

The Divorce Phenomenon in Cenggu Village: Psychological Impact and Childcare Responsibilities

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ABSTRACT

Purpose – Islam allows divorce if the household is truly untenable due to continuous conflict. However, there are many things that must be considered after the divorce, such as the ex-wife's right to maintenance and childcare. The most vulnerable party to the negative impact of divorce is the child, especially the psychological impact. This article aims to determine the psychological impact of children and parental care responsibilities after divorce in Cenggu Village.

Methods – This research is descriptive-analytical qualitative research with a juridical-empirical approach. Primary data in the study are families who have divorced in Cenggu Village including husbands, wives, and children. Secondary data in this study are references from journals, books, and theses. The data collection techniques used are observation and interview.

Findings – The results showed that divorce in Cenggu Village was caused by three factors, namely: domestic violence, economic factors, and infidelity. The impact of divorced parents on children is that children become insecure when they are in the surrounding environment, divorce becomes a mental burden for children. Lack of attention and affection for children due to parental divorce causes feelings of anxiety, confusion, shame, and sadness. Meanwhile, regarding children's education after divorce, this is a shared responsibility, between a mother, father, family members, and the community in which they live.

Research implications/limitations – Based on the results of the study, researchers recommend strengthening harmonious family values through socialization by related parties, for example the government through religious instructors.

Keywords: *Divorce Factors, Divorce, Child Problems.*

Introduction

Divorce is part of marriage, because there is no divorce without marriage first. Marriage is the beginning of a life together between a man and a woman as husband and wife, while divorce is the end of the life together of the husband and wife. Everyone wants their marriage to remain intact throughout their lifetime. But not a few marriages that are built with difficulty end in divorce. Not always the marriage that is carried out is in

accordance with the ideals, even though it has been tried as much as possible by fostering it well, but in the end they are forced to separate and choose to dissolve the marriage.¹

Islam has provided provisions on the limits of rights and responsibilities for husband and wife so that marriage runs with sakinah, mawaddah, and rahmah. If one of the husband and wife acts outside their rights and obligations, Islam provides instructions on how to deal with it and return it to the right. But if in a household there is a crisis that can no longer be overcome, then Islam provides a way out in the form of divorce. Islam allows divorce on the condition that the husband continues to fulfill the rights of maintenance and children after no longer living under the same roof. This is one of the ways Islam respects the dignity of women in the domestic sphere.²

One party that is vulnerable to the negative impact of divorce is the child. As it is known in heading towards maturity, children need various processes played by the father and mother in the family environment. The family is the first and most basic place for the development and growth of children. Empirical experience proves that other institutions outside the family cannot entirely replace the role of institutions even in non-family institutions. Parents' awareness of their roles and responsibilities as the first and main educators in the family is needed. The responsibility of parents towards their children comes in various forms.³

Divorce is a burden for children that has a psychological impact. Such as feelings of shame, sensitivity, and low self-esteem to withdraw from the environment. Things that are usually found in children when their parents divorce are insecurity, being unwanted or rejected by their parents who leave, sadness and loneliness, anger, loss, feeling guilty, and blaming themselves as the cause of divorced parents. How children react to their parents' divorce is greatly influenced by the way parents behave before, during and after the divorce. The child will need greater support, sensitivity and compassion to help him or her cope with the loss experienced during the difficult time after the parents divorce.⁴

¹ Khoirul Abror, *Hukum Perkawinan dan Perveraian* (Yogyakarta: Ladang Kata, 2020), 25.

² Sukron Ma'mun and Ibnu Akbar Maliki, "A Socio-Historical Study of Women's Rights Advocacy in Islamic Legal Construction," *Journal of Southeast Asian Human Rights* 7, no. 1 (June 2023): 16, <https://doi.org/10.19184/jseahr.v7i1.39156>.

³ Mufatihatut Taubah, "Pendidikan Anak Dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam* 3, no. 1 (2015): 109, <https://doi.org/10.15642/jpai.2015.3.1.109-136>.

