



## CHILD SUPPORT FOR JUVENILE INMATES FROM AN ISLAMIC LEGAL PERSPECTIVE: A CASE STUDY OF TANJUNG GUSTA CORRECTIONAL FACILITY

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### ABSTRACT

This research aims to investigate the role of parents in meeting their children's basic needs, especially in situations where children lack parental care, guidance, and affection. This study uses empirical legal research methodology from a sociological perspective. Apart from that, the author used an analytical and descriptive research approach in conducting this research. Sources were also obtained from interviews conducted directly with children who experienced a lack of satisfaction with their living resources, perhaps due to the living conditions that were not in Tanjung Gusta Prison. Secondary data refers to information obtained by searching for and collecting items relevant to the research subject, such as journals, papers, books, and the Internet. The findings of this research determine that parental involvement in raising children is very important, especially in shaping the child's internal well-being. This applies even when the child is an orphan, and also takes into account the *Maqāṣid al-syari'ah* perspective on the treatment of children. During the learning process, children experience expenses related to school and basic needs. Therefore, it is the responsibility of parents to provide financial support to their children. According to Law no. 23 of 2002, a child is defined as an individual under 18 years of age, including newborn babies.

**Keywords:** Living, Convict, *Maqāṣid al-syari'ah*, Tanjung Gusta Correctional Institution

### ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi peran orang tua dalam memenuhi kebutuhan dasar anak-anak, khususnya dalam situasi di mana anak-anak tidak mendapatkan perawatan, bimbingan, dan kasih sayang yang memadai. Studi ini menggunakan metodologi penelitian hukum empiris dengan pendekatan sosiologis. Pendekatan analitis dan deskriptif juga digunakan untuk mendukung analisis. Data primer diperoleh melalui wawancara dengan anak-anak di Lembaga Pemasyarakatan Tanjung Gusta yang mengalami ketidakcukupan sumber daya hidup. Data sekunder dikumpulkan dari literatur yang relevan, termasuk jurnal, artikel, buku, dan sumber internet. Hasil penelitian menunjukkan bahwa keterlibatan orang tua dalam pengasuhan anak sangat penting untuk kesejahteraan internal anak, bahkan dalam keadaan yatim piatu. Temuan ini dianalisis dengan mempertimbangkan *maqāṣid al-syari'ah* terkait perlakuan terhadap anak. Selama proses pendidikan, anak-anak menghadapi pengeluaran yang terkait dengan kebutuhan sekolah dan kebutuhan dasar lainnya.

**Kata Kunci:** Nafkah, Terpidana, *Maqāṣid al-syari'ah*, Lembaga Pemasyarakatan Tanjung Gusta



## INTRODUCTION

According to Law Number 23 of 2002, a child is defined as any person who has not yet reached the age of 18, including those still in the womb. In this context, the term “child” is officially recognized and regulated by national law. Law Number 23 of 2002 specifies that a child is an individual under the age of 18, inclusive of those still in gestation (Bahroni et al., 2019).

Parents, particularly those who are financially capable, are obligated to care for their prepubescent children. The principle that a child is an integral part of their father, and therefore the family must protect and nurture them as they would themselves, forms the basis of the duty to provide for the child (Sholihah, 2018). In religious terms, maintenance refers to the father’s responsibility to financially support the upbringing of his child:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ ﴾

“Mothers should breastfeed their children for a full two years, for those who wish to complete the nursing

period. It is the father’s duty to provide for their food and clothing in a fitting manner. No one is burdened beyond their capacity. A mother should not suffer harm because of her child, nor should a father be made to suffer because of his child. The same applies to the heirs. If both parents decide, through mutual consent and consultation, to wean the child before two years, there is no sin upon them. If you wish to have your children nursed by someone else, there is no sin upon you, provided you pay them fairly. Fear Allah and be aware that Allah is All-Seeing of what you do.”

