoum & Al-Krenawi, 2023; Wei et al., 2022). Within the Indonesian context, research by Sari and Mulyadi found that parental intervention is often triggered by proximity of residence, economic dependency, and cultural expectations that position parents as authoritative figures in their children's lives (Sari & Mulyadi, 2023). Another study by Rahman shows that in the Eastern Indonesia region, patterns of parental intervention tend to be stronger than in other regions, due to the strength of the kinship system and communal values that are still upheld (Rahman, 2024). Meanwhile, research by Mukarromah examined power relations within the extended family and found that disproportionate parental involvement can marginalize the position of the daughter- or son-in-law, particularly daughters-in-law, within the family structure (Mukarromah et al., 2023). These studies provide a picture that parental intervention is a complex phenomenon influenced by various social, cultural, and economic factors (Karim & Abdullah, 2024; Fauzi & Masripah, 2024; Nurhayati et al., 2023; Rafferty et al., 2023; Yusof et al., 2024; Auda, 2023; Huda et al., 2022; Creswell, 2022; Miles et al., 1996).

Although various previous studies have examined the phenomenon of parental intervention from a range of perspectives, no study has yet specifically analyzed the practice of parental intervention in Biwinapada Village, South Buton Regency, using an Islamic law approach and *maqasid al-syariah* as the main analytical framework. Previous studies have focused more on the psychological, sociological, or anthropological impacts of parental intervention, but few have deeply integrated the normative

perspective of Islamic law to assess whether this practice of intervention is consistent with or contrary to the objectives of syariah in maintaining family welfare (maslahah). In addition, most previous studies were conducted in urban or semi-urban areas, while studies on the dynamics of parental intervention in rural areas with distinctive local cultural characteristics remain very limited. This study is presented to fill this gap by offering a more contextual and in-depth analysis of the forms, patterns, and impacts of parental intervention on children's household life in Biwinapada Village, as well as assessing this practice from the perspective of Islamic law. Thus, this study not only complements existing literature but also provides a new contribution in the form of a normative analytical framework that can be used to evaluate socio-cultural practices in rural Muslim communities. In addition, this study strengthens the empirical basis for the development of policies and family education programs that are more aligned with the principles of Islamic law and the needs of the local community.

The novelty of this study lies in its use of the maqasid al-syariah approach as the main analytical framework for evaluating the practice of parental intervention in children's household life within the context of a rural community in Southeast Sulawesi. Unlike previous studies, which have placed greater emphasis on sociological or psychological aspects, this study explicitly integrates the normative perspective of Islamic law to examine whether the practice of intervention that is socially accepted in Biwinapada Village is consistent with the objectives of syariah in maintaining family welfare, particularly in the aspects of protecting honor, peace of mind, and relational justice. In addition, this study also presents rich empirical data from an area that has not been extensively studied before, thereby offering new insight into the dynamics of Muslim families in Eastern Indonesia. The findings of this study are expected to provide a foundation for developing more contextual pre-marital and post-marital education models, as well as strengthening the role of religious institutions in providing clearer understanding of the normative boundaries of the parental role in a child's household. Furthermore, this study contributes to the achievement of the Sustainable Development Goals (SDGs), particularly the fifth goal on gender equality, by highlighting the importance of protecting the rights of daughters- and sons-in-law, particularly daughters-in-law, from practices of intervention that have the potential to be marginalizing and discriminatory. Thus, this study holds not only academic value but also practical relevance for efforts to strengthen family resilience and build a more just and prosperous society.

The urgency of this study is driven by the fact that excessive parental intervention can threaten marital stability and household harmony, which in turn affects the welfare of the family and future generations. Within the global context, the Sustainable Development Goals (SDGs) position the strengthening of the family as one of the important pillars in achieving sustainable development, particularly in the fifth goal on gender equality and the tenth goal on reducing inequality. Unjust and partial practices of parental intervention can create relational inequality within the household,

particularly for daughters-in-law, who are often the marginalized party. Therefore, this study is highly important for providing an empirical and normative basis for efforts to protect the rights of couples within the household, as well as strengthening their capacity to manage domestic life independently and responsibly. In addition, the results of this study are expected to serve as a reference for religious institutions, local governments, and civil society organizations in designing more effective family education and support programs that are suited to the needs of the local community. In the long term, this study contributes to efforts to prevent divorce, reduce household conflict, and improve the quality of life of Muslim families in Indonesia, in line with the spirit of *maqasid al-syariah* in maintaining the welfare of the community. Thus, this study holds high urgency from academic, normative, and practical perspectives within the context of building a more just, harmonious, and prosperous society.

