

# RELIGIOUS PROTECTION OF CHILDREN IN POLYGAMIC FAMILIES IN LANGKAT REGENCY BASED ON LAW NUMBER 35 OF 2014 CONCERNING CHILD PROTECTION

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**Abstract:** There are the forms of attention to children's religious values that cannot be implemented properly in polygamous families in Langkat Regency. Responding to the polygamy cases in Langkat Regency, this is an interesting phenomenon to study regarding the protection of the child's religion in the family. This study was field research, with its approach normative. religious protection for children based on Law number 35 of 2014 in several articles, namely articles 6, 25, 26, 39 and 43. The impact on child victims of polygamy who do not receive religious protection in Langkat Regency is that the child is psychologically disturbed. Never again did he hear calls or invitations to pray in congregation, recite the Koran or the advice he had received from his parents. Plus, friends who lack good morals. So that children often find their solutions to all the problems they face. Children become misdirected due to promiscuity and experience depression, so few are trapped in the diseased environment of society. So that children often find their solutions to all the problems they face. Children become misdirected due to promiscuity and experience depression, so few are trapped in the diseased environment of society. However, not all children who are victims of polygamy at this level become wrong associations. There are also those whose personality is getting better. Because attention from his father is still given, although not like before, his mother at home is also protective of his association. The surrounding community and religious leaders also play a role in embracing him so that he remains in an association that brings benefit

**Keywords:** *Religious Protection; children; polygamic family*

**Abstrak:** terdapat bentuk-bentuk perhatian terhadap nilai-nilai agama anak yang belum dapat dilaksanakan dengan baik pada keluarga poligami di Kabupaten Langkat. Menanggapi kasus poligami di Kabupaten Langkat, hal ini menjadi fenomena yang menarik untuk dikaji terkait perlindungan agama anak dalam keluarga. Penelitian ini merupakan penelitian lapangan dengan pendekatan normatif. perlindungan agama bagi anak berdasarkan Undang-Undang nomor 35 Tahun 2014 pada beberapa pasal yaitu pasal 6, 25, 26, 39 dan 43. Dampak terhadap anak korban poligami yang tidak mendapatkan perlindungan agama di Kabupaten Langkat adalah anak terganggu secara psikologis. Tidak pernah lagi dia mendengar panggilan atau ajakan untuk sholat berjamaah, mengaji atau nasehat yang dia terima dari orang tuanya. Ditambah lagi teman-teman yang akhlaknya kurang baik. Sehingga anak sering menemukan solusinya atas segala permasalahan yang dihadapinya. Anak-anak menjadi salah arah akibat pergaulan bebas dan mengalami depresi, sehingga sedikit yang terjebak dalam lingkungan masyarakat yang sakit. Sehingga anak sering menemukan solusinya atas segala permasalahan yang dihadapinya. Anak-anak menjadi salah arah akibat pergaulan bebas dan mengalami depresi, sehingga sedikit yang terjebak dalam lingkungan masyarakat yang sakit. Namun tidak semua anak yang menjadi korban poligami pada tataran ini menjadi pergaulan yang salah. Ada juga yang kepribadiannya semakin membaik. Karena perhatian dari ayahnya tetap diberikan, meski tidak seperti dulu, ibunya di rumah juga protektif terhadap pergaulannya. Masyarakat sekitar dan tokoh agama juga berperan untuk merangkulnya agar tetap dalam pergaulan yang membawa kemaslahatan.

**Kata Kunci:** *Perlindungan Keagamaan; anak-anak; keluarga poligami*

## Introduction

Polygamy requirements are regulated in Law No. 1 of 1974 in Articles 4 and 5. Furthermore, regarding the procedures for its implementation, it is regulated in Government Regulation No. 9 of 1975 concerning the explanation of Law No. 1 of 1974 Chapter VIII Articles 40-44.<sup>1</sup> Then also in Government Regulation no. 10 of 1983 regarding marriage and divorce for Civil Servants in Articles 4 and 5.<sup>2</sup> It is also explained through the instruction of the President of the Republic of Indonesia No. 1 of 1991 concerning disseminating the Compilation of Islamic Law chapter IX Articles 55-59, known as the Compilation of Islamic Law (KHI). Polygamy is placed in an emergency legal status or extraordinary circumstances.<sup>3</sup> Besides that, the institution of polygamy is not solely the full authority of the husband but is based on permission from a judge or court.<sup>4</sup>

