
Legal Interpretation of Family Functions under Government Regulation Number 87 of 2014: A *Maqāṣid al-Sharī'ah* Perspective

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Abstract: Government Regulation Number 87 of 2014 establishes key family functions as the foundation for developing resilient and high-quality families in Indonesia. However, existing studies tend to describe these functions normatively, with limited analysis of their alignment with Islamic legal objectives, particularly within the framework of *Maqāṣid al-Sharī'ah*. This study addresses that gap by examining the extent to which the regulation reflects the core principles of *Maqāṣid al-Sharī'ah*, namely the protection of religion, life, intellect, lineage, and property. This research employs a normative legal method using statutory and conceptual approaches, with *Maqāṣid al-Sharī'ah* as the primary analytical framework. The findings indicate that the family functions outlined in Government Regulation Number 87 of 2014 religious, affectionate, protective, reproductive, educational, and economic are substantively aligned with the objectives of *Maqāṣid al-Sharī'ah*. The study contributes by offering a more critical and integrative interpretation, demonstrating that the regulation not only serves administrative purposes but also embodies fundamental values of protection and welfare. Thus, it confirms the normative coherence between state law and Islamic legal principles in promoting prosperous, harmonious, and sustainable families

Keywords: Legal Interpretation, Family Functions, Government Regulation, *Maqāṣid al-Syarī'ah*.

Introduction

When discussing family, various scholarly discourses often emerge, ranging from concepts of family resilience, family planning, family structure, and prosperous families, to more fundamental issues related to

the roles and functions of the family itself.¹ To understand the functions and roles of the family, it is essential to first understand the meaning of the family itself. According to Evelyn Millis Duvall and Reuben Hill Miller, the family is defined as a group of individuals formed through relationships of marriage, birth, or adoption.² The family is established with the aim of creating harmony among its members, both in spiritual, physical, and mental dimensions.³ James P. Spradley and Judith Allender define the family as a group consisting of two or more individuals in which each member has their own roles and responsibilities. Furthermore, according to Salvicion V. Celis, the family is the smallest unit within society that has specific purposes; these purposes include educating and guiding its members so that they contribute to the development of society.⁴ Therefore, by understanding the definition of family, the role of the family becomes very important and fundamental in shaping the quality of human resources at the lowest (smallest) unit of society.

Based on the important role of the family in national development through improving the quality of human resources, the state intervenes to strengthen family functions. Government Regulation Number 87 of 2014 is one form of state intervention aimed at reinforcing the role and functions of the family as the basic unit in social life.⁵ This regulation was established as a response to various social challenges that may affect the quality of family life, such as changes in household relationship patterns, economic dynamics, and the socio-cultural development of society.⁶ Through this regulation, the state seeks to provide a policy framework that encourages the optimization of family functions, both in aspects of education,

¹ Muhammad Thariq, "Interpersonal Communication Role for Self-Concept of Children and Families," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 1, no. 2 (2018): 181-94, <https://doi.org/10.33258/birci.v1i2.21>.

² Evelyn Millis Duval and Brent C Miller, *Marriage and Family Development (Sixth Edition)* (Harper & Row, 1985).

³ Amri, *Anak Yang Ditinggalkan : Sebuah Dimensi Psikologis, Sosial Dan Hukum* (PT. Literasi Nusantara Abadi Grup, 2026).

⁴ Salvicion and Celis, *Bina Keluarga (Terjemahan)* (Rineka Cipta, 1998).

⁵Peraturan Pemerintah Republik Indonesia Nomor. 87 Tahun 2014 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga, Keluarga Berencana, Dan Sistem Informasi Keluarga.

⁶ Desi Asmaret, "DAMPAK CHILD FREETERHADAPKETAHANAN KELUARGADI INDONESIA," *ADHKI: JOURNAL OF ISLAMIC FAMILY LAW* 5, no. 1 (2023): 73-89, <https://doi.org/DOI:%2520www.doi.org/10.37876/adhki.v5i1.108>.

protection, affection, and moral development, so that families are expected to carry out their roles effectively in shaping individuals with strong character and in creating social resilience within society.

Given the importance of intervention in strengthening family functions, Government Regulation Number 87 of 2014 specifically regulates family functions in Article 7. The substance of the family functions stipulated in this regulation on the implementation of strengthening family resilience emphasizes that the family has several main functions that must be carried out in social life. These functions include the religious function, which relates to the instillation of spiritual and moral values,⁷ the socio-cultural function, which plays a role in preserving and transmitting the values and traditions of society,⁸ the affection function, which fosters harmonious emotional relationships among family members,⁹ as well as the protection function, which provides a sense of security and protection for every family member.¹⁰ In addition, there is the reproductive function related to the responsible continuation of lineage, the socialization and educational function that shapes the character and personality of family members, and the economic function which is related to fulfilling the living needs of the family,¹¹ as well as the environmental development function, which fosters awareness of preserving both the social and natural environment.¹² All of these functions in this regulation are normative and administrative in nature, serving as policy guidelines for the state in formulating programs

⁷ Pasal 4 Peraturan Pemerintah Nomor 76 Tahun 2021 tentang Penyelenggaraan Penguatan Ketahanan Keluarga, Dapat Dilihat Dalam Tulisannya Rohita Rohita and Rizqi Maulida, "THE IMPLEMENTATION OF THE FAMILY 'S RELIGIOUS FUNCTIONS," *VISI: Jurnal Ilmiah Pendidik Dan Tenaga Kependidikan Pendidikan Non Formal* 13, no. 2 (2018): 75–82, <https://doi.org/10.21009/JIV.1302.1>.

