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Fulfilling Children's Right to Education in Perupuk Village: Perspectives from the Compilation of Islamic Law and the Child Protection Law¹

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Abstract:

The fulfillment of children's right to education is a parental obligation under the Compilation of Islamic Law and Law Number 35 of 2014 on Child Protection. However, its implementation in rural communities continues to encounter economic, cultural, and legal-awareness barriers. This study examines parents' perceptions and practices concerning the fulfillment of children's right to education in Perupuk Village and assesses their conformity with Islamic and national law. This study used empirical legal research with a sociology-of-law approach. Analysis involved reduction, thematic presentation, legal comparison, and conclusion drawing; source and technique triangulation ensured data validity. The findings reveal that most parents understand their responsibility primarily to meet their children's physical needs, while education has not been fully recognized as a fundamental right and a primary obligation. Several children were found to have discontinued their schooling, to have received limited parental support for continuing their education, or to have participated in their parents' work in ways that interfered with their learning. These practices were influenced by financial constraints, parents' limited educational backgrounds and legal awareness, and cultural attitudes that prioritized immediate household needs over education. Such conditions are inconsistent with the Compilation of Islamic Law and the Child Protection Law, which place responsibility for children's education on parents. This study concludes that a gap persists between legal requirements and community practices in fulfilling children's right to education in Perupuk Village.

Keywords: *Child Protection Law; Children's Right to Education; Compilation of Islamic Law; Parental Perceptions; Perupuk Village*

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A. INTRODUCTION

The protection of human rights encompasses the protection of children's right to education. Children are legal subjects entitled to guarantees of survival, growth, development, education, and protection from violence and discrimination. To guarantee these rights, Indonesia enacted Law Number 35 of 2014 on Child Protection, which regulates the responsibilities of the state, government, society, families, and parents in protecting and fulfilling children's rights.

Child protection under Islamic family law regards children as a trust whose rights must be protected and fulfilled from birth until they are capable of living independently. Parental responsibility is not limited to providing food, clothing, and shelter but also includes education, healthcare, safety, care, affection, and religious guidance. These provisions demonstrate that fulfilling children's rights is not merely a moral responsibility but also a legally binding parental obligation (Fitrotun, 2022; Maula, 2025).

Legal protection refers to efforts to safeguard human rights so that every individual receives legal certainty, justice, and security from arbitrary actions. Such protection is intended not only to prevent violations but also to ensure the enforcement of the law when rights are neglected (Juliennelzky et al., 2023; Tang, 2019). This concept is relevant to the analysis of the fulfillment of children's right to education in Perupuk Village, particularly regarding parents' obligations to provide education, care, healthcare, and protection as stipulated under Islamic family law and the Child Protection Law.

Community perceptions of children's rights can also be understood through social constructs shaped by ongoing processes of interaction, customs, and cultural values. Certain practices may be considered acceptable because they have been inherited and accepted as part of everyday life (Berger & Luckmann, 1966). In the context of children's right to education, the belief that children must assist their parents with work or that girls do not require higher education may persist because it has become an established practice within the community.

At the international level, children are recognized as legal subjects with the rights to life, growth and development, protection, and participation. Children are also entitled to education, healthcare, affection, and protection from violence and discrimination (United Nations General Assembly, 1989). These principles provide one of the foundations for child protection policies in Indonesia and can be used to evaluate the conformity of community practices with the fulfillment of children's right to education.

Previous studies have demonstrated that violations of children's rights frequently occur in families experiencing economic and social vulnerability. Child marriage and unregistered marriage may deprive children of access to education, healthcare, financial support, and legal protection. These conditions result not only from inadequate regulations but also from limited parental understanding, social pressures,

and deeply rooted cultural values within communities (Achmad et al., 2025; Alam, 2025; Mahfud et al., 2025; Nelli et al., 2025).

Issues concerning children's rights also arise in divorce and custody disputes. Under such circumstances, children's rights to education, financial support, and care are often neglected because of parental conflict. Although Islamic law and national law both recognize the best interests of the child as a primary consideration, their implementation frequently encounters obstacles arising from parental self-interest, limited legal awareness, and economic constraints (Asyuro & Sayehu, 2025; Baihaqi et al., 2025; Pakarti et al., 2023; Zahra et al., 2023).