In addition to the conditions mentioned above, the Religious Courts should also consider and protect rights and pay attention to the religious protection of children born from previous marriages. As in Law no. 35 of 2014, changes to Law no. 23 of

2002 concerning Child Protection states that the State guarantees the welfare of each of its citizens, including the protection of children's rights, which are human rights<sup>5</sup>. Children have the right to the widest opportunity to grow and develop optimally, both physically, mentally, and socially, and have a noble character, so it is necessary to protect and provide guarantees for fulfilling their rights, including the child's right to education.<sup>6</sup>

As for Article 4, paragraph 1 of Law no. 35 of 2014 explores the conditions for polygamy, namely: there is the consent of the wives, there is a certainty that the husband can guarantee the necessities of life for their wives and children, there is a guarantee that the husband will treat his wives and their children fairly.<sup>7</sup>

Based on the contents of the law, the authors did not find anything specific about religious protection for child victims of polygamy. It is possible that a child whose family condition is not as harmonious as before will be far from religious values such as worship activities and obedience to religious rules regarding orders and prohibitions. It does not even rule out the possibility that the stability of his faith can be eroded due to wrong association and no guidance from the head of the family because his parents are busy with new families.

In a polygamous family, only the rights and obligations between husband and wife are often considered, while the rights and obligations between parents and children are neglected. So that there are often cases

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<sup>1</sup> Hasbi Hasan, 'CONTEMPORARY ISSUES FACING THE CRIMINALIZATION OF POLYGAMY; [Isu-Isu Kontemporer Seputar Kriminalisasi Dalam Poligami]', *Ahkam: Jurnal Ilmu Syariah*, 12.2 (2012) <<https://doi.org/10.15408/ajis.v12i1.960>>.

<sup>2</sup> Khairil Anwar and Sri Ikamulia, 'PERKARA IZIN POLIGAMI DI PENGADILAN AGAMA BENGKALIS (Analisis Terhadap Putusan Hakim Nomor: 0307/Pdt.G/2017/PA.Bkls)', *Juris: Jurnal Ilmiah Syariah*, 18.2 (2019), 163 – 174 <<https://doi.org/10.31958/juris.v18i2.1656>>.

<sup>3</sup> Edi Darmawijaya and Mohd Najib Nin Abdullah Sani, 'Legalitas Poligami Dalam Enakmen Hukum Keluarga Islam Tahun 2004 Negeri Perak (Studi Kasus Atas Ketidapatuhan Masyarakat Taiping)', *Samarah*, 1.2 (2017), 492 – 509 <<https://doi.org/10.22373/sjhk.v1i2.2380>>.

<sup>4</sup> Muhibbuthabry, 'Polygamy and the Punishment in the View of the Legislation of Modern Countries; [POLIGAMI DAN SANKSINYA MENURUT PERUNDANG-UNDANGAN NEGARA-NEGARA MODERN]', *Ahkam: Jurnal Ilmu Syariah*, 16.1 (2016), 9 – 20 <<https://doi.org/10.15408/ajis.v16i1.2891>>.

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<sup>5</sup> Ahmad Nawawi, 'Perlindungan Terhadap Perempuan Dan Anak Dalam Rancangan Undang-Undang Ketahanan Keluarga Perspektif Hak Asasi Manusia', *Sakina: Journal of Family Studies*, 5.1 (2021).

<sup>6</sup> Reza Fahlevi, 'Aspek Hukum Perlindungan Anak Dalam Perspektif Hukum Nasional', *Prenada Media*, 12 (2018).

<sup>7</sup> Ashabul Fadhli and Fathur Rahmi, 'IJTIHAD HAKIM PENGADILAN AGAMA PADA PERKARA POLIGAMI', *Juris: Jurnal Ilmiah Syariah*, 19.2 (2020), 215 – 229 <<https://doi.org/10.31958/juris.v19i2.2429>>.

of children in polygamous families who do not get attention for their religion in the family. This is also one of the reasons for child problems in polygamous families.

Based on the data the author obtained from the Langkat Regency Religious Court Office, during 2016-2020, there were 7 cases of polygamy in Langkat Regency, which consisted of several sub-districts, as follows:

1. 2016: 3 cases in Secanggang District, Binjai District and Stabat District
2. 2017: 1 case in Babalan District.
3. 2019: 2 cases in Batang Serangan District.
4. Year 2020: 1 case in Babalan District.