⁸ Hafidh Maulana and Sri Wahyu Handayani, "Implementasi Program Pemberdayaan Kesejahteraan Keluarga Dalam Penerapan 8 Fungsi Keluarga Gampong Meunasah Krueng," *Jurnal Ilmiah Ilmu Sosial* 10, no. 1 (2024): 96–105, <https://doi.org/10.23887/jiis.v10i1.78810>.

⁹ Anca Gheaus, "Love, Not the Family," *Societatea de Analize Feministe* 25, no. 1 (2018): 168–76.

¹⁰ Yuequn Song et al., "Family Functioning and Optimism as Protective Factors of Life Satisfaction Among Stroke Patients During the COVID-19 Epidemic in Shenyang, China," *Frontiers in Public Health* 10, no. April (2022): 1–8, <https://doi.org/10.3389/fpubh.2022.738634>.

¹¹ Amri Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19," *Jurnal Tassamuh* 14, no. 2 (2022): 308–28.

¹² Muhamad Zein and Muhktar Alshadiq, *Mebangun Keluarga Harmonis* (Graha Cipta, 2005).

to strengthen family resilience, as well as a regulatory framework that directs the role of the family in social life.

Although normatively family functions have been regulated in Article 7 of Government Regulation Number 87 of 2014, there still appears to be a gap between the provisions of the regulation and their implementation in practice. Conceptually, the regulation emphasizes that the implementation of these family functions is very important in order to realize prosperous and harmonious families.¹³ However, in practice, many family-related problems are still frequently found, such as high divorce rates, dysfunctional roles among family members, domestic violence (KDRT), and the weak inculcation of ethical and moral values within the family environment. This indicates that the existence of regulations established by the government does not necessarily guarantee the optimal implementation of family functions.¹⁴ The suboptimal implementation of family functions is certainly influenced by economic, social, and cultural factors, as well as, most importantly, the level of legal awareness among the community.¹⁵ Therefore, it is not only formal regulations that are required, but also efforts to strengthen families through the internalization of moral values, social support, and family education.

Within the framework of Maqāsid al-Syarī'ah, the family occupies a central and indispensable role as the primary means for achieving the objectives of Islamic law. This concept underscores that every legal ruling must be grounded in the essential purposes that safeguard human well-being.¹⁶ As articulated by Jasser Auda, these core objectives encompass five key dimensions: the preservation of religion (ḥifẓ al-dīn), intellect (ḥifẓ al-'aql), life (ḥifẓ al-nafs), property (ḥifẓ al-māl), and lineage (ḥifẓ al-nasl).¹⁷

¹³ Tiara Syahani Sugiarto et al., "Upaya Perempuan Single Parent Dalam Mewujudkan Fungsi Keluarga Bagi Anak (Studi Kasus Di Kelurahan Jati, Kecamatan Mayangan, Kota Probolinggo)," *USRAH: Jurnal Hukum Keluarga Islam* 3, no. 87 (2023): 142–62.

¹⁴ Theresia Ivana et al., "PENERAPAN FUNGSI KELUARGA DAN PERAN LINTAS SEKTOR PADA KAMPUNG KELUARGA BERENCANA DI KALIMANTAN SELATAN," *Jurnal Keluarga Berencana* 7, no. 2 (2022): 54–63.

¹⁵ M. Musyafa et al., "Peran Ayah Dan Dampaknya Pada Kemandirian Psikologi Anak Di Lingkungan Urban-Multikultural Kota Jayapura," *The Indonesian Journal of Islamic Law and Civil Law* 6, no. 2 (2025): 273–90, <https://doi.org/10.51675/jaksya.v6i2.1326>.

¹⁶ Darlin Rizki et al., "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019," *Al Istinbath* 7, no. 2 (2022): 487–508, <https://doi.org/http://dx.doi.org/10.29240/jhi.v7i2.4016>.

¹⁷ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute Of Islamic Thought (IIIT), 2008).

These five foundational elements are closely interconnected with the family functions outlined in Government Regulation Number 87 of 2014. For instance, the family serves as the primary setting for instilling religious values, reflecting the principle of *ḥifẓ al-dīn*, while the continuation of lineage through marriage embodies the realization of *ḥifẓ al-nasl*. Consequently, the inability of family functions to operate effectively within society may hinder the attainment of the broader objectives of Islamic law. Therefore, reinforcing the implementation of family functions as stipulated in Government Regulation Number 87 of 2014 is crucial, as it aligns with and contributes to the fulfillment of the values and overarching goals of *Maqāṣid al-Syarī'ah*.

Research on family functions in Government Regulation Number 87 of 2014 has generally been descriptive in nature, emphasizing lengthy general definitions without being followed by a critical analysis of their normative meaning.¹⁸ Furthermore, previous studies tend to position family functions primarily as instruments of state social policy, without thoroughly examining their relationship with the framework of Islamic law, particularly from the perspective of *Maqāṣid al-Sharī'ah*.¹⁹ This condition indicates that the research gap has not been clearly identified, especially regarding the integration between positive legal norms and the objectives of the *Sharī'ah*. Therefore, this study seeks to strengthen the state of the art by offering a more analytical and integrative legal interpretation of family functions in Government Regulation Number 87 of 2014 based on the principles of *Maqāṣid al-Sharī'ah*, thereby contributing novelty to the study of family law and public policy grounded in Islamic values.