⁴ Putri Erika Ramadhani and Hetty Krisnani, "Analisis Dampak Perceraian Orang Tua Terhadap Anak Remaja," *Focus: Jurnal Pekerjaan Sosial* 2, no. 1 (2019): 109, <https://doi.org/10.24198/focus.v2i1.23126>.

The phenomenon found in Cenggu Village is that children whose parents have divorced, not have many problems. However, many of them also chose to stay with their mother or father after the divorce. There are even children who choose to live with their grandmother. However, it does not stop there, there are also children whose lives are neglected and who always follow their own desires and are reluctant to follow the wishes of people who love them, as for the things they do such as using drugs, stealing, following the promiscuity of their friends and others.

Based on the results of initial observations for 1 month at the Bima Religious Court class 1A, researchers met with several people who were divorcing at that time, especially in Cenggu Village, Belo Sub-District. There were 3 people from Cenggu Village, Belo Sub-district who had divorced. We even found people aged 60 and above who filed for divorce at that time.

There are several factors that lead to divorce in Belo Sub-district, including the infidelity of a spouse who betrays a marriage promise. However, not a few couples manage to overcome their problems and agree to open a new page in their next marriage. Then there are also economic problems, in this case what is meant is the problem of family maintenance. Among them are husbands who are not responsible for the needs of their wives and children and do not work hard to fulfill their obligations. In addition, there is also the problem of domestic violence which can cause divorce. Domestic violence can include violence committed against family members, be they husbands, wives, children, parents or other family members.

Children are the most injured victims when their parents decide to divorce. Children may feel frightened of losing their mom or dad, fearful of losing the love of parents who are no longer living in the same house. They may feel guilty and see themselves as the cause. The child's performance at school may drop or they may become withdrawn. Parental divorce affects children's learning achievement, both in religious studies and in other areas. One of the basic functions and responsibilities of parents towards their children is to take their education seriously. Paying attention to children's education is not limited to fulfilling children's learning equipment or the costs needed, the most important thing is to provide guidance and direction and motivation to children, so that they excel in learning. Therefore, both parents are responsible for paying attention to children's education, both school or learning needs and children's learning activities. If parents

divorce, then attention to children's education will be neglected.⁵ After a divorce, it does not mean that a father's obligation to his child ends. In fact, a father is responsible for economic issues in the family.⁶

Based on the above problems, the author thinks this needs to be studied, considering that in this day and age more and more children are becoming victims due to the divorce of parents due to various factors, especially in Cenggu Village. So in this case, the author is interested in studying the problem in a study entitled "Psychological Impact and Childcare Responsibilities After Divorce in Cenggu Village".

Methods

This research uses empirical legal research methods, namely direct research methods on identification that are seen directly in the field in social community dynamics. Primary data in the study are families who have divorced in Cenggu Village, including husbands, wives, and children. Secondary data in this study are references from journals, books, and theses. The data collection techniques used are observation and interview. While the data analysis method uses qualitative analysis techniques, including data reduction, data presentation, and conclusion drawing and verification.

Result

Factors Contributing to the Occurrence of Divorce in Cenggu Village

In principle, marriages are entered into for life until one of the husbands or wives dies. This is what is desired in Islamic teachings. But often, what is the purpose of marriage runs aground in the middle of the road. Actually, the breakup of marriage is a natural thing, because the basic meaning of a marriage contract is a bond or it can also be said that marriage is basically a contract. The consequence can be separation, which can then be called divorce. The basic meaning of talak is to release or break the covenant.⁷

Divorce in Indonesia is regulated by legislation and has certain procedures. Divorce can only be done in front of a court session after the panel of judges fails to reconcile the

⁵ Harry Ferdinand Mone, "Dampak Perceraian Orang Tua Terhadap Perkembangan Psikososial Dan Prestasi Belajar," *Harmoni Sosial: Jurnal Pendidikan IPS* 6, no. 2 (2019): 155, <http://dx.doi.org/10.21831/hsjpi.v6i2.20873>.