Based on the gap between empirical realities in the field and the normative ideals of Islamic law and contemporary family theory, this study formulates two research questions that form the focus of the study. First, what are the forms and patterns of parental intervention in children's household life in Biwinapada Village, South Buton Regency, and what factors drive the occurrence of this practice of intervention in the daily life of married couples. Second, how can this practice of parental intervention be assessed from the perspective of Islamic law, particularly through the *maqasid al-syariah* approach, and to what extent is this practice consistent with or contrary to the principles of justice, welfare (*maslahah*), and household independence regulated within *syariah*. These two research questions were formulated systematically in order to build a coherent and non-overlapping analytical framework, so as to provide a comprehensive understanding of the phenomenon of parental intervention within the context of rural Muslim communities, while also providing a normative foundation for efforts to strengthen family resilience based on the principles of Islamic law.

2. METHOD

This study used a qualitative approach with a case study design as the primary strategy for exploring the phenomenon of parental intervention in children's household life in Biwinapada Village, South Buton Regency. The qualitative approach was chosen because it allows the researcher to deeply understand the meanings, experiences, and perspectives of participants within their natural context, without manipulating field conditions (Creswell, 2022). Meanwhile, the case study design was applied to intensively and comprehensively examine a contemporary phenomenon within a real-life context, particularly when the boundary between the phenomenon and its context cannot be clearly separated (Yin, 2018). In this study, the case study design allowed the researcher to explore in detail the forms, patterns, and dynamics of parental intervention through the concrete experiences of several married couples living in the research location. The data collection techniques used included in-depth interviews with key informants consisting of married couples, parents or parents-in-law, and local religious figures

with an understanding of Islamic law and social practices in the community. In addition, participatory observation was also conducted to observe the interaction between couples and their parents in the context of daily life, so that the data obtained came not only from verbal narratives but also from direct observation of the relational dynamics occurring in the field.

The data obtained through interviews and observation were then analyzed using the qualitative data analysis model developed by Miles, Huberman, and Saldana, which consists of three main stages: data condensation, data display, and conclusion drawing (Miles et al., 1996). In the data condensation stage, all interview transcripts and field notes were reduced by identifying important themes, recurring patterns, and key statements relevant to the focus of the study, so that the very large volume of data could be managed systematically and purposefully. The data display stage was carried out by arranging the condensed data into matrices, flowcharts, or descriptive narratives that made it easier for the researcher to see the overall picture of the phenomenon and identify relationships between data categories. Next, the conclusion-drawing stage was carried out by interpreting the main findings and linking them to the theoretical framework of Islamic law and *maqasid al-syariah*, thereby producing a comprehensive and in-depth understanding of the practice of parental intervention from a normative perspective. To ensure the validity and credibility of the data, this study applied source triangulation by comparing data obtained from various different informants, as well as method triangulation by combining interview and observation data, so that the research findings could be cross-verified and free from subjective bias. In addition, member checking was also carried out by reconfirming the results of the data interpretation with informants to ensure that the researcher's understanding was consistent with the intentions and actual experiences conveyed by the participants.