The urgency of conducting an Interpretation of Government Regulation Number 87 of 2014 is necessary to determine the extent to which the regulation of family functions in Article 7 is not merely normative and administrative, but also aligned with the values of *Maqāṣid Syarī'ah*. A critical examination is used to assess whether the concept and regulatory framework concerning the objectives of family functions formulated in the regulation are truly capable of promoting the realization of *maṣlahah* (public welfare) in family life. From the perspective of *Maqāṣid Syarī'ah*, every

¹⁸ Nurul Huda, "Relevansi Maqāṣid al-Sharī'ah dalam Kebijakan Publik," *Al-Ahkam* 30, no. 1 (2020): 67–82

¹⁹ M. Atho Mudzhar, "Pendekatan Studi Hukum Islam dalam Teori dan Praktik," *Jurnal Ilmu Syariah* 15, no. 1 (2019): 45–60.

policy and legal provision should be directed toward safeguarding the five fundamental objectives of the Sharī'ah: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Therefore, the analysis of this regulation should not be limited to its legal-formal aspects alone, but must also evaluate the alignment of its values, objectives, and policy orientation regarding family development with the principles of public welfare that form the essence of *Maqāṣid Syarī'ah*.²⁰ In this way, the existence of the regulation can genuinely contribute to strengthening family resilience and welfare in a comprehensive manner.

This study aims to fill the academic gap between positive law regarding family functions through Government Regulation Number 87 of 2014 and the perspective of Islamic law, particularly *Maqāṣid Syarī'ah*. Previous studies on family functions stipulated in government regulations have generally been approached only from a juridical empirical perspective, without comprehensively examining or relating them to the philosophical objectives of Islamic law.²¹ Therefore, this research has its own element of novelty by conducting a normative examination of the regulation using the perspective of *Maqāṣid Syarī'ah*. Through this study, it will be assessed whether the regulation of family functions contained in Government Regulation Number 87 of 2014 is aligned with the principle of public welfare (*maṣlahah*), which includes the protection of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and lineage (*ḥifẓ al-nasl*). Academically, this research is also expected to broaden integrative studies on family resilience by connecting perspectives between public policy and Islamic family law. Practically, this research may contribute recommendations and serve as a reflection for policymakers so that regulations are not merely administrative in nature, but also prioritize the welfare of society as embodied in the values of *Maqāṣid Syarī'ah*.

Research Methods

²⁰ Zulfikri Zulfikri and Isniyatin Faizah, "Sadd al-Dzari'ah sebagai Media dalam Penyelesaian Perkara Kontemporer," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 2 (2023): 169–85, <https://doi.org/10.51675/jaksya.v4i2.474>.

²¹ Adam Sugiharto and Yulina Eva Riany, "Family Characteristics , Family Functions and Socio-Economic Status among Families of Contributory Assistance Recipient in Indonesia," *Journal of Family Sciences* 09, no. 01 (2024): 72–86, <https://doi.org/10.29244/jfs.v9i1.43941>.

This study constitutes a normative legal research employing a library-based method with statutory and conceptual approaches.²² The statutory approach is used to examine the legal provisions governing family functions in Government Regulation Number 87 of 2014, while the conceptual approach draws upon the framework of Maqāṣid al-Sharī'ah. The technique of legal analysis applied in this research is qualitative-prescriptive, involving the processes of legal interpretation, systematization, and evaluation of legal norms. Specifically, the analysis is conducted through grammatical and systematic interpretation to understand the meaning and structure of the regulation, followed by an evaluative analysis to assess its conformity with the principles of Maqāṣid al-Sharī'ah, particularly in realizing maṣlaḥah (public welfare). Through this analytical framework, the study aims to determine the normative coherence between positive law and Islamic legal objectives in regulating family functions.

In the process of data collection, this study relies on two categories of data sources, namely primary and secondary data.²³ Primary data are derived from legal materials directly related to the research focus, including laws and regulations concerning family policy in Indonesia,²⁴ particularly Government Regulation Number 87 of 2014, as well as authoritative literature addressing the concept of Maqāṣid Syarī'ah. Secondary data, on the other hand, are obtained from a range of supporting sources such as books, academic journal articles, research reports, and other scholarly references relevant to family functions and family resilience.²⁵ All collected data are subsequently analyzed using a qualitative approach grounded in the Maqāṣid Syarī'ah framework, with the aim of evaluating the extent to which the regulation of family functions in Government Regulation Number 87 of 2014 is consistent with the objectives of safeguarding religion, life, intellect, lineage, and property from an Islamic legal perspective.

Result And Discussion

Interpretation and Meaning of Family Functions in Government

²² Peter Mahmud Marzuki, *Penelitian Hukum* (Kencana Prenada Media Group, 2014).

²³ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Rineka Cipta, 2022).

²⁴ Nurbaini E. S and HS Salim, *Penerapan Teori Hukum Pada Penelitian Tesis Dan Disertasi* (Raja Grafindo Persada, 2013).

²⁵ Firdaus Firdaus and Nurus Shalihin, "Extended Case Method (ECM) in Social and Cultural Research," *ETNOSIA: Jurnal Etnografi Indonesia* 6, no. 1 (2021): 9-23, <https://doi.org/10.31947/etnosia.v6i1.7147>.