⁶ Darmawati, "Perceraian Dalam Perspektif Sosiologi," *Sulesana: Jurnal Wawasan Keislaman* 11, no. 1 (2017), <https://doi.org/10.24252/.v11i1.3548>.

⁷ Asrul Hamid et al., "Sociological Analysis of the Concept of Divorce In Marriage Law in Indonesia," *JRSC: Journal of Religious, Social and Cultural* 1, no. 1 (December 2022): 42.

two parties.⁸ Regarding the reasons and factors for divorce, Article 116 of the Compilation of Islamic Law (KHI) confirms that divorce can occur for reasons including:

- a. One of the parties commits adultery or becomes a drunkard, addict, gambler, and so on that is difficult to cure;
- b. One of the parties leaves the other party for 2 (two) consecutive years without the permission of the other party and without valid reasons or for other reasons beyond his ability;
- c. One of the parties receives a prison sentence of 5 (five) years or a heavier sentence after the marriage has taken place;
- d. One of the parties commits cruelty or serious maltreatment that endangers the other party;
- e. One of the parties suffers a physical disability or illness with the result that he/she is unable to fulfill his/her obligations as husband or wife;
- f. There is a continuous dispute and quarrel between husband and wife and there is no expectation that they will live in harmony again in the household;
- g. The husband violates the taklik talak;
- h. Change of religion or apostasy which causes disharmony in the household.⁹

Divorce factors do not only come from one sector. There are many sectors that eventually worsen the household situation until finally deciding to divorce. Social and cultural factors are increasingly present in today's life world, having an impact on the high rate of divorce. In the Indonesian context, Manna outlines that there are at least four factors that cause divorce in society.

- a. Economic divorce factors. The cause of divorce due to the economy is not only due to economic conditions that are below average, but also due to a hedonistic lifestyle.
- b. Divorce factors are due to poor communication. Poor communication worsens the household situation when what is happening in the individual married couple is felt, but cannot be conveyed to their partner.

⁸ Dahwadin et al., "Hakikat Perceraian Berdasarkan Ketentuan Hukum Islam Di Indonesia," *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 11, no. 1 (2020): 93, <http://dx.doi.org/10.21043/yudisia.v11i1.3622>.

⁹ Ilham Wahyudi, "Faktor-Faktor Dominan Penyebab Terjadinya Perceraian Di Lingkungan Yurisdiksi Peradilan Agama Dalam Perspektif Gender" (Tesis, Jakarta, Universitas Islam Negeri Syarif Hidayatullah, 2019).

- c. Factor of a third person or infidelity. This affair stems from disharmony in the household, so one partner seeks peace with others. However, there are also couples who commit infidelity first, so the impact of this affair is disharmony in the household.
- d. Social and cultural factors. One of them is due to the marriage of different ethnic groups in Indonesia. There are clashes and obstacles in the form of communication. Couples of different ethnicities experience obstacles in the form of differences in frame of mind, differences in perception, language differences, and misunderstandings from nonverbal communication.¹⁰

The phenomenon of divorce and the reasons that accompany it are also in Belo Sub-district, which is one of the sub-districts in Bima Regency, West Nusa Tenggara. Belo Sub-district is 7 kilometers from the capital of Bima Regency to the south. The center of the government is in Cenggu Village. Kecamatan Belo is the kecamatan with the smallest area in Kabupaten Bima. Belo sub-district has several villages, including Roka Village, Runggu Village, Cenggu Village, Renda Village, Ngali Village, Lido Village, Soki Village, Ncera Village, and Diha Village. Of the villages in Kecamatan Belo, 85% are farmers, 15% are employees and civil servants, and 30% are farmers. Every villager strives to send their children to university. This is because it is the children of farmers who produce scholars in each village in Kecamatan Belo, Kabupaten Bima.¹¹