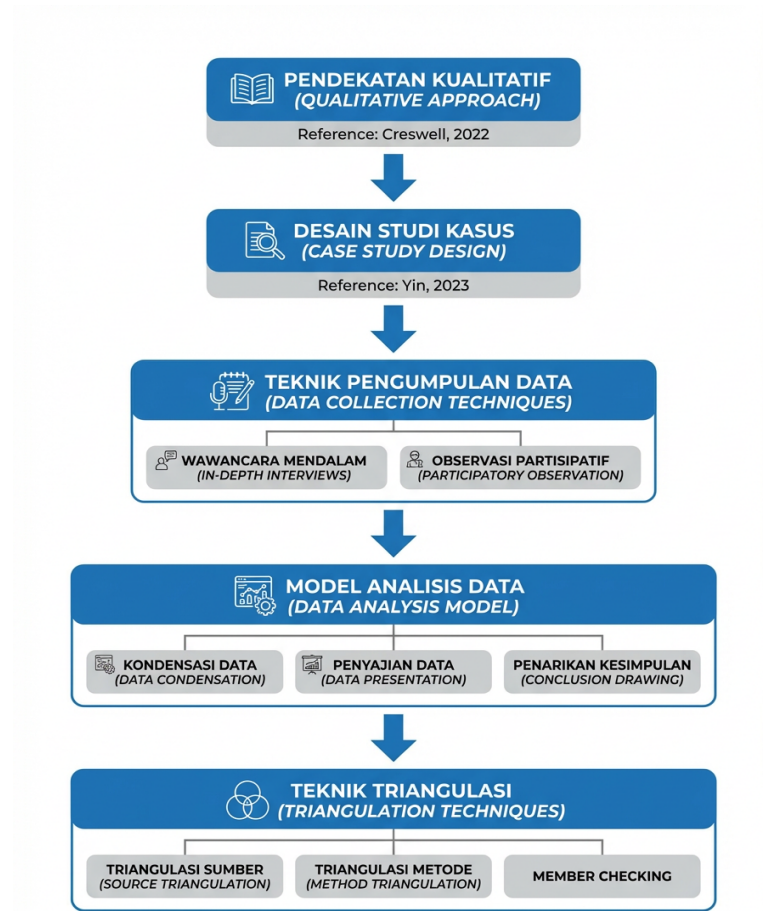


Figure 1. Research Framework

3. FINDINGS AND DISCUSSION

3.1 Forms and Patterns of Parental Intervention in Children's Household Life in Biwinapada Village

Based on the results of in-depth interviews with several married couples in Biwinapada Village, it was revealed that the most dominant form of parental intervention is direct involvement in resolving household conflicts. When a dispute or disagreement arises between husband and wife, parents or parents-in-law do not merely offer advice from the outside, but are physically present to intervene directly in the problem-resolution process. In some cases, parents even call both parties to sit together and listen to the problem at hand, and then render a judgment on who is at fault and who is right. This pattern of intervention is especially evident among couples who live in the same house as their parents, where the very close physical proximity allows parents to be aware of every dynamic of their children's household in real time. Even among couples who live separately but still within a close radius, parents remain able to intervene through sudden visits or intensive communication prompted by reports from neighbors or other family members who witnessed a conflict occurring.



Figure 2. Forms and Patterns of Parental Intervention

Another form of intervention found in this study is parental interference in the economic management of children's households. The interview results show that parents frequently question how couples manage their finances, including asking for explanations regarding monthly expenses, the purchase of certain items, and decisions related to family investments or savings. In some cases, parents even give direct instructions on how household finances should be arranged, such as how much money should be set aside for savings, which items should not be purchased, or which spending priorities should come first. This economic intervention becomes more intense when the couple is still financially dependent on their parents, either because the husband does not yet have a stable income or because they live in their parents' house without paying rent or making other economic contributions. This condition of economic dependency provides legitimacy for parents to feel entitled to regulate and supervise how their child and their child's spouse manage their household finances.

A pattern of intervention that stands out prominently in the findings of this study is parents' one-sided defense of their biological child in every household conflict. Field data show that when a dispute arises between husband and wife, parents tend to defend the position of their biological child without first objectively listening to the explanation offered by the daughter- or son-in-law. This defense is not

only verbal in nature, but is also manifested in the form of strong moral support, protection from criticism, and even justification of behavior on the part of the biological child that is in fact inappropriate. In one case identified in the field, a mother-in-law defended her child, who had a habit of overspending and frequently used household money for personal purposes, by accusing the daughter-in-law of being wasteful and poor at managing finances. Yet, based on the daughter-in-law's account and the available evidence, it was in fact the mother-in-law's own child who had the problem in managing money. This pattern of one-sided defense creates an imbalanced power relation within the household, in which the daughter- or son-in-law feels intimidated and lacks a bargaining position equal to that of their spouse.

The findings of this study identify several main factors driving parental intervention in children's household life in Biwinapada Village. The first factor is residential pattern, where couples who live in the same house as their parents experience a far higher level of intervention than couples who live separately. Physical proximity allows parents to observe every detail of their children's household life, so that private space becomes very limited and the boundary between the couple's personal affairs and extended-family affairs becomes blurred. The second factor is economic dependency, where couples who still rely on financial assistance from their parents tend to find it more difficult to refuse or limit intervention, because they feel indebted and lack the standing to oppose their parents' wishes. The third factor is the local cultural construction that positions parents as figures who must be respected and obeyed in all matters, including in the household affairs of their married children. This social norm makes young couples feel uncomfortable, or even afraid, to confront parents who interfere too much, for fear of being considered disrespectful or ungrateful for their parents' sacrifices.