Regulation Number 87 of 2014

From a definitional perspective, the family represents the smallest social unit within society, typically consisting of a husband, a wife, and their children, where applicable.²⁶ As a fundamental unit of social organization, the family performs roles that go beyond mere biological reproduction; it also functions as the primary setting for the formation of children's character, who will later contribute to national development.²⁷ As stipulated in Article 7 of Government Regulation Number 87 of 2014, the family is assigned eight principal functions. These include the religious, socio-cultural, affection, protection, reproductive, socialization and educational, economic, and environmental development functions. Nevertheless, the regulation does not provide a detailed explanation of the substantive content of these functions, particularly regarding the specific forms of activities and practices that family members are expected to undertake in fulfilling them. Accordingly, the following discussion seeks to elaborate on these functions in terms of concrete actions and practical implementation. Through such an explanation, the substance of the eight family functions as outlined in Government Regulation Number 87 of 2014 can be more clearly understood and effectively applied within society.

First, the religious function. The family as a religious institution is the most fundamental aspect to be implemented so that every individual within the family can understand, recognize, and practice religious values in daily life. Through this religious function, parents play a crucial role in guiding acts of worship, instilling faith, and most importantly nurturing the spiritual and moral character of children from an early age.²⁸ By carrying out these roles and functions, individuals with noble character, strong faith, and clear moral guidance in their daily lives can be formed. Through this function, family members are expected to guide one another in performing religious practices properly and in understanding the teachings of the religion they believe in.²⁹ Therefore, with the presence of the religious

²⁶ Suharso and Ana Retnoningsih, *Kamus Besar Bahasa Indonesia*, Lux (Widya Karya, 2018).

²⁷ Moerti Hadiati Soeroso, *Kekerasan Dalam Rumah Tangga Dalam Pespektif Yuridis Vitimologi*, (Sinar Grafika, 2010).

²⁸ Nina Nurmila, "Pemahaman Agama Dan Pembentukan Budaya Patriarki," *KARSA: JURNAL SOSIAL DAN BUDAYA KEISLAMAN* 23, no. 1 (2015): 1-16, <https://doi.org/10.19105/karsa.v23i1.606>.

²⁹ Afrizal Nur and Mukhlis Lubis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsir)," *An-Nur* 4, no. 2 (2015): 205-25.

function within the family, it is expected to create a family life characterized by mutual respect, harmony, and values rooted in goodness. In addition, the religious function within the family also aims to shape future generations who possess religious awareness, are able to distinguish between right and wrong behavior, and use religious teachings as a guide for personal life as well as social interactions.

Second, the socio-cultural function. The next family function outlined in the government regulation is the family's role as a socio-cultural institution. This function is understood as a means to transmit the norms, values, and traditions that exist in society to the next generation.³⁰ Through the socio-cultural function, the family is able to provide lessons on how to respect others, interact appropriately, understand and appreciate local customs, as well as recognize and value the cultural identity of others.³¹ For example, this function can be implemented by teaching children to use local languages, encouraging the family to practice politeness toward everyone, and involving family members in traditional and cultural celebrations. Additionally, instilling values of togetherness such as helping neighbors, participating in community work, and teaching respect for diversity within society represents the family's socio-cultural function. Therefore, the socio-cultural function of the family is crucial in helping family members adapt and live harmoniously within the broader community.

Third, the affection function. The family has an affection function as the primary foundation for building healthy emotional relationships among family members. This function is realized through the provision of care, love, a sense of security, and continuous emotional support between parents and children, as well as among all family members.³² In practice, the affection function can be seen through various examples, such as parents taking time to listen to their children's stories, giving hugs or expressions of love, supporting children when facing learning difficulties, and helping and encouraging one another when a family member encounters a problem. Mutual respect, warm communication, and

³⁰ Faisal et al., "Islamic Compromise in the Marriage of the Papuan Muslim Marind Tribe," *International Journal of Islamic Thought* 26, no. 25 (2024): 55-65, <https://doi.org/10.24035/ijit.26.2024.301>.

³¹ M. Arsyad AT, "Kajian Kritis Tentang Akulturasi Islam Dan Budaya Lokal," *Zawiyah : Jurnal Pemikiran Islam* 5, no. 1 (2019): 1-20, <https://dx.doi.org/10.31332/zjpi.v5i1.1358>.

³² Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19."

togetherness in family activities such as eating together or having discussions also represent tangible expressions of this function.³³ The affection function is very important because it helps develop children's self-confidence, emotional stability, and positive attachment, enabling them to grow with a healthy personality and to build good social relationships within the community.

Fourth, the protection function. The family has a protection function, which involves safeguarding the physical, social, and psychological well-being of every family member. This function positions the family as the first place to provide a sense of security, protect members from threats, and ensure that the basic needs of each family member are met.³⁴ In practice, the family must ensure that the living environment is safe, supervise children to prevent exposure to negative influences or activities, use social media and technology wisely, and provide support when family members face problems or life pressures. Additionally, the family must avoid discrimination, neglect, or any form of violence toward its members.³⁵ Thus, the protection function within the family is intended to create stability and a sense of security, enabling each family member to effectively face social challenges.