Divorce in Cenggu Village, Belo Sub-district, is no longer a strange thing to hear. In Cenggu Village, divorce often occurs, even every year. Divorces occur to newly married couples as well as to couples who have been married for a long time and even have children who are teenagers. Based on the results of the data, divorces that have occurred in Cenggu Village in the last five years have reached approximately 37 divorced couples. Of course, things like this must be really considered, because divorce will have a negative impact. Both for the divorced couple, and for their children.¹²

¹⁰ Nibras Syafriani Manna, Shinta Doriza, and Maya Oktaviani, "Cerai Gugat: Telaah Penyebab Perceraian Pada Keluarga Di Indonesia," *Jurnal Al-Azhar Indonesia Seri Humaniora* 6, no. 1 (2021): 16–18, <http://dx.doi.org/10.36722/sh.v6i1.443>.

¹¹ Rindiani Rossalinda and Rani Wandari, eds., *Kecamatan Belo Dalam Angka 2023* (Nusa Tenggara Barat: Badan Pusat Statistik Kabupaten Bima, 2023).

¹² Nurfaidah, M. Mabruq Haslan, and Bagdawansyah Alqadri, "Dampak Perceraian Orang Tua Terhadap Perilaku Sosial Anak (Studi Kasus Di Desa Cenggu Kecamatan Belo Kabupaten Bima)," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 1 (June 2023): 1637, <https://doi.org/10.23969/jp.v8i1.8077>.

In accordance with the analysis conducted by researchers in Cenggu Village, Belo Subdistrict, there are many divorces that occur. This divorce is caused by several factors. The first factor is that there is a lot of domestic violence (KDRT) committed. This domestic violence is often carried out by husbands against their wives, the violence committed is physical. Husbands commit violence in the form of hitting, physically abusing their wives. In addition, the violence that arises in the households of the Cenggu Village community is verbal violence. This is often done by wives against their husbands by scorning and berating their husbands because their financial capabilities are very poor.¹³

The second factor in the occurrence of divorce in Cenggu Village, Bima Regency, is caused by economic (financial) factors. This is that the economic conditions in the household are very low. One of the factors causing this to happen is because the husband as the head of the household is less responsible for the family's economy. This is like, a husband who does not have a fixed income and only relies on impromptu jobs.¹⁴

The third factor in the occurrence of divorce in Cenggu Village, Bima Regency, is caused by infidelity. This factor is based on the absence of gratitude and dissatisfaction with their own partner, so they end up having an affair. This factor, if seen from the results of observations made by researchers, occurs a lot because husbands are dissatisfied with their wives, and in some households, because they do not have children, these husbands end up having affairs.¹⁵

The Impact of Divorce on Children in Cenggu Village

Divorce cases in Cenggu Village have an impact on children, children whose parents have divorced tend to daydream and are not like usual. One of the impacts of divorced parents on children is that children become insecure when they are in the surrounding environment, divorce becomes a mental burden for children. When other children have complete parents, while he does not. Lack of attention and affection for children against parental divorce creates feelings of anxiety, confusion, shame, and sadness. Especially for children who are already in their teens, the children will experience emotional disturbances and will run into juvenile delinquency and promiscuity.

¹³ Interview with Asri (not her real name), divorcee and victim of domestic violence in Cenggu Village, 15 December 2023.

¹⁴ Interview with Reni (not her real name), housewife and divorcee in Cenggu Village, 16 December 2023.

¹⁵ Interview with Sri (not her real name), housewife and divorcee in Cenggu Village, 17 December 2023.

Children whose parents have divorced in Cenggu Village tend to do things that are deviant, too lazy to go to school, more quiet, easily conflicted, disobedient, and often go out to seek entertainment and peace from the surrounding environment. So that children will easily get bad influences from their environment such as promiscuity, smoking, getting drunk, or even using illegal drugs.