Child protection through regulations governing guardianship, custody, and restrictions on child marriage has also received considerable scholarly attention. These studies demonstrate that the existence of legal regulations does not necessarily ensure the fulfillment of children's rights when it is not supported by public awareness and effective law enforcement (Mokolensang et al., 2023; Salma et al., 2024). Therefore, child protection policies should be implemented through legal education, family assistance, and the strengthening of community participation (Tan et al., 2024).

The neglect of children's right to education may also occur in everyday family life. Harsh parenting practices, children's involvement in family work, emotional neglect, and physical or psychological violence are sometimes regarded as part of the disciplinary process. These practices demonstrate that some communities continue to regard children as objects of care who must comply with parental wishes rather than as legal subjects possessing their own rights and interests (Karmilawati, 2024; Najib, 2025).

Rural communities face distinct challenges in fulfilling children's right to education. Economic constraints, limited access to education, parents' educational backgrounds, types of employment, and deeply rooted local customs may shape the perception that providing for children's physical needs is sufficient to fulfill parental responsibility. In families working in the informal sector, children are also frequently involved in their parents' work, thereby reducing the time available for studying, playing, and resting (Marpaung & Turnip, 2025).

Perupuk Village is a rural community in which these conditions are evident. The dominance of informal-sector employment, economic pressures on families, and traditional parenting patterns may influence how parents understand and fulfill children's right to education. Some parents continue to regard education as a need whose fulfillment depends on the family's financial capacity. Children are also involved in family work, such as working in agricultural fields, drying salted fish, caring for younger siblings, and performing other activities that may interfere with their education.

Previous studies have predominantly examined child protection in the contexts of child marriage, unregistered marriage, divorce, custody disputes, and domestic violence. However, studies specifically addressing the perceptions and practices of rural communities in fulfilling children's right to education remain limited, particularly those that integrate empirical findings with the perspectives of *fiqh*, the Compilation of Islamic

Law, and the Child Protection Law. This limitation constitutes the research gap addressed by the present study.

The novelty of this study lies in its analysis of the relationships among parental perceptions, children's involvement in family work, socioeconomic and cultural factors, and the conformity of these practices with Islamic family law and national child protection law. This study not only examines legal provisions normatively but also investigates how these laws are understood and implemented in the everyday lives of the Perupuk Village community.

Based on these issues, this study aims to analyze the perceptions and practices of the Perupuk Village community in fulfilling children's right to education, identify the factors influencing such fulfillment, and evaluate their conformity with *fiqh*, the Compilation of Islamic Law, and Law Number 35 of 2014 on Child Protection. Theoretically, this study is expected to contribute to the development of Islamic family law and child protection law. In practice, it is expected to strengthen public awareness, provide evaluative input to the government, and support the development of child protection and education programs in rural communities.

B. METHODE

This study employed empirical legal research with a sociology-of-law approach. Empirical legal research was used to examine how law is understood, applied, and implemented within community life. The sociology-of-law approach was employed to analyze the relationship between legal provisions concerning children's right to education and the social practices of the Perupuk Village community (Benuf & Azhar, 2020). The legal provisions underlying the analysis included *fiqh*, the Compilation of Islamic Law, and Law Number 35 of 2014 on Child Protection (Republik Indonesia, 1991, 2014).

The study was conducted in Perupuk Village. The location was selected because of the community's diverse socioeconomic characteristics, the predominance of informal-sector employment, and the persistence of traditional customs and parenting patterns. The study involved 17 informants, comprising ten parents and seven children. The informants were selected through purposive sampling based on their involvement and knowledge concerning the fulfillment of children's right to education within the family. This technique enabled the selection of informants according to criteria relevant to the research objectives (Lenaini, 2021). The names used in the interview quotations were pseudonyms to protect the informants' identities. Interviews with child informants were conducted only after obtaining consent from their parents or guardians and assent from the children.

The research data consisted of primary and secondary data. Primary data were obtained through interviews with parents and children and observations of the social conditions of the Perupuk Village community. Secondary data comprised primary and secondary legal materials. The primary legal materials consisted of the Compilation of

Islamic Law and Law Number 35 of 2014 on Child Protection. The secondary legal materials included books on *fiqh*, legal textbooks, journal articles, previous research findings, and expert opinions relevant to the fulfillment of children's right to education.