Fifth, the reproductive function. In this function, the family has both the right and the responsibility for the continuation of lineage, managing the birth of children within a legitimate marriage in a responsible manner. As the smallest institution in society, the family must ensure that the process of childbirth produces a new generation that is planned, honored, and capable of being responsibly cared for.³⁶ The reproductive function can be observed when a married couple plans the number of children based on their health and economic readiness, the family provides regular health

³³ Lauhul Mahfudz et al., "Analisis Program Pusat Layanan Keluarga Sakinah Dalam Menjaga Ketahanan Keluarga Studi Kasus KUA Kecamatan Dlanggu," *The Indonesian Journal of Islamic Law and Civil Law* 6, no. 1 (2025): 121-36, <https://doi.org/10.51675/jaksya.v6i1.1066>.

³⁴ Mohd Al Adib Samuri and Noor Aziah Mohd Awal, "Drivers of Child Marriage among Rohingya Refugees in Malaysia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 803-24, <https://doi.org/10.22373/ntsxet30>.

³⁵ Risdawati Ahmad et al., "SOCIAL CONSTRUCTION IN FAMILY BEGGARS IN SUKUN DISTRICT MALANG," *Jurnal Sosiologi Pendidikan Humanis* 3, no. 1 (2018): 47-54, <https://dx.doi.org/10.17977/um021v3i1p47-54>.

³⁶ Idzni Haidi Nurfadilah et al., "Gambaran Pernikahan Dini Pada Pus (Pasangan Usia Subur) Di Kelurahan Pasir Jaya Kecamatan Bogor Barat Tahun 2019," *Promotor* 4, no. 4 (2021): 322, <https://doi.org/10.32832/pro.v4i4.5599>.

check-ups and care for all members, and ensures that children receive proper fulfillment and nurturing. Importantly, the family also serves as the place for educating all members about reproductive health within the household. Thus, the reproductive function is not only about ensuring the continuity of generations but also about supporting the optimal growth and development of children and providing a proper family environment.

Sixth, the economic function. One of the common causes of divorce is economic factors, which demonstrates the need for families to properly fulfill their economic function. This function relates to managing resources to ensure that the living needs of every family member are adequately met.³⁷ In practice, parents within the family are responsible for earning an income to meet the needs for clothing, food, and shelter. Beyond fulfilling these basic needs, the family also manages and controls household expenditures according to their income. Additionally, the family should be able to save for children's needs and teach them to value money and practice financial prudence.³⁸ Likewise, the family's economic function is not solely the responsibility of the husband; other family members, such as the wife, can also contribute by helping to increase the family's income.³⁹ Therefore, the economic function is very important for achieving family welfare and addressing financial difficulties. By properly fulfilling the economic function, families can prevent household conflicts that might otherwise lead to divorce.

Seventh, the socialization and educational function. The family has a socialization and educational function as the primary means for children to learn knowledge, norms, values, and basic skills necessary for life in society. Through this function, the family serves as the first environment shaping children's thinking patterns, attitudes, and behavior before they interact more broadly in the social environment. In practice, this function can be seen in concrete examples such as parents teaching children to speak politely, monitoring and supervising their education, encouraging

³⁷ Theresia Dhian, "Ecopreneurship Berbasis Digital Marketing Untuk Meningkatkan Pendapatan Ibu PKK Desa Gunung Pasir Jaya," *Jurnal Pemberdayaan Ekonomi* 2, no. 2 (2023): 55–63, <https://doi.org/10.35912/jpe.v2i2.1522>.

³⁸ Atma Ras et al., "Analisis Peran Orang Tua Dalam Optimalisasi Fungsi-Fungsi Keluarga Di Desa Latekko Kabupaten Bone," *Jurnal Neo Societal* 6, no. 2 (2024): 161–77.

³⁹ T. Elfira Rahmayati, "Konflik Peran Ganda Pada Wanita Karier," *Juripol (Jurnal Institusi Politeknik Ganesha Medan)* 3, no. 1 (2020): 152–65, <https://doi.org/10.33395/juripol.v3i1.10920>.

discipline in learning, and assisting with school assignments.⁴⁰ This function is very important because it forms the foundation for children's intelligence, character, and social skills, enabling them to adapt effectively and become role models who contribute positively to the family, educational environment, and the broader community.

Eighth, the environmental development function. The family's role is not limited to nurturing its children; it must also function as a guide for the surrounding environment. This environmental development function involves instilling a sense of responsibility and awareness in every family member to maintain cleanliness and preserve the sustainability of their living environment.⁴¹ In practice, the environmental development function can be implemented by consistently keeping the yard and home clean, disposing of waste properly, and conserving electricity and water. Families can also teach children from an early age to participate in community activities, such as joining neighborhood clean-up efforts.⁴² Therefore, by carrying out the environmental development function, a comfortable, healthy, and sustainable living environment can be created. In doing so, the family also contributes to shaping a generation that is environmentally conscious and committed to preserving the community's ecosystem.

The implementation of family functions in Indonesia, as regulated in Government Regulation Number 87 of 2014, faces various structural and cultural challenges. From a socio-economic perspective, many families remain in vulnerable conditions, making it difficult to optimally fulfill economic and educational functions. In terms of culture, the diversity of values and parenting patterns within society often does not align with the ideal concepts formulated in the regulation. In addition, the low level of legal awareness and public understanding regarding the importance of family functions further hinders effective implementation. Other factors, such as weak supervision, lack of inter-institutional synergy, and limited government support programs, also pose obstacles to the optimal

⁴⁰ Winda Dwi et al., "Virtual Ethnography Study on the Use of Social Media for Education on Prevention of Stunting in Children," *Proceeding International Conference on Social Sciences*, no. November (2019): 229-39.