The verse explains that a father must pay his child. In terms of morality, a child’s actions can sever family lineage ties if they commit a wrongdoing, despite being born and raised within the family. The *Maqāṣid al-ṣyārī’ah*, which investigates the purposes of Allah SWT in establishing laws, must be closely considered. From a logical perspective, when a mujtahid understands these purposes, the comprehension of Islamic law begins. This understanding is then utilized to develop Islamic laws to address new issues. This is due to the fact that the legal arguments in the Quran and the Sunnah of the Prophet SAW are limited, while societal issues are endless (Hakim and Syaputra 2020).

A husband’s responsibility includes providing his wife with means to sustain herself, including food, clothing, and shelter. Although not explicitly mentioned in the Bible, it is implied. Similarly, child maintenance involves meeting basic needs such as food, clothing, and housing, while internal nourishment refers to providing education and parental care.

If a child shows a keen interest in becoming a writer, neglecting this passion would undermine their inner vitality. In modern times, many parents often overlook a

young child who falls victim to crime. The author acknowledges that parents' feelings of failure in educating their children do not imply rejecting the child. Given the current circumstances, parents play a crucial role in guiding their children. The offspring of malevolent individuals will inherit their responsibilities and inherent means of livelihood.

Parents of children under supervision sometimes believe the government will care for their child during legal custody. However, some still consider such facilities inadequate and ineffective. Parents must address these shortcomings, as their involvement in their children's mental well-being or internal nourishment is vital to avoid strained relationships. The themes of family dynamics and the manifestations of divorce should be explored. This investigation revolves around two distinct aspects of family life: external factors, such as birth and education, and internal factors, such as emotional well-being.

It is still socially unacceptable to believe that when a child is detained, parents are not obligated to provide financial support. The issue of parental responsibility in providing for their children is ambiguous and lacks specificity. In reality, it is correct to claim that parents should confine their child in correctional facilities from the moment of arrest until the legal process concludes. The author of this text aims to educate readers about child labor violations.

The author cites a previous study very similar to the author's work, particularly the manuscript by Dedi Sulistiyanto titled "The Involvement of Husbands and Wives in Family Affairs (Case Study at the Institution

of Family Welfare Class II A Beteng Ambarawa)." The main difference between this study and the one presented in this journal is that the former concluded that husbands (in prison) could still fulfill their obligations to support their families according to their capabilities. They achieved this by actively contributing to the family's financial independence and earning a salary. Furthermore, the study encouraged husbands to delegate authority to manage family affairs before imprisonment. On the other hand, the journal study concludes that parents are obliged to forgive their children and ensure they receive their rights as children. Additionally, this study investigates the perspective of *Maqāṣid al-syari'ah* on fulfilling children's income needs.

Moreover, there are similarities between the two studies regarding how the convict's maintenance is borne. The previous study discussed how incarcerated husbands must provide for their families, but the journal study discusses how incarcerated children must be supported. The journal Marwan Pascasarjana IAIN Ar-Raniry Banda Aceh, "The Age Limit for Child Maintenance Based on *Maqāṣid As-Syari'ah*." This journal differs from the previous study, which found that the age limit for parental obligation to support their child is until the age of 23, as most Indonesian children complete their undergraduate studies by the age of 22. Thus, this journal study found that parents' role in supporting convicted children and minors (in the womb) is crucial. Additionally, it takes at least a year to prepare for finding a job to support themselves before they can live independently.

Both studies compare the *Maqāṣid al-syari'ah* perspective on the age limit for child maintenance and the realization of child maintenance in Tanjung Gusta Prison. The author refers to previous research by Syahrina Siregar in the UINSU journal, "Street Child Breadwinners from the *Maqāṣid al-syari'ah* Perspective." The journal differs from the author's research, which shows that the absence of clear employment for their parent forces minors to engage in street work. Furthermore, both studies specifically examine the *Maqāṣid al-syari'ah* perspective, focusing on the child's soul's essence. Previous research has indicated that children have the potential to contribute to their family's financial needs, but if they cannot, they can still assist their parents. However, this study reveals that parents must remain attentive to their child's spiritual well-being, as external influences may push the child towards criminal behavior.