Among the forms of attention to children's religious values that cannot be implemented properly in polygamous families in Langkat Regency include:

1. Lack of parental concern about the child's personality. This personality concerns moral and adab issues. Moments like this will be hard to find in families divided by polygamy.
2. Neglected education, one of which is the neglect of children's education due to pressure or problems in the family, so children lose enthusiasm and motivation to learn. Even previously, the child always received learning from both parents, especially religious lessons such as writing, reading the Koran, etc.
3. Children's worship is not controlled; children's worship activities in polygamous families are certainly different from before because there is no longer a figure that they emulate as in the past when the father was the leader in the family and the mother was always reminded and invited to worship, such as congregational prayers.

Conditions like this greatly affect the development of the personality or behavior of children whose families are beset by disharmony. Of course, there will be significant differences in some behaviors, such as religious behavior, which shows differentiation between children who have

harmonious families and those whose family conditions are no longer intact due to polygamy. Sometimes people to

parents do not understand what the consequences are obtained by their children because of the less harmonious parental relationship. A child can develop well if his psychological needs are also good. In addition, in the process of coaching in terms of religion is needed. From the description above, it is clear that families experiencing polygamy have a strong tendency to influence children's religious behavior. As is the case in Langkat Regency, children from polygamous family backgrounds have religious behavior, including worship and good manners, which tend to be different from children whose families are still intact.

Responding to the polygamy cases in Langkat Regency, this is an interesting phenomenon to study regarding the protection of the child's religion in the family. So far, if there are problems with parents, they always pay attention only to the rights of children's welfare. Of course, the importance of guaranteeing the protection of children's religion must not be forgotten. This is intended so that later children in polygamous families can receive serious attention to everything related to their religion so that there are no more cases of children who receive less attention, leading to negative things that happen to polygamous families.

## Literature Review

### Children's Right to Religious Education in Law Number 35 of 2014

The affirmation of children's rights in Law Number 35 of 2014 is a legalization of children's rights absorbed from the Convention on the Rights of the Child and national legal norms. Thus, Articles 4 to 19 of the Child Protection Law create legal norms regarding children's rights, namely the child's right to life, growth and development, protection and fair participation.

In more detail, children's educational rights are contained in Law Number 23 of 2002, article 6, as follows:

The child's right to education includes the right to receive education and teaching in the context of the child's self-development according to his talents, interests and intelligence (Article 9).

From the explanation above, if we refer to article 6, which reads, "Every child has the right to worship according to his religion, think and express according to his level of intelligence and age, under the guidance of his parents", then a child who is a victim of polygamy should receive protection and severe concern for religion. They consider that children at an unstable age if their religion is not protected and cared for, it is feared that they will be damaged due to the entry of negative influences from outside.

Law Number 23 of 2002 concerning Child Protection has changed its journey. Amendments to the Child Protection Law are stipulated by law. The law is Law 35 of 2014 concerning Amendments to 23 of 2002 concerning Child Protection. The amendment to the Child Protection Law was the reason to improve child protection; it is necessary to make adjustments to several provisions in Law Number 23 of 2002 concerning Child Protection.

To understand more clearly the discussion of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 regarding the protection of children's religious education, we can know from articles 6 and 9 as follows:

Article 6: Every child has the right to worship according to his religion, think and express according to his level of intelligence and age under the guidance of his parents or guardians.

Article 9: 1) Every child has the right to receive education and teaching in the context of developing his personality and level of intelligence according to his interests and talents. 2) Every child has the right to receive protection in an education unit from sexual crimes and violence committed by educators, educational staff, fellow students, and other parties. 3) In addition to obtaining the rights of the child

as referred to in paragraph (1) and paragraph (1a), children with disabilities have the right to receive special education and children with advantages have the right to special education.

### **Polygami**

The word polygamy, etymologically, comes from the Greek, namely *pollus*, which means many and *gamos* which means marriage.<sup>8</sup> When these words' meanings are combined, polygamy will mean a marriage of many or more than one.<sup>9</sup>

Straight Islam prohibits polygamy and does not allow it to be accessible without rules. However, Islam regulates it with Imaniyah conditions clearly stated in the laws of the Koran. So Islam limits polygamy to only four people, whereas in the Jahiliyya era, there was no limit. Among the majesty of the verse above, it is clear that the permissibility of polygamy and its limitations with four people comes with the fear of being unjust to orphaned women.<sup>10</sup>

The Al-Quran, which has various rules under human nature, issues a statement showing that human nature tends to be polygamous. Marry several women. Moreover, if you cannot do justice, then it is sufficient for you to have one woman. Even though here, the Al-Quran could have issued a statement, Marry you to a woman. Moreover, if you can do justice, then remarry. Indeed, the contents and contents of the two forms of expression are the

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<sup>8</sup> Fahmil Huda Dinil Futra, Ismail Ismail, and Edi Rosman, 'TINJAUAN MASHLAHAH TERHADAP SANKSI PIDANA POLIGAMI DALAM DRAFT RKUHP PASAL 465-466', *Islam Transformatif: Journal of Islamic Studies*, 3.2 (2019) <<https://doi.org/10.30983/it.v3i2.1837>>.