As a result of divorce, children become the main victims and the most injured when their parents divorce. Another negative impact on children is that they tend to feel they have no direction in life and no support in life. They will become out of control and more aggressive, and they are also more likely to get involved and use alcohol and drugs because there is no one to care for them and prohibit them. However, there are positive impacts, such as children being more independent (for children who are teenagers and adults), children having the ability to survive because they are trained to get something in life that is not easy, and children becoming stronger and rising up.¹⁶

Children are the next generation of the nation. Children and the future are a unity that can be realized to form a generation needed by the nation, especially a nation that is building. Improving skills, mental and moral development must be improved as well as other aspects. Facing the era of globalization, which is marked by various changes in values, children must receive intensive and integrated guidance. For this reason, parents must pay attention to the physical, spiritual, and intellectual development of their children.¹⁷

Erik Erikson in Psychosocial Development Theory, tries to synchronize development with social expectations. Each stage of development has its own challenges called crises. In adolescence, the stage of psychosocial development is at the identity stage. What is meant by identity is a coherent concept of self consisting of goals, values and beliefs to which a person is strongly committed. Conversely, if adolescents are unable to resolve their identity crisis, there will be role confusion and identity uncertainty. Adolescents who experience this identity confusion feel inadequate, helpless, low in self-esteem and pessimistic about their future. For certain adolescents who experience this condition, they will choose to do negative things in order to get an identity even if the identity they get is a bad one, it is better to do this than to have no identity at all.¹⁸ Based

¹⁶ Observation of children from divorced families in Cenggu Village, 10 December 2023

¹⁷ Taubah, "Pendidikan Anak Dalam Keluarga Perspektif Islam," 109.

¹⁸ Erik Erikson, *Childhood and Society* (Yogyakarta: Pustaka Pelajar, 2010), 34.

on observations, it was found that not all children of divorce victims cannot be successful. In Cenggu Village, there are some children who can continue their education and achieve their goals, while there are also some children who are victims of divorce cannot continue their education.

Discussion

Islamic Law Review of the Phenomenon of Divorce and the Responsibility for Children's Education after Divorce in Cenggu Village

Divorce in Islam is not a prohibition, but as the last resort of a marriage, when there is no way out. Allah SWT says in surah An-nisa verse 34.

الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَبِيلَاتٌ حَفِظْتُ لِلْغَيْبِ بِمَا حَفَظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعَظُولُهُنَّ وَأَهْجُرُهُنَّ فِي الْمَضَاجِعِ وَأَصْرِيُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْنَ سَبِيلًا إِنَّ اللَّهَ كَارِ عَلَيْا

كَبِيرًا

Meaning: The men are the leaders of the women, because Allah has given some of them (men) more than others (women), and because they (men) have spent some of their wealth. Therefore, the virtuous women are those who obey Allah and keep themselves when their husbands are not around, because Allah has taken care of them. So counsel them and separate them from their beds, and beat them. then if they obey you, then do not seek to trouble them. Indeed, Allah is the Most High, the Most Great (Q.S. an-Nisa [4]: 34).

The interpretation of Surah An-Nisa verse 34 in Quraish Shihab's book entitled "Al-Lubab", that this verse explains the functions and obligations of each sex, as well as the background of the difference, namely that the man or husband is qawwam, the leader and responsible for the woman/wife because each has privileges that are not owned by others. While the privileges of men make them worthy of being qawwam , men in general or husbands, spend part of their assets to pay the dowry and living expenses of his wife and children. Therefore, as the above verse continues, the virtuous woman is the one who obeys Allah swt, and also to her husband after they have deliberated together or if his orders do not conflict with the commands of Allah swt. and do not deprive his wife of her personal rights. In addition, the woman or wife is also obliged to take care of herself, her husband's rights and the household when her husband is away because Allah swt has taken

care of them, among others in the form of maintaining her husband's love when he is away, a love that is born from the husband's trust in his wife.¹⁹