⁴¹ Lina Nur Anisa, "The Impact of Zhihar on Women's Rights in the Perspective of Gender Jurisprudence," *The Indonesian Journal of Islamic Law and Civil Law* 5, no. 2 (2024): 174-92, <https://doi.org/10.51675/jaksya.v5i2.906>.

⁴² Ranti Satriani Putri et al., "Pengaruh Lingkungan Sosial Terhadap Perkembangan Psikologis Anak Sekolah Dasar," *Cognoscere: Jurnal Komunikasi Dan Media Pendidikan* 3, no. 2 (2025): 1-6, <https://doi.org/10.61292/cognoscere.273>.

realization of religious, protective, and affectionate functions. Therefore, these challenges indicate that the implementation of family functions depends not only on legal norms but also on the social, economic, and institutional readiness of society.

Interpretation of the Alignment of Family Functions in Government Regulation Number 87 of 2014 with the Values of Maqāṣid Syarī'ah

The discussion of the eight family functions in Government Regulation Number 87 of 2014 can be understood not only from a policy perspective for implementation but also analyzed through the lens of Islamic values, particularly within the framework of Maqāṣid Syarī'ah. The concept of *Maqāṣid Syarī'ah* emphasizes that every provision regulating human life is fundamentally aimed at promoting *maṣlahah* (public welfare) and safeguarding five essential elements of life: religion, life, intellect, lineage, and property.⁴³ Accordingly, the family functions stipulated in Government Regulation Number 87 of 2014 namely the religious, socio-cultural, affection, protection, reproductive, socialization and educational, economic, and environmental development functions can be systematically examined to evaluate their correspondence with the objectives of Maqāṣid Syarī'ah. Such an analysis is crucial in determining whether the policies embodied in the regulation are aligned with the principle of *maṣlahah*, which constitutes the core objective of Shari'ah.⁴⁴ This ensures that the family is not merely positioned as a basic social unit, but also as a vital institution that contributes to the realization of Maqāṣid Syarī'ah values in both family and broader social contexts. The extent of this alignment between the family functions in Government Regulation Number 87 of 2014 and the principles of Maqāṣid Syarī'ah is further elaborated in the following discussion

Alignment with the Value of ḥifz al-dīn

Alignment in this context can be understood to mean that the family functions affirmed by the government regulation are in accordance with the values of Islamic law within the framework of *Maqāṣid Syarī'ah*. The

⁴³ Hamsah Hudaf Agung Kurniawan, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al Mabsut* 15, no. 1 (2021): 29-38, <https://doi.org/10.56997/almabsut.v15i1.502>.

⁴⁴ Isniyatin Faizah et al., "IMPLEMENTASI KAJIAN DAR'UL MAFASID MUQADDAMUN 'ALA JALBIL MASHALIH TERHADAP PENCATATAN PERKAWINAN DI INDONESIA," *As-Sakinah Journal of Islamic Family Law* 2, no. 1 (2024): 1-11, <https://doi.org/10.55210/jhki.v1i2.333>.

Interpretation of the family functions outlined in Government Regulation Number 87 of 2014 in this study shows alignment with the value of *ḥifẓ al-dīn* through the religious function. This is evidenced by the fact that the regulation identifies religion as one of the family functions, meaning that the family, through this function, serves as the primary unit for fostering the religious, moral, and spiritual development of each family member.⁴⁵ The religious function here emphasizes the importance of instilling piety, faith, and the practice of all religious teachings in daily life.⁴⁶ Therefore, the results of the Interpretation indicate that the religious function is clearly aligned with the principle of *ḥifẓ al-dīn*, whose aim is to preserve and safeguard religion in the life of individuals as well as in society. By strengthening the religious function within the family, the government actively contributes to maintaining the continuity of religious values in the community. Consequently, implementing the religious function within families ensures that every member of society can uphold and adhere to the teachings of their faith.

Alignment with the Value of *ḥifẓ al-‘aql*

The value of *ḥifẓ al-‘aql* in *Maqāṣid Syarī‘ah*, according to Jasser Auda, emphasizes the cultivation of scientific and rational thinking. More broadly, *ḥifẓ al-‘aql* represents an objective of Islamic law aimed at safeguarding and preserving human intellect.⁴⁷ Government Regulation Number 87 of 2014 explains that the family also has a socialization and educational function. Based on the Interpretation conducted in this study, the value of *ḥifẓ al-‘aql* aligns closely with the family’s educational function. This can be explained by analyzing the regulation, which states that the family’s role in education aims to develop the thinking patterns, intellectual capacity, and character formation of each family member through habituation, learning, and knowledge development. This function is consistent with the principle of *ḥifẓ al-‘aql*, which emphasizes the importance of safeguarding and

⁴⁵ Sam’un Mukramin and Muhammad Nawir, “Kehidupan Prostitusi Dan Agama,” *Equilibrium: Jurnal Pendidikan* Vol 6, no. No.1 (2019): 28.

⁴⁶ ST. Sariroh et al., “DOKTRIN KEAGAMAAN NAHDLATUL ULAMA SEBAGAI ROLE MODEL TOLERANSI UMAT,” *Poros Onim: Jurnal Sosial Keagamaan* 3, no. 2 (2022): 102-13, <https://doi.org/10.53491/porosonim.v3i2.358>.