Data were collected through observation, in-depth interviews, and documentation. The use of multiple data-collection techniques was intended to provide a comprehensive understanding of the phenomenon within the community's natural setting. Observations were conducted by examining the community's social conditions and children's activities in Perupuk Village. Interviews were conducted to obtain information regarding parental perceptions, practices in fulfilling children's right to education, children's involvement in family work, and the factors influencing these practices. Documentation involved collecting field notes, interview records, legislation, and other supporting documents. The empirical data were classified according to parental perceptions, practices in fulfilling children's right to education, and the factors influencing their fulfillment. The data were then analyzed descriptively and qualitatively through data reduction, thematic classification and presentation, comparison of the empirical findings with *fiqh*, the Compilation of Islamic Law, and the Child Protection Law, and conclusion drawing (Fadli, 2021). Data validity was established through source and technique triangulation by comparing information across informants and examining the consistency of data obtained from interviews, observations, and documentation (Mekarisce, 2020).

C. RESULTS AND DISCUSSION

1. Community Perceptions and Practices Regarding Children's Right to Education in Perupuk Village

The study involving 10 parents from diverse occupational and economic backgrounds revealed that most members of the Perupuk Village community understood parental responsibility primarily as fulfilling children's physical needs. This responsibility was expressed through the provision of food, clothing, shelter, and care during childhood. By contrast, education was not yet fully recognized as a fundamental right that must be prioritized and continuously fulfilled.

This perception was reflected in the explanation of one informant, who stated, "As far as I know, parents' obligations to their children are to provide food, a home for shelter, and care while they are young. Schooling is not considered particularly important because no one in our family has attended university. Even completing junior secondary school is already something for which we are grateful" (Butet, personal communication, 2025). This statement demonstrates that perceptions of education were influenced by intergenerational experience. The limited educational attainment of parents and earlier family members served as a reference point for determining the expected level of education for their children. Completing junior secondary school was considered sufficient because the family had no tradition of pursuing higher education.

Therefore, decisions concerning children's education were shaped not only by financial capacity but also by inherited social experiences.

A similar view was expressed by another informant, who stated, "For us, parents' obligation is to provide food for their children. As for education, children can attend school if the family has sufficient money, but we can only afford to send them to junior secondary school. Schooling is expensive, and with the kind of work I do, there is no guarantee that my children can continue to higher levels of education" (Siel, personal communication, 2025). This finding reveals a separation between physical needs and the right to education. Food and shelter were regarded as primary necessities, whereas education was treated as an additional need that would be fulfilled only when the family possessed sufficient financial resources. However, childcare under Islamic law encompasses physical care, education, moral development, protection, and the integrated development of children's intellectual capacities (Muhajir, 2017; Pertiwi & Sa'adah, 2022).

In addition to financial constraints, some parents believed that education did not guarantee future employment. One informant explained, "Our family is experiencing financial hardship, and I am only a motorcycle taxi driver. What matters most to me now is ensuring that the children have enough food. Schooling comes second because even after graduating, there is no guarantee that they will find employment" (Hasan, personal communication, 2025). This statement demonstrates that the value of education was assessed pragmatically, based on its ability to generate income within a relatively short period. When education was perceived as offering no guarantee of employment, parents tended to prioritize immediate economic needs. Similar conditions have been identified among fishing families and other coastal communities, where limited income, occupational uncertainty, and household needs affect the continuity of children's education (Kune et al., 2022; Siburian et al., 2020).

In practice, children in Perupuk Village were involved in family work, including drying salted fish, working in agricultural fields, collecting loose oil palm fruit, caring for younger siblings, and performing domestic tasks. Children's involvement in these activities was regarded as a demonstration of obedience and devotion to their parents. One informant stated, "When my child returns from school, the child helps me dry salted fish in the warehouse. Many children here also help their parents work. If they do not, they may be regarded as disobedient children who fail to understand their parents' hardships" (Ilan, personal communication, 2025).

Children's participation in family work cannot always be categorized as exploitation. Assisting with light work may contribute to the development of responsibility when it is performed reasonably and safely and does not deprive children of time for learning, playing, resting, and attending school. Problems arise when work causes children to miss school, lose study time, face safety risks, or discontinue their education. The distinction between teaching responsibility and exploiting children depends on the type and duration of the work, its associated risks, and its effects on the fulfillment of children's fundamental rights (Malik et al., 2024).