Legally, divorce in Indonesia will be considered valid if it is done through the court. This is confirmed in Article 39 Paragraph (1) of Law Number 1 Year 1974 Concerning Marriage and Article 115 of the Compilation of Islamic Law.²⁰ It explains that the breakdown of a marriage can occur due to death, divorce, and court decisions. In the law, it is clear that the breakdown of marriage due to divorce is different from the breakdown of marriage.²¹

Whereas in Article 39, divorce can only be carried out in front of a court session after the person concerned has tried and failed to reconcile the two parties; to carry out a divorce there must be a reason that the husband / wife cannot live together as husband and wife; and the procedure for divorce in front of a court session is regulated in its own laws and regulations. The divorce process is regulated in Article 40 which reads "A divorce lawsuit is filed with the court; The procedure for filing the lawsuit referred to in paragraph (1) of this Article is regulated in separate legislation."²²

As previously explained, the phenomenon of divorce in Cenggu Village is caused by three factors, namely domestic violence, economic factors, and infidelity. The following is the view of Islamic law regarding these three factors.

Firstly, Islam does not legalize violence against wives in any form of intention or action. Beating a wife who commits nusyuz as stated in Q.S. an-Nisa' [4]: 34 should be interpreted as an action to teach a lesson, not to hurt or even to commit violence. Here is the text of the verse:

وَالَّتِي تَخَافُونَ نُشُوْزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَصْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْأَكُمْ بِكِيرًا

Meaning: Those women whom you fear may be unfaithful, then counsel them and separate them from their beds, and beat them. Then if they obey you, then do not

¹⁹ M. Quraish Shihab, *Tafsir Al-Lubab*, vol. Jilid 1 (Jakarta: Penerbit Lentera Hati, 2012), 181.

²⁰ Ibnu Akbar Maliki and Lisna Mualifah, "Persepsi Pelaku Perceraian Terhadap Cerai Di Luar Pengadilan Agama," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 3, no. 2 (2022): 1, <http://dx.doi.org/10.24042/el-izdiwaj.v3i2.14089>.

²¹ Linda Azizah, "Analisis Perceraian Dalam Kompilasi Hukum Islam," *Al-'Adalah* X, no. 4 (2012), <https://doi.org/10.24042/adalah.v10i2.295>.

²² Armansyah Matondang, "Faktor-Faktor Yang Mengakibatkan Perceraian Dalam Perkawinan," *Jurnal Ilmu Pemerintahan Dan Sosial Politik* 2, no. 2 (2014): 156.

look for ways to distress them. Indeed, Allah is Most High, Most Great (Q.S. an-Nisa' [4]: 34).

Beatings carried out in cases of nusyuz should basically not injure. In fact, the act of a husband hitting his wife to the point of injury or violence by the husband against the wife can be declared as a nusyuz by the husband against the wife. Faqihuddin Abdul Kodir stated that the verse is not a qath'iy verse. Therefore, this verse still opens the possibility of interpreting the word "hit" in accordance with the rules of language, other verses, and moral principles of respect and justice.²³ The prohibition of violence is not only affirmed by Islam, but also by positive law. It is clear that domestic violence must be eradicated, as evidenced by Law No. 23/2004 on the Elimination of Domestic Violence.²⁴

Second, with regard to economic issues as a cause of divorce. According to Islamic law, the husband has the obligation to provide maintenance to his wife. If the husband does not fulfill this obligation without a valid reason, then he can be subject to sanctions in this world and in the hereafter. Meanwhile, in the context of positive law, the wife has the right to file a lawsuit with the court to demand maintenance. This is as confirmed in Article 34 of the Marriage Law which reads: "If the husband or wife neglects their obligations, each of them can file a lawsuit with the Court".²⁵

Surah an-Nisa verse 34 is a verse that is often discussed in the context of the relationship between husband and wife in Islam, including in terms of maintenance. However, it is important to note that the interpretation and understanding of this verse can vary among Muslim scholars and communities. This verse reads:

الرِّجَالُ قَوْمٌ وَالنِّسَاءُ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

Artinya: The men are the leaders of the women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth (Q.S. an-Nisa' [4]: 34).