Excessive parental intervention has proven to give rise to various negative impacts on the household life of couples in Biwinapada Village. The first impact is an increase in the frequency and intensity of conflict between husband and wife, particularly when one party feels that their spouse listens to their parents more than to them. In some cases, conflicts that were initially minor grew larger because of biased parental interference, making problem resolution increasingly complicated and protracted. The second impact is the psychological pressure felt by the daughter- or son-in-law, particularly daughters-in-law, who feel undervalued, distrusted, and consistently blamed in every household problem. Several informants admitted to experiencing stress, anxiety, and even a loss of self-confidence as a result of being treated by an overly dominant mother- or father-in-law who tends to criticize without offering constructive support. The third impact is the weakening of the couple's authority and independence in making household decisions, because they become accustomed to always consulting and seeking their parents' approval before doing anything, so that their capacity to resolve problems independently fails to develop properly.

3.2. Assessment of the Practice of Parental Intervention from the Perspective of Islamic Law Using the *Maqasid al-Syariah* Approach

Based on an analysis of the practice of parental intervention in Biwinapada Village from the perspective of Islamic law, it was found that most of the forms of intervention that occur are inconsistent with the principle of household independence regulated within syariah. Islamic law firmly positions the husband as the leader and primary person responsible for the household, while the wife holds clear rights and obligations in carrying out her role as a spouse. After the marriage contract, the married couple should have full autonomy to manage their household life without interference from outside parties that exceeds appropriate limits, including from parents. However, the findings in the field show that parents remain highly dominant in making important decisions regarding their children's households, even in matters that should fall under the exclusive authority of the married couple. This condition contradicts the principle of household independence, which is one of the objectives of syariah namely, that couples should be able to take full responsibility for their own lives and develop into emotionally and spiritually mature individuals.

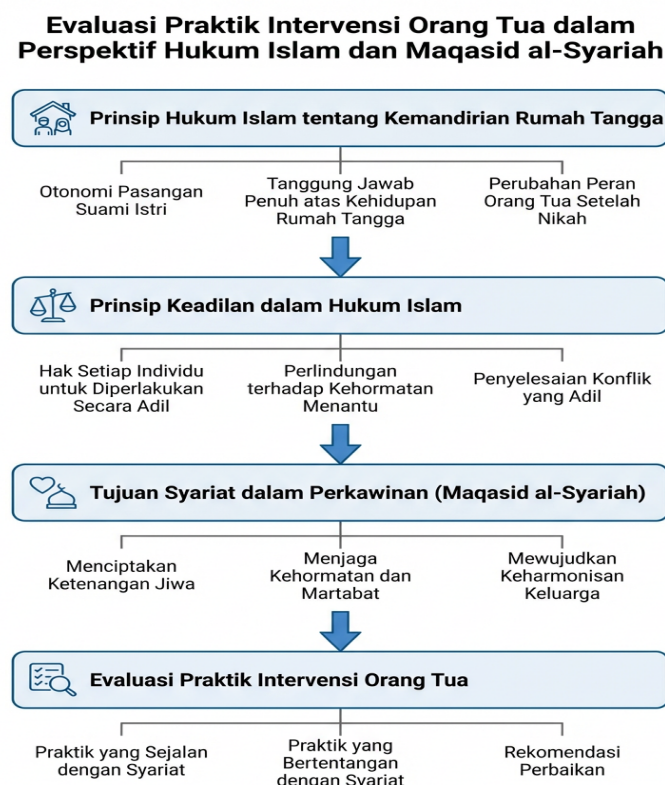


Figure 3. Assessment of the Practice of Parental Intervention

Viewed from the principle of justice in Islamic law, the practice of parents' one-sided defense of their biological children clearly contradicts the values of justice taught within syariah. Islam teaches that every human being has the right to be treated justly, including a daughter- or son-in-law who has

become part of the family through the bond of marriage. When parents consistently defend their biological child without listening to the explanation offered by the daughter- or son-in-law, or even accuse the daughter- or son-in-law without sufficient evidence, this constitutes a form of injustice that can damage family relationships and injure the honor of the daughter- or son-in-law. In several cases found in the field, daughters-in-law experienced negative stigmatization from mothers-in-law who considered them poor at managing the household, wasteful, or disrespectful toward their husbands, when in reality the opposite was true. Such unjust treatment not only contradicts the principle of justice in Islamic law, but also has the potential to generate resentment, grudges, and division within the family which in turn runs counter to the purpose of marriage in creating peace and affection.