Herlinda Sekarsari's paper, "Implementation of Legal Protection for the Rights of Children Offenders: *Maqāṣid al-syari'ah*," also mentions previous research conducted by the author. This research concluded that the implementation of legal protection for child offenders aligns with verdict No. 2/pid.sus-anak/2021/pnn. The judge ordered the placement of the child in a Special Child Development Institution (LPKA) and work training at the Alif Baa Foundation Tanbihul Ghofilin Islamic Boarding School located in Mantrianom Kec. Bawang Kab. Banjarnegara. Additionally, the implementation of legal protection for the rights of child offenders based on *maqāṣid al-syari'ah* has effectively upheld the maintenance

of religion, soul, and intellect. The study's findings indicate that parents' primary role in ensuring their child's rights lies in the spiritual aspect. The author seeks information regarding a child's well-being dependent on basic needs and the *Maqāṣid al-syari'ah* perspective in this context.

## RESEARCH METHOD

This study employs an empirical legal research approach, which aims to observe law in practice by investigating how it functions within society. Utilizing sociology, this research evaluates the reactions and relationships that occur when legal norms are operationalized within the community (Suyanto, 2023). The primary objective of this approach is to encourage researchers to consider not only the normative aspects of law (written law) but also the technical aspects of its implementation. Legal norms should be viewed not only prescriptively but also descriptively, understanding law as a social phenomenon interconnected with human behavior in society (Tripta, 2019).

This empirical legal research relies on primary data obtained directly from the community (Jonaedi Efendi, Johnny Ibrahim, and Se, 2018). Additionally, the study employs a descriptive-analytical method, which aims to depict the subject under investigation based on the data collected without conducting further general analysis (Ismayani, 2019).

The sociological methodology utilized in this research encompasses both historical and case study approaches. The historical approach is used to comprehend the development of law from a historical perspective, whereas the case study approach

involves an in-depth examination of the principles, theories, doctrines, and legal philosophies underpinning specific case phenomena within the field of law. This approach enables researchers to understand how law adapts and functions within different social contexts.

## RESULTS AND DISCUSSION

### Providing for a Convicted Child

A child can be defined as a developmental period spanning from infancy to around five or six years old, commonly known as the preschool period (Windayani et al., 2021). This period concludes with the onset of elementary school years. Consequently, child support can be understood as the material or financial benefits provided by a father to his minor child, who has not yet reached puberty, fulfilling the father's responsibility to meet the child's basic needs.

One of the rights of prisoners is to receive adequate healthcare and nutrition, as stipulated by Law Number 12 of 1995 on Corrections in the Republic of Indonesia. Hygienic, nutritious, and sufficient food is defined as food that is free from disease-causing germs or substances that can harm health. Nutritious food is also defined as healthy food. Besides these fundamental requirements, considerations such as the method of cooking, food temperature at serving time, and ingredients are important (Kuswardinah, 2017).

In Islamic law, the rights and obligations of a child take precedence over their entitlements, whereas, in Western law, obligations are prioritized. In Islam, the duty

of providing for the family lies with the father as the head of the household. If the husband is unable to fulfill this role, the wife may assist him (Sari, 2023). Therefore, it is crucial for spouses to collaborate and support each other in raising their children. Islamic law stipulates that children are entitled to support until they become self-sufficient, which means that a child who is incarcerated and not yet independent must receive both spiritual and physical sustenance according to their needs. This requirement does not distinguish them from other children. Parents must provide for their incarcerated children to aid their development, particularly spiritual support, as these children greatly need emotional connections with their parents. This is because they require parental guidance and it is the parents' responsibility to offer emotional support, considering that incarcerated children often face significant psychological disturbances (Aprilliyani, n.d.).

In this context, the Islamic jurisprudence system prioritizes the protection and welfare of children (Rizal, 2021). Besides shielding children from harm, parents have the responsibility to provide for their sustenance. According to the Marriage Law concerning Parents' and Children's Rights and Obligations No. 16 of 2019, which amends Law No. 01 of 1974, Article 45 states that (Zulfikar & Fathinuddin, 2023): (1) Every parent is obligated to provide the best care and education for their child; (2) The obligation mentioned in paragraph (1) of this article continues until the child marries or becomes self-sufficient. This duty persists even after the parents' marriage ends.