²³ Faqihuddin Abdul Kodir, "Islam Dan Kekerasan Dalam Rumah Tangga (KDRT): Pembahasan Dilema Ayat Pemukulan Istri (An-Nisa, 4: 34) Dalam Kajian Tafsir Indonesia," *Holistik* 12, no. 1 (June 2011): 153.

²⁴ IGN. Partana Mandala, "Perlindungan Hukum Terhadap Korban Kekerasan Dalam Rumah Tangga Sebagai Implementasi Hak-Hak Korban," *Jurnal Analisis Hukum* 2, no. 1 (April 2019): 47, <https://doi.org/10.38043/jah.v2i1.2168>.

²⁵ Ahmad Syarief, Yunanto, and Herni Widanarti, "Tuntutan Naflkah Terutang Terhadap Suami Pasca Perceraian (Studi Di Pengadilan Agama Semarang)," *Diponegoro Law Journal* 5, no. 4 (2016): 3, <https://doi.org/10.14710/dlj.2016.13583>.

This verse confirms that husbands are leaders in the household, and one of the reasons for that is because of their responsibility to provide for their wives. Ibn 'Ashur's interpretation of Surah An-Nisa' verse 34 in his tafsir "al-Tahrir wa al-Tanwir" is that the meaning of leadership in this verse is in the context of the family. Therefore, this verse should not be used as an argument to exaggerate the fact that a man has the right to be a leader in a broader sense.²⁶ Quraish Shihab in his book of interpretation entitled "al-Misbah" explains that giving maintenance to women has become a prevalence practice for men, as well as a general fact in human society since the first until now. The obligation to make a living is a pride for the husband, as is the pride of the wife who is fulfilled by her husband's needs and requests as a sign of love for him.²⁷

Third, the infidelity factor in divorce. According to Islamic law, infidelity is generally considered a sinful act that violates religious law. In Islam, adultery (infidelity) is considered a violation of sharia law. Islamic law often provides legal sanctions such as flogging or other punishments against individuals who are found guilty of committing adultery. The Qur'an strictly prohibits adultery, even the process that can lead to adultery should not be approached. As explained in QS. Al-Isra verse 32 as follows.

وَلَا تَقْرُبُوا الْزِنَى إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَبِيلًا

Meaning: and do not approach adultery, for it is an abominable deed and an evil way (Q.S. al-Isra [17]: 32).

Zainuddin Hamidy, and Fachruddin Hs., in Tafsir Qur'an, explain that adultery is a form of violation of decency, it becomes a medium for destroying offspring, causing disputes, spreading dirty diseases, and so on.²⁸ In line with him, Mahmud Yunus explained that adultery is a very vile act, it can create disasters, and destitution, such as female diseases, and others.²⁹

From the description of these three aspects, the phenomenon of divorce in Cenggu Village in the view of Islamic law is something that is contrary to the values of forming a harmonious family. Therefore, any existing problems should be resolved together by involving the aspirations of each family member.

²⁶ Muhammad Thohir Ibn Asyur, *At Tahrir Wa Al-Tanwiir*, vol. Juz I (Tunisia: Dar Suhunun Li al-Nasyri wa al-Tauzi, 1997), 7.

²⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, Juz I (Jakarta: Lentera Hati, 2002), 157.

²⁸ Zainuddin Hamidy and Fachruddin, *Tafsir Qur'an* (Jakarta: Wijaya Jakarta MCMLIX, 1959), 398.

²⁹ Mahmud Yunus, *Tafsir Quran Karim* (Jakarta: Hidakarya Agung, 1975), 406.