⁴⁷ Amri A and Athoillah Islamy, “Homosexuality in Contemporary Islamic Legal Approaches : Study of Huzaemah Tahido Yanggo ’ s Thought,” *AL-ADL* 15, no. 2 (2022): 89-108, <https://doi.org/10.31332/aladl.v15i2.4063>.

cultivating human intellect so it can be used optimally to understand knowledge, distinguish right from wrong, and make wise decisions.

Alignment with the Value *ḥifẓ al-nafs*

Imam Ghazali explains that *ḥifẓ al-nafs* relates to the heart and soul,⁴⁸ while according to Jasser Auda, the concept of *ḥifẓ al-nafs* also encompasses *ḥifẓ al-ird*, emphasizing the protection of human rights and dignity.⁴⁹ In general terms, *ḥifẓ al-nafs* is understood as the concept of safeguarding both human life and personal dignity.⁵⁰ Thus, when viewed from the perspective of the value of *ḥifẓ al-nafs* within *Maqāṣid Syarī'ah*, it aligns closely with the family functions of affection and protection. This is based on the principle that, as outlined in Government Regulation Number 87 of 2014, the affection function of the family requires providing attention, emotional support, and empathy to foster harmonious relationships among family members. Similarly, the protection function emphasizes the family's role in safeguarding each member from all forms of threats, whether psychological, physical, or social. These responsibilities correspond to the principle of *ḥifẓ al-nafs* in *Maqāṣid Syarī'ah*, which aims to preserve life and ensure human security. Therefore, strengthening the functions of affection and protection within the family not only contributes to creating a safe and prosperous family environment but also reflects the implementation of *Maqāṣid Syarī'ah* values in safeguarding the life and dignity of human beings.

Alignment with the Value *ḥifẓ al-māl*

The principle of the value of *ḥifẓ al-māl*, according to Jasser Auda, emphasizes social responsibility and human welfare. In general, *ḥifẓ al-māl* refers to the safeguarding and protection of property.⁵¹ Thus, when examining the concept of *ḥifẓ al-māl* within *Maqāṣid Syarī'ah*, it aligns with the government's policy on family functions in Government Regulation Number 87 of 2014. Both functions are consistent with the principle of *ḥifẓ al-māl*, which aims to preserve and manage property to prevent misuse or waste. Therefore, strengthening the economic and environmental

⁴⁸ Abū Ḥamid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Dār al-Fikr, 1991).

⁴⁹ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

⁵⁰ Soni Zakaria, "The Contextualization Of The Maqāṣid Āl-Šyārīāh Jasser Auda Theory In The Concept And Practice Of Islamic Family Law," *Al-'Adl* 14, no. 2 (2021): 83, <https://doi.org/10.31332/aladl.v14i2.2396>.

⁵¹ Sulhan Hamid A. Ghani, "Paradigma Jasser Auda Tentang Maqashid Al Syari'ah," *Jurnal Paradigma* 7, no. 1 (2019): 1–28, <https://doi.org/10.53961/jurnalparadigma.v7i1.17>.

development functions within the family not only supports material family welfare but also reflects the implementation of *Maqāṣid Syarī'ah* values in maintaining sustainable resources and promoting the public welfare of human life.

Alignment with the Value *ḥifz al-nasl*

In understanding the value of *ḥifz al-nasl*, Suhayib states that this value emphasizes the importance of safeguarding offspring and future generations,⁵² Similarly, Jasser Auda conceptualizes the value of *ḥifz al-nasl* as the safeguarding of offspring.⁵³ The value of *ḥifz al-nasl*, when referred to in the context of Government Regulation Number 87 of 2014.⁵⁴ From the perspective of *Maqāṣid Syarī'ah*, the value of *ḥifz al-nasl* (safeguarding offspring) aims to ensure the continuity of human generations through a marriage institution that is legitimate according to both religion and the state. This ensures that children are born with recognized family status and receive proper education, care, and protection. The principle of *ḥifz al-nasl* aligns with the reproductive function of the family, which involves not only the process of childbirth but also the parents' responsibility to plan, raise, and nurture children so they grow up healthy physically, mentally, and socially. Therefore, the reproductive function outlined in Article 7 of Government Regulation Number 87 of 2014 reflects the implementation of the value of *ḥifz al-nasl*, as a legitimate and structured family ensures the continuity of lineage while supporting the creation of a dignified and orderly society.

To strengthen the analysis, it is necessary to include a conceptual model that illustrates the integration between family functions in Government Regulation Number 87 of 2014 and the principles of *Maqāṣid al-Sharī'ah*. This model can be structured as a systematic mapping that demonstrates the relationship between the religious function and *ḥifz al-dīn*, the affectionate and protective functions with *ḥifz al-nafs*, the educational function with *ḥifz al-'aql*, the reproductive function with *ḥifz al-nasl*, and the economic function