<sup>9</sup> Bustamam Usman, 'Poligami Menurut Perspektif Fiqh (Studi Kasus Di Kecamatan Pidie, Kabupaten Pidie, Aceh)', *Samarah*, 1.1 (2017), 276 – 288 <<https://doi.org/10.22373/sjhk.v1i1.1578>>.

<sup>10</sup> Awaliah Musgamy, 'Menakar Batas Kesetaraan Gender Poligami Dalam Pp. No. 45 Tahun 1990 Tentang Izin Perkawinan Dan Perceraian Bagi Pns', *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan*, 6.2 (2017), 395-404 <<https://doi.org/10.24252/ad.v6i2.4892>>.



same. However, the difference between the two forms of expression is that monogamy is an exception to the polygamy law in the first form. In contrast, in the second expression, we know that polygamy is an exception to the monogamy law. Moreover, in this case, the Al-Quran uses the first expression under the character and character of men who tend to be polygamous.<sup>11</sup>

## Methods

This study was field research, with its approach normative.<sup>12</sup> Based on its nature, this research is a descriptive analysis in which, with the approach, what is stated by the research target is the person concerned, both written and oral, and is a real behavior. Then what is researched and studied by the research object is used to solve the proposed legal issues. The researcher has summarized the problem formulation in normative legal research, departing from the problem's background. Then the appropriate research approach is the statute approach and the conceptual approach. The subject of this research consists of data and data sources. The data of this research are the results of observations in the field, interviews with informants, and document studies. The analysis technique used is miles and Haberman.<sup>13</sup>

## Result and Discussion

### Implementation of Children's Religious Protection Based on Law No. 35 of 2014

Every Child has the right to get protection regarding his rights, including protection for his religion. Religious protection for children is discussed in Law

No. 35 of 2014. However, before this law was updated, previously it had also been regulated in Law Number 23 of 2002 in article 6, which reads: "The right to worship according to one's religion, thought and expression according to the level of intelligence and age, under the guidance of parents".

In Law Number 35 of 2014, 5 articles examine the protection of religion in children, listed in articles 6, 25, 26, 39 and 43. As follows:

#### Article 6 :

Every Child has the right to worship according to his religion, think and express according to his level of intelligence and age under the guidance of his parents or guardians.

Explanation: This provision is intended to give the Child freedom to develop his creativity and intellect (reasoning power) under the Child's age level. The provisions of this article also emphasize that such development must still be under the guidance of their parents or guardians.

#### Article 25 :

1. The obligations and responsibilities of the community towards child protection are carried out through community role activities in the implementation of child protection.
2. The obligations and responsibilities of the community, as referred to in paragraph (1), are carried out by involving community organizations, academics and child observers.

#### Article 26 :

1. Parents are obliged and responsible for:
  - a. caring for, nurturing, educating, and protecting children;
  - b. develop children according to their abilities, talents and interests;
  - c. preventing child marriage from occurring, And
  - d. providing character education and instil moral values in children.
2. If the Parents are not present, or their whereabouts are unknown, or for some

<sup>11</sup> Alejandro Nieto Cruz, 'Discrimination of Women in Islamic Family Law and Public Order', *Cuadernos De Derecho Transnacional*, 12.1 (2020), 286 <<https://doi.org/10.20318/cdt.2020.5190>>.

<sup>12</sup> Muhammad Chairul Huda, *Metode Penelitian Hukum (Pendekatan Yuridis Sosiologis)* (Semarang: The Mahfud Ridwan Institute, 2022).

<sup>13</sup> Matthew B Miles and A Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: Universitas Indonesia Press, 2014).

reason, they cannot carry out their obligations and responsibilities, the obligations and responsibilities as referred to in paragraph (1) can be transferred to the Family, which is carried out under the provisions of the laws and regulations invitation.