Under the aforementioned law, parents' obligations towards their children include maintenance and education. As stated in the first paragraph, which emphasizes that parents must maintain and educate their children, providing for a child's needs is considered part of this maintenance, and paragraph 2 extends this obligation until the child marries or becomes self-sufficient.

Therefore, the right of a convicted child to receive support is equivalent to the support rights of any other child. However, the father, as the head of the family, must provide for the family, which is divided into two categories: clothing and food. Firstly, a convicted child must continue to receive parental attention and suitable clothing for their daily use in the correctional facility, such as daily attire and other necessities. Secondly, while the facility should provide meals, parents must remain involved to ensure their child receives adequate nutrition.

A father is responsible for meeting the nutritional needs of his child, including his own needs. In Surah Al-Baqarah, verse 233, Allah SWT says, "The duty of feeding and clothing nursing mothers in a seemly manner is upon the father."

### **The *Maqāṣid al-syarī'ah* Perspective on Child Support for Convicted Children**

From various principles, *Maqāṣid al-syarī'ah* emphasizes the responsibility of providing for one's wife and children. A husband is obligated to meet the daily needs of his wife and children; however, there is no explicit limit. Needs vary due to different environments and backgrounds. The term *ma'ruf* (proper) refers to an adequate

measure, as maintenance is mandated to meet or cover essential needs.

Protecting progeny focuses on safeguarding the family and giving it greater attention. This is an example of *Maqāṣid al-syarī'ah*, which promotes the establishment of a harmonious and merciful family (*sakinah mawaddah warahmah*), an aspiration of every family.

Imam Asy-Syatibi did not explicitly define the concept of *maqāṣid al-syarī'ah*. The general purpose of implementing Shariah is to foster prosperity on earth, maintain order within it, and ensure the stability of the natural world by entrusting humans with the responsibility of creating a healthy environment, practicing justice, and undertaking actions that benefit all inhabitants of the earth (Munir 2020).

*Maqāṣid al-syarī'ah* consists of two words: "*maqāṣid*" meaning objectives or intentions, and "*syariah*" meaning the path to a water source or the path to the essential source of life. Regarding *maqāṣid al-syarī'ah*, it refers to human welfare. If the five main elements of religion, life, progeny, intellect, and wealth can be realized and preserved, then welfare can be achieved effectively (Sulaeman 2018).

Asy-Syatibi stated that this doctrine (*maqāṣid al-syarī'ah*) is a continuation and development of the previously known concept of *maslahah*. In terms of the objectives of Islamic law, he concluded that the unity of Islamic law implies unity in its origins and purposes. To uphold these objectives, he emphasized the doctrine of *maqāṣid al-syarī'ah*, explaining that the objective of the law is singular, which is the

goodness and welfare of humanity. The term “*maqāṣid al-syari’ah*” was not explicitly mentioned before Asy-Syatibi. Issues of “legal reasoning and public interest” were only previously expressed.

According to the study of scholars of ushul fiqh, five main elements must be preserved and realized to achieve welfare in both the world and the hereafter: religion (hifz ad-din), life (hifz an-nafs), intellect (hifz al-aql), progeny (hifz an-nasl), and wealth (hifz al-mal).

Asy-Syatibi divided these five essential elements into three levels of *maqāṣid*, or objectives of shariah. *Maqāṣid* adh-dharuriyat are primary objectives, aimed at preserving the five essential elements of human life. *Maqāṣid* al-hajiyat are secondary objectives, aimed at alleviating difficulties or enhancing the preservation of the five essential elements. *Maqāṣid* al-tahsiniyat are tertiary objectives, aiming to ensure that humans can make their best efforts to perfect the preservation of these five main elements (Harahap 2014).