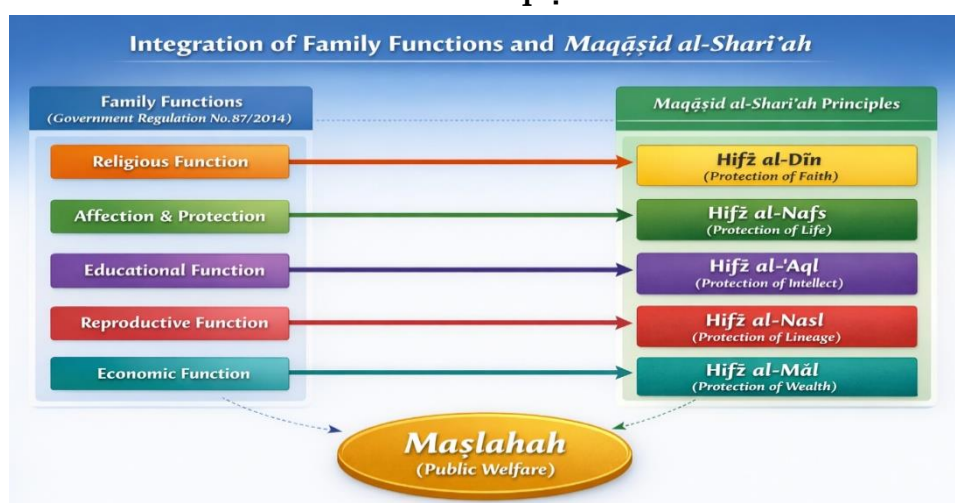
⁵² Suhayib, "ANALISIS HADIS TENTANG HADANAH DAN RELEVANSINYA DENGAN HIFZHUN NASL," *AT-TABSHIRAH: Jurnal Studi Islam* 1, no. 1 (2024): 14-26, <https://doi.org/jurnal.islamicfamily.net>.

⁵³ Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19."

⁵⁴ Ridwan Angga Januario et al., "Hakikat Dan Tujuan Pernikahan Di Era Pra-Islam Dan Awal Islam," *Jurnal Al-Ijtima'iyyah* 8, no. 1 (2022): 1, <https://doi.org/10.22373/al-ijtima'iyyah.v8i1.11007>.

with *ḥifẓ al-māl*. By presenting this integrative diagram, the substantive relationship between positive legal norms and the objectives of Islamic law becomes clearer and more structured, thereby not only strengthening the normative argument but also affirming that family functions are oriented toward achieving *maṣlahah* (public welfare). The following illustrates the explanation through the diagram below:

Figure 1. Conceptual Framework of the Integration of Family Functions with Maqāṣid al-Sharī'ah



In general, the family functions outlined in Government Regulation Number 87 of 2014 on Population Development and Family Development reflect a strong correspondence with the core principles of *Maqāṣid Syarī'ah*, namely the protection of religion (*ḥifẓ al-dīn*), intellect (educational) (*ḥifẓ al-'aql*), Affection and Protection or life (*ḥifẓ al-nafs*), wealth/Economic (*ḥifẓ al-māl*), Reproductive and lineage (*ḥifẓ al-nasl*). These family functions encompassing religious, educational, affectional, protective, economic, and environmental development dimensions are fundamentally directed toward fostering families that are resilient, prosperous, and empowered. Such objectives are consistent with the essence of *maqāṣid al-sharī'ah*, which prioritizes the preservation and promotion of human welfare through safeguarding the essential elements of existence, including religion, life, intellect, lineage, and wealth.⁵⁵ Consequently, the regulation substantially has an orientation consistent with the values of *maqāṣid al-sharī'ah*, as it positions the family as a fundamental institution in shaping a harmonious

⁵⁵ Isniyatin Faizah et al., "Peran Kantor Urusan Agama Dalam Penguatan Keutuhan Rumah Tangga: (Studi Program SEKOPER HATI Di KUA Kecamatan Tuban)," *Minhaj: Jurnal Ilmu Syariah* 7, no. 1 (2026): 124–38, <https://doi.org/10.52431/minhaj.v7i1.4214>.

and sustainable social order. By strengthening various family functions, this regulation not only aims to improve the social and economic quality of family life but also supports the realization of broader societal welfare. Therefore, the existence of this policy can be understood as a form of synergy between state-formulated family development policies and the universal values inherent in *maqāṣid al-sharī'ah*.⁵⁶

Conclusion

The conclusion from the Interpretation in this study on the alignment with the values of *maqāṣid al-sharī'ah* indicates that the family functions regulated in Article 7 of Government Regulation Number 87 of 2014 are fundamentally in harmony with these principles. The substance of the family functions mentioned in the regulation such as religious, socio-cultural, affectional, protective, socialization and educational, economic, reproductive, and environmental functions reflects efforts to realize and safeguard human welfare. Conceptually, these functions correspond with the objectives of Islamic law, which emphasize the protection of essential aspects of human life, including religion, intellect, life, wealth, and lineage.

This alignment can also be observed between the family functions stipulated in the regulation and the values or principles of *maqāṣid al-sharī'ah*. The research findings indicate that the religious function aligns with the value of *ḥifẓ al-dīn* (preservation of religion), the functions of affection and protection correspond to *ḥifẓ al-nafs* (preservation of life), social and educational functions align with *ḥifẓ al-'aql* (preservation of intellect), and the reproductive function is highly consistent with *ḥifẓ al-nasl* (preservation of lineage). Similarly, the value of *ḥifẓ al-māl* (preservation of wealth) corresponds with the economic and environmental development functions of the family. Therefore, the overall substance of the family functions in Government Regulation Number 87 of 2014 is not only relevant to the context of family development and welfare policy but also aligns with the fundamental objectives of Islamic law, which aim to realize the welfare of families and society at large.

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