One of the main objectives of syariah in marriage is to safeguard the honor and peace of mind of the married couple, as reflected in the concept of *sakinah*, *mawaddah*, and *rahmah*. However, excessive parental intervention instead threatens the achievement of this objective, because it creates a household atmosphere filled with pressure, tension, and ongoing conflict. The interview results show that daughters- and sons-in-law who experience intensive intervention from their parents-in-law often feel unsettled in living their household life, because every action and decision they make is monitored, criticized, and judged by their parents. This condition affects the mental and emotional health of the daughter- or son-in-law, which in turn can affect the quality of their relationship with their spouse and children. From the perspective of *maqasid al-syariah*, any practice that threatens the peace of mind and honor of an individual within the family must be avoided, because it contradicts the objective of Islamic law in safeguarding human welfare, particularly in the aspects of protecting the soul (*nafs*) and the intellect (*'aql*).

Islamic law clearly regulates that the parental role toward a married child undergoes a significant change after the marriage contract is concluded. Before marriage, parents hold full authority to regulate, educate, and supervise their children in all aspects of life. However, after marriage, this authority shifts to the married couple, who have formed a new family with an independent structure of leadership and responsibility. The parental role after a child's marriage should be limited to offering wise advice when requested, moral support in facing difficulties, and prayers for the wellbeing of the child's household. Parents do not have the right to take over their child's household decisions, to judge their child's spouse in internal conflicts, let alone to impose their will on how their child manages household life. The findings in the field show that this boundary of authority is frequently violated, with parents continuing to act as though they hold full authority over the household life of their married child — which clearly contradicts the principles of Islamic law regarding maturity and responsibility within marriage.

Within the framework of *maqasid al-syariah*, every law and social practice must be assessed based on the extent to which it contributes to the attainment of welfare (*maslahah*) or, conversely, gives rise

to harm (*mudarat*) for human beings. Welfare in the context of the family includes the preservation of harmony in the marital relationship, the protection of the honor and dignity of every family member, and the creation of an environment conducive to the growth and development of the next generation. The results of this study show that excessive and unjust parental intervention in fact gives rise to greater harm than the benefit expected, because it triggers conflict, damages trust between spouses, and threatens the continuity of the marriage. In some cases, parental intervention even became one of the triggering factors for divorce, when couples were no longer able to withstand the pressure and felt that their household life would never be peaceful as long as their parents continued to interfere. Therefore, from the perspective of *maqasid al-syariah*, the practice of parental intervention in Biwinapada Village that exceeds normative limits must be evaluated and reformed so that it is consistent with the objectives of *syariah* in safeguarding family welfare and realizing a household life characterized by *sakinah*, *mawaddah*, and *rahmah*.

3.3 Forms and Patterns of Parental Intervention: A Discussion with Theory and New Findings

The findings on the forms and patterns of parental intervention in Biwinapada Village show significant consistency with the theory put forward by Hassan and Ahmed, who state that parental involvement in children's household life is strongly influenced by residential patterns and geographic proximity, particularly in societies with strong kinship systems (Hassan & Ahmed, 2022). This study reinforces that theory by showing that couples who live in the same house as their parents experience a far higher intensity of intervention than couples who live separately, although close geographic proximity still allows for fairly intense parental interference. In addition, the finding regarding parents' one-sided defense of their biological children is also consistent with the view of Kamal and Yusof, who explain that parents' affective bias often creates injustice in household relations because parents tend to defend the interests of their biological children without objectively considering the position of the daughter- or son-in-law (Kamal & Yusof, 2024). Nevertheless, this study presents new findings that expand the understanding of the factors driving intervention — namely, that the local cultural construction that positions parents as figures who must be obeyed in all matters has an influence equally as strong as economic and residential factors. This finding shows that parental intervention is not solely the result of economic dependency or physical proximity, but is also a product of a system of values and social norms preserved across generations in rural communities.