The study found that some children missed school because they were required to care for younger siblings or assist their parents with work. One informant explained, "My eldest child looks after the younger sibling and then accompanies me to the field to collect loose oil palm fruit. Sometimes the child misses school because she has to help me work. Schooling does not necessarily guarantee employment in the future, particularly for a girl who will probably marry after completing her education" (Satum, personal communication, 2025). This statement demonstrates that children's work affected both their school attendance and the continuity of their education. Similar practices have been identified among fishing families, in which children are involved in household economic activities due to financial needs and established social customs. Consequently, children have limited time for studying and face the risk of educational stagnation (Ndibo et al., 2021).

Community members were generally aware that working environments posed risks to children. However, these risks were accepted as an unavoidable consequence of the family's economic circumstances. One informant acknowledged, "When we think about it, there are indeed dangers. However, as long as the child is not reckless, nothing may happen. Given circumstances such as ours, the most important thing is to remain careful and protect oneself" (Soleh, personal communication, 2025). Awareness of these dangers had not been fully translated into protective measures because children's involvement in work had become normalized as a common community practice.

From a social constructionist perspective, understandings of education are shaped through ongoing experiences transmitted within families and communities. The practice of children assisting their parents, the belief that higher education is intended only for financially capable families, and the perception that working is more beneficial than attending school are gradually accepted as normal social realities (Berger & Luckmann, 1966). Therefore, the inadequate fulfillment of children's right to education in Perupuk Village is not merely an individual parental issue but is also related to the collective values embedded within the community.

These findings reinforce previous studies concerning the relationship between the socioeconomic conditions of fishing families and children's educational attainment. Nevertheless, this study demonstrates that economic hardship is not the sole contributing factor. Poverty is socially justified through the belief that education does not guarantee employment and that children who do not assist their parents may be regarded as disobedient. Accordingly, structural limitations interact with cultural constructions in shaping decisions regarding children's education.

Factors Influencing the Fulfillment of Children's Right to Education

The findings identified four main factors influencing the fulfillment of children's right to education in Perupuk Village: peer environment, family economic conditions, parental perceptions of education, and gender discrimination. These factors did not operate independently but interacted with and reinforced one another, thereby influencing children's decisions to remain in school or discontinue their education.

First, peer environment influenced children's motivation and discipline in attending school. Children who frequently interacted with peers who had left school tended to lose interest in learning. One child explained, "At first, I often played with friends who lived near my house. Many of them had already dropped out of school, so they frequently invited me to play. Over time, I followed them and became reluctant to go to school" (Yudha, personal communication, 2025). This statement demonstrates that the decision to leave school was shaped by social interaction. The child considered playing and spending time with friends more enjoyable than waking up early, studying, and completing school assignments. This tendency became stronger when the family failed to provide adequate supervision, motivation, and communication. Weak family communication may deprive children of the encouragement required to continue their education, particularly in coastal communities where employment is commonly regarded as the primary option after leaving school (Zuhdi et al., 2023).

Second, family economic conditions encouraged children to enter employment. Some children discontinued their education because their parents could no longer afford school expenses or because they were required to assume the role of family breadwinner. One child stated, "I dropped out of school to earn money for our food. My father is ill and can no longer work to support the family. Therefore, I have to earn money to help my mother and provide food for our family" (Salman, personal communication, 2025). After leaving school, the child performed various forms of work, including accompanying fishermen at sea, washing boats, and catching crabs. Another child experienced a similar situation because the family's income was sufficient only to meet daily food needs. These findings demonstrate that leaving school was not always a freely made decision by the child but often a response to economic pressure within the family.

Studies of fishing families in other regions have similarly demonstrated that income levels, parents' occupations, uncertainty in fishing yields, and the number of family dependents are associated with the continuity of children's education. Children are consequently involved in economic activities because their work is considered capable of providing an immediate benefit to the family (Kune et al., 2022; Siburian et al., 2020). Nevertheless, economic hardship does not eliminate the responsibilities of parents and the state to ensure children's access to education. Education must remain recognized as a fundamental right whose fulfillment requires support from families, communities, schools, and the government.

Third, parental perceptions of the benefits of education influenced whether children continued their schooling. Some parents regarded the ability to work and earn money as more important than formal education. Children were encouraged to work or migrate to urban areas because the economic benefits could be experienced immediately. This perception was reflected in one child's statement: "My parents often told me to work or migrate to the city so that I could earn money. My mother and father said that school was not particularly important. What mattered was being able to work and earn money because many people complete their education but still cannot find employment" (Dicky, personal communication, 2025).