Article 39 :

1. Adoption of a child can only be carried out for the Child's best interests and based on local customs and provisions of laws and regulations.
2. Adoption of a child, as referred to in paragraph (1), does not break the blood relationship between the adopted Child and his biological parents. 2a) Child adoption, as referred to in paragraph (1), must be recorded in a birth certificate without losing the Child's initial identity.
3. Prospective adoptive parents must be of the same religion as the religion adopted by the prospective adopted Child.
4. Adoption of children by foreign nationals can only be done as a last resort. 4a) If the Child's origin is unknown, the person who will adopt the Child must include the identity of the Child as referred to in Article 27 paragraph (4).
5. If the Child's origin is unknown, the Child's religion is adjusted to the religion of most of the local population.

Explanation: This provision applies to children who are not yet intelligent and responsible, and their religious adjustments are carried out by the majority of the local population (village or sub-district level) in deliberation, and serious research has been carried out.<sup>14</sup>

Article 43 :

1. The State, Government, Regional Government, Society, Families, Parents, Guardians, and social institutions guarantee the Protection of Children in embracing their religion.

2. Protecting children embracing their religion, as referred to in paragraph (1), includes coaching, mentoring and practising religious teachings for children.

The five articles above have provided clear information that providing religious protection to children is carried out from various aspects. However, this cannot be separated from the role of the people around the child, such as parents, the surrounding community and even the state must pay attention to, care for and protect children.

Related to efforts to protect a child's religion, the articles above explain that:

1. Every child has the right to worship according to his religion, think and express himself
2. The community cooperates with community organizations and child advocates to protect and care for children.
3. Parents are fully responsible for protecting and educating their children, including educating them in the religious field.
4. Prospective adoptive parents must be of the same religion as the religion adopted by the prospective adopted child.
5. If the child's origin is not known, then the child's religion is adjusted to the religion of most of the local population.

Child protection includes coaching, mentoring, and practising religious teachings for children.

**The Concept of Religious Protection of Children in the Perspective of Islamic Law**

Children are a gift and a mandate entrusted by God to their parents. Every child is a gift because not everyone can have it. Every child is a mandate because he was born into the world. Allah chose a companion who cares for and raises him as a potential filler, successor and determiner of generations. This universal awareness occasionally touches humanity's niche, as shown by continuous improvement efforts

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<sup>14</sup> [https://learning.hukumonline.com/wp-content/uploads/2021/09/UU\\_NO\\_35\\_2014](https://learning.hukumonline.com/wp-content/uploads/2021/09/UU_NO_35_2014).

to appreciate the existence of children.

The concept of protecting children's religion in the perspective of Islamic Law includes:

### 1. Faith

The first thing taught in Islam is monotheism or *aqidah*. As it is written in the Koran that Luqmanul Hakim first taught his son to relate to God. This is where the urgency to believe in Islamic education is the foundation of all educational processes. *Aqidah* education is essential and needs to be studied further, namely to strengthen children's beliefs that Allah is the only God who created the universe so that children know the essence of their existence as human beings created by Allah and to shape children's behaviour into Islamic behaviour with noble character.

### 2. Morals

According to Ibnu Maskawaih, a leading expert in the field of morality, in his book *Tahzibul Akhlak* which Prof. Dr Moh quoted. Ardani, in his book *Al-Qur'an and Sufism Mangkunegara IV*, Ibnu Maskawaih says morality is: "An attitude embedded in the soul that encourages us to act without thinking and considering (again)." Ibnu Maskawaih's concept is that morality is a human mental attitude that encourages the body and soul to act without thinking and making judgments.

In the human soul, there are two kinds of behaviour: behaviour that comes from character (temperament) and habits and training. In other words, human behaviour contains two elements, namely: an element of instinct and an element of effort through habit and practice. Morals in Islamic teachings govern the pattern of relationships, both with God (*habluminallah*) and with fellow creatures (humans).

### 3. Worship

Worship is a provision for humans to return to the afterlife. In its implementation, it is sometimes quite heavy for people who are not used to it; therefore, there needs to be habituation in the application of worship

by parents to their children. The worship referred to here is devoted to Prayer because it is the foundation of religion. Prayer can also create a tremendous influence on a child's personal life. According to Syakir Jamaluddin (2010:46), as follows:

#### a. Prayer as a form of *tawadhu*

The prayers we do can foster a sense of *khu'du* (submission), *istihanah* (humiliation) and *ibtihal* (sincerity), as well as *ta'zim* (raising) Allah. When we read *Allahu Akbar* in Prayer, we declare Allah is the Greatest; nothing is more significant than him. Raising your hands to half your shoulders signifies respect, obedience and deep submission to Allah SWT. By doing *takbiratur ihram*, a person realizes his humiliation before Allah SWT so that he sincerely and sincerely acknowledges his greatness and perfection. Concerning the personal lives of adolescents, Prayer is an essential element in the formation of the personality of adolescents. A person who claims to be a new Muslim will reflect his confession in his personality perfectly if he can pray as well as possible. That Prayer can indicate whether a person can be expected to obey religion. If the Prayer is good, it can be expected that the other deeds will also be good. On the other hand, if the Prayer is not good, the other deeds will inevitably be inadequate.