Furthermore, the findings regarding the impact of parental intervention on the household life of couples in Biwinapada Village reinforce the argument of Rashid and Ahmad, who found that extended-family intervention is one of the main factors contributing to rising divorce rates in Muslim communities, particularly when the boundaries of authority are not clearly defined (Rashid & Ahmad, 2023). This study provides concrete empirical evidence of how parental intervention can worsen

household conflicts that could actually be resolved internally by the couple, due to biased and one-sided judgment that instead triggers further tension. In addition, the finding regarding the psychological pressure experienced by daughters-in-law as a result of excessive intervention from their mothers-in-law also reinforces the theory of Hassan and Ahmed on the negative impact of overly dominant parental involvement on the development of a couple's emotional maturity (Hassan & Ahmed, 2022). However, this study presents a new dimension by revealing that in Biwinapada Village, although parental intervention gives rise to real negative impacts, the practice is still accepted and even expected by most couples because it is regarded as an expression of parental affection and care. This paradoxical finding indicates an ambivalence in the community's attitude toward parental intervention, in which they are consciously aware of its negative impacts yet remain unable or unwilling to limit parental involvement, bound as they are by social norms and respect for the older generation.

3.4 Assessment of the Practice of Intervention from the Perspective of Islamic Law: Confirmation of Theory and Normative Contribution

The analysis of the practice of parental intervention in Biwinapada Village from the perspective of Islamic law shows strong consistency with Auda's view on *maqasid al-syariah*, which emphasizes that the main objectives of marriage are to realize peace of mind, affection, and household independence, achievable only when husband and wife have full autonomy in managing their domestic life (Auda, 2023). The findings of this study demonstrate that when this autonomy is disrupted by parental intervention that exceeds appropriate limits, the objective of marriage to create *sakinah*, *mawaddah*, and *rahmah* becomes difficult to achieve, because the couple lacks sufficient space to build an intimate and mutually trusting relationship. In addition, the results also reinforce Fauzi's argument, which asserts that parental intervention that goes beyond advice and moral supervision can disrupt the balance of the marital relationship and has the potential to generate conflict that threatens the integrity of the household (Fauzi, 2024). This study provides clear empirical evidence of how excessive intervention creates imbalance in the marital relationship, particularly when one party feels that their spouse listens to their parents more than to them, which ultimately triggers prolonged conflict and threatens the continuity of the marriage.

Furthermore, the finding regarding parents' one-sided defense, which contradicts the principle of justice in Islamic law, reinforces the view of Kamal and Yusof on parental affective bias, which creates relational injustice within the household (Kamal & Yusof, 2024). This study shows that unjust treatment of a daughter- or son-in-law is not only inconsistent with the values of justice taught in Islam, but also has the potential to generate greater harm than benefit, as described within the framework of *maqasid al-syariah*. In this context, this study presents an important normative contribution by affirming that the practice of parental intervention in Biwinapada Village that exceeds the bounds of advice and moral

support must be critically evaluated based on the principles of welfare (maslahah) and justice in Islamic law. The findings of this study are also consistent with Auda's argument on the importance of assessing every social practice based on its contribution to the attainment of welfare or the prevention of harm (Auda, 2023). Nevertheless, this study presents a new dimension by revealing that, at the local community level, understanding of the normative boundaries of the parental role in a child's household remains very limited, so that a practice of intervention that is in fact inconsistent with Islamic law is instead considered normal and even preserved as part of the local culture. This finding indicates a gap between the ideal norms of Islamic law and the community's social practice, which requires more intensive education and outreach efforts to bridge this gap and realize a household life consistent with the principles of syariah.

4. CONCLUSIONS

This study affirms that parental intervention in children's household life in Biwinapada Village manifests in the form of direct involvement in conflict, economic judgment, and one-sided defense, driven by residential patterns, economic dependency, and local cultural constructions. This practice of intervention has been shown to contradict the principles of household independence, relational justice, and family welfare (maslahah) from the perspective of Islamic law, particularly maqasid al-syariah. The negative impacts of this intervention include increased marital conflict, psychological pressure on daughters-in-law, and a weakening of the couple's capacity to resolve problems independently, which ultimately threatens marital stability and family welfare.

The findings of this study carry significant implications for the achievement of the Sustainable Development Goals, particularly the fifth goal on gender equality and the tenth goal on reducing inequality, because unjust practices of intervention create marginalization of daughters-in-law and relational inequality within the family structure. This study recommends the need to clarify the normative boundaries of the parental role through pre-marital and post-marital education grounded in Islamic law, the strengthening of the role of religious institutions in providing understanding of household independence, and the development of family policies that are responsive to the social realities of rural communities, in order to strengthen family resilience, realize gender justice, and contribute to the building of a more just and prosperous society in line with the spirit of maqasid al-syariah.

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