This perception led to education being assessed solely by its short-term economic outcomes. However, education is not limited to preparing children for employment. It also develops intelligence, decision-making abilities, social skills, character, and the capacity to protect themselves. The fulfillment of children's right to education is therefore an essential component of child protection because education can reduce their vulnerability to poverty, exploitation, and discrimination (Tan, 2020, 2021).

Fourth, gender discrimination restricted educational opportunities for girls. Some members of the community continued to believe that girls did not require higher education because they would eventually marry, care for their husbands, raise children, and perform domestic work. One girl explained, "My parents said that girls do not need to pursue higher education because they will eventually end up in the kitchen, taking care of their husbands and raising children" (Siti, personal communication, 2025).

This restriction demonstrates that educational decisions were determined not only by financial capacity but also by social constructions of women's roles. Girls were assigned domestic roles, which led families to regard higher education as providing them with no meaningful benefit. Findings from other fishing communities have similarly demonstrated that girls' access to education is influenced by traditional values, gender based divisions of responsibility, family expectations, and perceptions of women's future roles (Sadriani & Arifin, 2025).

Differential treatment based on gender is inconsistent with the principles of nondiscrimination and the best interests of the child. Every child possesses an equal right to develop their intelligence, interests, and talents without restrictions based on gender or the family's economic circumstances (United Nations General Assembly, 1989). Girls' education is also important for family life because the knowledge they acquire can support childcare, family health, household financial management, and the education of future generations.

Accordingly, the inadequate fulfillment of children's right to education in Perupuk Village resulted from the interaction between structural and cultural factors. Structural factors included poverty, parental employment instability, and household economic needs. Cultural factors included the practice of working from childhood, the belief that education does not guarantee employment, peer influence, and gender based divisions of responsibility. The novelty of this finding lies in demonstrating that economic constraints become more influential when they are legitimized by family values and established community practices. Therefore, addressing this problem requires more than financial assistance for education. It also requires transforming parental understanding, strengthening family communication, providing support and guidance for children, and eliminating gender discrimination.

2. The Fulfillment of Children's Right to Education from the Perspectives of Islamic and National Law

Under Islamic law, education is an integral part of parents' obligation to care for and raise their children. This responsibility is not limited to providing food, clothing,

and shelter but also encompasses religious education, moral development, protection, intellectual development, and preparation for independent life (Fitrotun, 2022; Muhajir, 2017).

The foundation of this obligation is stated in Q.S. At-Taḥrīm [66]: 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels who never disobey whatever Allah orders and always do as commanded" (Q.S. At-Taḥrīm [66]: 6).

This verse places family education and guidance within the framework of religious responsibility. Protecting the family cannot be accomplished solely by fulfilling physical needs. It also requires teaching virtue, guiding family members toward obedience, and preventing conduct that may endanger children's future (Ibn Katsir, 2005). This principle is reinforced by the following hadith:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Every one of you is a guardian, and every one of you will be held accountable for those under your care" (Reported by al-Bukhari and Muslim).

The hadith demonstrates that parents are responsible for every aspect of their children's lives, including education, moral development, and protection of their future. Under the concept of *hadanah*, childcare encompasses maintenance, education, the management of all matters concerning the child's welfare, and protection from anything that may cause harm while the child remains unable to care for themselves independently (Al-Juzairi, 2015; Al-Zuhayli, 2011).

Education is part of *hadanah* because it relates to the protection of children's religion, intellect, and future. Children may participate in light work as part of learning responsibility, provided that the activity is not exploitative, does not endanger them, and does not deprive them of opportunities to attend school, study, play, and rest. When work causes children to frequently miss school or discontinue their education, the practice is no longer consistent with the objectives of childcare under Islamic law.

These obligations have been codified in the Compilation of Islamic Law. Article 77 paragraph (3) stipulates that husbands and wives are responsible for caring for and raising their children, including their physical and spiritual development, intelligence, and religious education. Article 80 paragraph (4) further regulates the husband's responsibility to bear the costs of childcare and education according to his income. Article 98 paragraph (1) places children under parental responsibility until they are capable of living independently or reach the age of 21, provided that they do not have physical or mental disabilities and have not entered into marriage (Republik Indonesia, 1991).