Meanwhile, regarding the education of children after divorce, this is a shared responsibility, between a mother, father, family members, and the community in the neighborhood where they live. Educating children is not the task of a mother alone. Although in reality, mothers are the ones who interact more with children. But the education of children is the duty of a father, because the father is the one who is the leader of the family. Mothers are just leaders under the leadership of a father. The education of children is nothing but a part of individual education, in which Islam tries to prepare and nurture them to become useful members of society and pious people in this life. In fact, the education of children, if it has been carried out properly and purposefully, is nothing but a strong foundation for preparing a pious and responsible person for all the problems and tasks of his life.³⁰

Education is the most important investment made by parents for the future of their children. From the moment a child is born into the world, he has a lot of potential and hopes to succeed in the future. In addition, the family is the first and main educational environment for children. The family functions as a socio-cultural transmitter or mediator for children. The family is the first world for children, which contributes mentally and physically to their lives. Through interactions in the family, children not only get to know themselves and their parents but also get to know the life of the community and the surrounding nature. Parents as educators are actually the founders of the child's personality. The basis of this personality will play a role during the course of life.³¹

Islam views children as a mandate from Allah SWT given to parents, society, and the nation. The fate and future of the nation in the future is determined by the nation's children today. Therefore, it is our shared responsibility to prepare the next generation of a qualified nation, namely a generation that is strong in faith, stable in knowledge, good in deeds and noble in morals. Every Muslim family is obliged to guide and direct their children and offspring to become righteous children. Having righteous children means that a person already has an investment that he will enjoy later in life. The era of

³⁰ Ali Rohmad, "Pengasuhan Anak Pasca Perceraian: Studi Pustaka Dengan Perspektif Pendidikan Informal Islam," *Dinamika Penelitian* 16, no. 2 (2016): 222, <http://dx.doi.org/10.21274/dinamika.2016.16.2.221-246>.

³¹ Uswatun Hasanah, "Pengaruh Perceraian Orangtua Bagi Psikologis Anak," *AGENDA: Jurnal Analisis Gender Dan Agama* 2, no. 1 (2020), <https://doi.org/10.31958/agenda.v2i1.1983>.

globalization had a wide impact on any part of the world, including Indonesia.³² The hadiths about educating a child are:

. مَا نَحَلَ وَالْبَدْ وَلَدَهُ أَفْضَلُ مِنْ أَدَبٍ حَسَنٍ { قَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

Meaning: The Prophet (SAW) said: “There is no gift a father gives his son that is more important than good manners” (HR At-Tirmidhi and Al-Hakim).

Children will believe more in what parents do and say. And, a good way to educate children according to Islamic teachings is to strengthen the faith of parents so that children grow up to be believers. Children will imitate what they do and say. Therefore, as a parent, you must be careful in your speech and behavior, because it can be imitated by children.

Conclusion

Based on the findings and analysis in the discussion section, it can be concluded that divorce in Cenggu Village is caused by three factors: domestic violence, economic factors, and infidelity. The impact of divorced parents on children is that children become insecure when they are in the surrounding environment, divorce becomes a mental burden for children. When other children have complete parents while he does not. The lack of attention and affection for children towards parental divorce creates feelings of anxiety, confusion, shame, and sadness. Especially for children who are already in their teens, the children will experience emotional disturbances and will run into juvenile delinquency and promiscuity.

The phenomenon of divorce in Cenggu Village according to Islamic law is something that is contrary to the values of forming a harmonious family. Therefore, any existing problems should be resolved together by involving the aspirations of each family member. Meanwhile, regarding the education of children after divorce, this is a shared responsibility, between a mother, father, family members, and the community in the neighborhood where they live.

³² Eka Prasetyawati, “Konsep Pendidikan Anak Menurut Al-Qur'an Perspektif Muhammad Quraish Shihab,” *Tadbir: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2017): 116.

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