#### b. Prayer as a barrier to evil and heinous immoral acts

People guided by their souls can control their desires because if they are suppressed, the heavens, the earth, and everything in them will soon be destroyed. All sayings, deeds, and *kufiya* prayers that begin with *takbiratur ihram* and end with greetings can foster a sense of humility. With the growth of a sense of humility towards the Highest and Most Powerful, people who pray will be afraid to commit evil and crimes that can harm themselves or others. He will always leave his prohibitions.

### The Impact of Child Victims of Polygamy Who Do Not Get Religious Protection in Langkat District

Researchers gathered this information

by interviewing community leaders and religious leaders in Stabat-Kab District. Langkat. As for what they have observed so far, child victims of polygamy who do not receive special attention from a religious perspective tend to experience moral damage. This is because the child rarely gets attention, let alone guidance from parents who currently do not live at home. His father mostly lives in the new residence with his second wife. At the same time, the mother is busy working to meet the family's needs because the husband's income is undoubtedly not as optimal as it used to be. So with conditions like this, the child's psychology is disturbed. Never again did he hear calls or invitations to pray in congregation, recite the Koran or the advice he had received from his parents. Plus, friends who lack good morals. So that sometimes children often find their solutions to all the problems they face.

Adolescents who are unstable and do not have mature considerations make children too reckless in making decisions and actions. So often, children whose parents are polygamous come from the wrong direction due to an association that is too free. The behaviour change that was once a good boy, diligent in praying and with good manners, disappeared instantly. The child is depressed so that not a few are trapped in the diseased environment of society.

However, not all children who are victims of polygamy at this level become misbehaving. There are also those whose personality is getting better. Because attention from his father is still given, although not like before, his mother at home is also protective of his association. The surrounding community and religious leaders also play a role in embracing him so that he remains in an association that brings benefit.<sup>15</sup>

Train people to be steadfast, patient and calm in adversity. People who have genuinely established prayers will become firm in their determination and not afraid to

face the bitterness of life. He will always be optimistic and steadfast, always try to make all policies, *amar ma'ruf nahi munkar*, careful and not in a hurry in solving a problem

## Conclusion

This study concluded that the application of religious protection for children based on Law number 35 of 2014 in several articles, namely articles 6, 25, 26, 39 and 43. The explanation is as follows:

1. Every child has the right to worship according to his religion, think and express himself
2. The community cooperates with community organizations and child advocates to protect and care for children.
3. Parents are fully responsible for protecting and educating their children, including educating them in the religious field.
4. Prospective adoptive parents must be of the same religion as the religion adopted by the prospective adopted child.
5. If the child's origin is not known, then the child's religion is adjusted to the religion of most of the local population.
6. Child protection includes coaching, mentoring, and practising religious teachings for children.

The concept of protecting children's religion in the perspective of Islamic Law is by strengthening the Islamic faith so that they recognize who is the God who created them and has the right to worship them—then followed by the cultivation of noble character as a good Muslim child. Not only equipped with *aqidah* and morals but children must also be taught and ordered to worship as an obligation in establishing a relationship between humans and the creator, namely Allah SWT. The worship, especially the prayer that he performs, is expected to be able to change his personality to become a humble child, prevent heinous and immoral acts, discipline time and be patient in living life.

The impact on child victims of polygamy who do not receive religious protection in Langkat Regency is that the child is

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<sup>15</sup> Wawancara dengan Bapak Sudirman dan Ustadz Arifin



psychologically disturbed. Never again did he hear calls or invitations to pray in congregation, recite the Koran or the advice he had received from his parents. Plus, friends who lack good morals. So that children often find their solutions to all the problems they face. Children become misdirected due to promiscuity and experience depression, so few are trapped in the diseased environment of society. However, not all children who are victims of polygamy at this level become wrong associations. There are also those whose personality is getting better. Because attention from his father is still given, although not like before, his mother at home is also protective of his association. The surrounding community and religious leaders also play a role in embracing him so that he remains in an association that brings benefit.

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