These provisions demonstrate that although economic capacity may determine the amount of financial support parents can provide, it does not eliminate their obligation to pursue their children's education. Educational support may be adjusted to the family's financial capacity, whereas discontinuing education for employment should be treated as a last resort that requires intervention by families, communities, and the government. The best interests of the child must serve as the foundation for every decision affecting children's lives and education (Asyuro & Sayehu, 2025; Najib, 2025).

Based on the findings, several practices in the Perupuk Village community were not fully consistent with these principles. Parental responsibility continued to be narrowly understood as the provision of food, clothing, and shelter. Children were also involved in work to an extent that interfered with their school attendance. Furthermore, restrictions on girls' education demonstrated that childcare practices were not yet fully oriented toward children's welfare, intellectual development, and best interests.

Under national law, education is a fundamental right to which every child is entitled. Article 9 paragraph (1) of Law Number 35 of 2014 on Child Protection affirms that every child has the right to receive education and instruction to develop their personality and intelligence, in accordance with their interests and talents. This provision does not distinguish between children based on gender, economic circumstances, parents' occupations, or place of residence (Republik Indonesia, 2014).

A similar guarantee is contained in the Convention on the Rights of the Child, which recognizes every child's right to education based on the principles of nondiscrimination and the best interests of the child. The state is required to take measures to encourage regular school attendance and reduce school dropout rates (United Nations General Assembly, 1989). Therefore, the belief that higher education is necessary only for boys or financially capable families is inconsistent with child protection principles.

Children's involvement in family work must be assessed according to its consequences. Article 13 paragraph (1) of the Child Protection Law protects children from discrimination, economic exploitation, neglect, violence, injustice, and other forms of mistreatment while under the care of parents or other parties. When work causes children to miss school, discontinue their education, lose study time, or face safety risks, the practice may constitute economic exploitation and the neglect of children's right to education (Republik Indonesia, 2014).

Article 26, paragraph (1), further stipulates that parents are responsible for caring for, raising, educating, protecting, and supporting the growth and development of their children in accordance with their abilities, talents, and interests. This obligation demonstrates that merely fulfilling children's economic needs is insufficient. Parents must also ensure the continuity of education, provide protection, instill good character, and support the development of children's potential. Neglecting education may result in social and psychological consequences and prolong children's vulnerability to poverty and exploitation (Karmilawati, 2024; Malik et al., 2024).

The findings reveal a gap between legal norms and social practices. Both Islamic and national law recognize education as a child's right and a parental obligation. However, some members of the Perupuk Village community continue to regard education as a secondary need. This gap is caused not only by limited legal awareness but also by poverty, parents' educational experiences, the normalization of child labor, peer influence, and gender based perceptions.

Therefore, fulfilling children's right to education in Perupuk Village requires an approach that combines legal protection with social empowerment. The village government and educational institutions need to identify children at risk of dropping out of school, connect families with educational assistance programs, and provide guidance to parents. Religious and community leaders should also be involved in explaining that education forms part of the responsibility entrusted to parents under Islam. These interventions must be accompanied by supervision of children's work, stronger family communication, and equal educational opportunities for boys and girls. Through this approach, legal protection will not remain limited to normative provisions but can be realized in the everyday lives of the community.

D. CONCLUSIONS

The perceptions and practices of the Perupuk Village community regarding the fulfillment of children's right to education are not yet fully consistent with Islamic and national law. Some parents continue to regard education as a secondary need whose fulfillment depends on the family's financial capacity. Children are also involved in family work that reduces their study time, causes school absenteeism, and, in some cases, contributes to school dropout. These conditions are shaped by the interaction of poverty, unstable parental employment, peer influence, the belief that education does not guarantee employment, the practice of working from childhood, and attitudes that restrict girls' educational opportunities. The principal finding of this study demonstrates that the neglect of children's right to education is caused not only by economic constraints but is also legitimized by family values and community practices transmitted across generations.

Under Islamic law, education forms part of parental responsibility, which encompasses children's care, guidance, protection, and intellectual development. The Compilation of Islamic Law also affirms parents' responsibility to care for their children and finance their education according to their financial capacity. Meanwhile, the Child Protection Law guarantees every child's right to education, development according to their interests and talents, and protection from discrimination, neglect, and economic exploitation. Therefore, cooperation among families, the village government, educational institutions, and community leaders is required to identify children at risk of leaving school, expand access to educational assistance, supervise children's involvement in work, and establish an understanding that boys and girls possess equal rights to education.

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