*Firstly*, Islam mandates essential (dharuri) aspects for humanity. As previously mentioned, the five aspects considered dharuri by humans are religion, life, intellect, honor, and wealth. Various laws prescribed by Islam ensure the existence and continuity of each of these aspects. These essential aspects are provided to humans in Islam (Iqbal, Arfa, and Waqqosh 2023), such as: (1) Religion (hifz ad-din) generally means belief in God. Specifically, it comprises a set of rules, worship practices, doctrines, and laws established by Allah to regulate the relationship between humans and their

Creator; (2) Life (hifz an-nafs) is safeguarded by Islam through the mandate of marriage for procreation and the continuation of human life in its most perfect form; (3) Intellect (hifz al-aql) is protected by prohibiting the consumption of intoxicants and punishing those who engage in such activities; (4) Honor (hifz an-nasl) is preserved through the prescribed punishments for adultery and for falsely accusing someone of adultery, maintaining the dignity of Islamic teachings and; (5) Wealth (hifz al-mal) is protected by encouraging earning a livelihood and enabling various forms of transactions, trade, and cooperation in business. Islam also prohibits theft, penalizes those who steal, and forbids fraud, treachery, and the destruction of others’ property.

*Secondly*, Islam mandates matter of hajjiyat for humanity. These refer to aspects that alleviate hardship, reduce burdens, and facilitate various types of transactions and exchanges. To alleviate difficulty and provide ease for humans, Islam has established numerous laws across different chapters of transactions, worship, and penalties (Bakry 2019).

*Thirdly*, Islam mandates matter of tahsiniyat for humanity. To achieve refinement and beauty, Islam has prescribed numerous laws in various chapters of worship, transactions, and penalties. These laws aim to instill the best customs in humans and guide them toward the best and straightest path.

In terms of worship, Islam has mandated cleanliness for the body, clothing, places, and covering of private parts, and avoiding

inappropriate things. Additionally, it encourages adornment in every mosque.

Islam prohibits the killing of children, women, and clergy during jihad. It forbids unjust killings, civilian casualties, and burning. To demonstrate parental care and attention to their children, parents provide for their children. However, providing for children can have both positive and negative impacts. While children are studying, they need to pay for their education and living expenses. Therefore, parents should bear these costs.

Regarding the relationship between the obligation of supporting children and *maqāṣid al-syarī'ah*, parents should provide for their children while they are still minors and meet their financial needs. However, if they have reached puberty and are capable of earning their own income, parents are no longer required to provide support.

*Maqāṣid al-syarī'ah*, which asserts that Islam aims to achieve and preserve the welfare of humanity, is one of the crucial concepts in Islam. Scholars have recognized this concept as fundamental to Islamic teachings. To realize benefits while avoiding harm, the essence of the *Maqāṣid al-syarī'ah* concept is welfare. This is because Islam and welfare are inseparable.

In Minhajul Muslim, it is mentioned that maintenance is obligatory for six categories of people: (1) The wife who is still entitled to maintenance under the law, such as a woman not divorced with a revocable divorce before the end of her waiting period, as the Prophet (PBUH) said, "Behold, the rights of women over you (men) are to provide them with good food and clothing" (HR. At-Tirmidhi,

authentic); (2) A husband who divorces his wife is responsible for her maintenance during her waiting period, if she is pregnant; (3) Children are the responsibility of both parents; (4) A father must provide for his young children; (5) The master is responsible for the maintenance of his servant; and (6) The owner of animals must provide for their upkeep (Al-Jazairi 2015).

Focusing on points 3 and 4, the status of children in maintenance is discussed concerning convicted children. If the child still meets these conditions, the parents are responsible for providing support. In Surah At-Talaq, verse 7, Allah SWT says,

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ  
فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا  
أَتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

"Let those who have ample means spend according to their means, and those whose provision is restricted should spend from what Allah has given them. Allah does not burden a soul beyond what He has given it. Surely, Allah will bring ease after hardship."

### **Child Maintenance for Incarcerated Offenders at Tanjung Gusta Prison: A Review from *Maqāṣid al-syarī'ah* Perspective**

*Maqāṣid al-syarī'ah*, which links the obligation to provide for children with the divine command to produce offspring and nurture a family, mandates the fulfillment of children's rights. In society, the author identifies a scenario where minors under 18 are sentenced and imprisoned for legal violations. The author also finds that parents, particularly fathers, have a duty to continue



supporting their children, even when not residing with them.

*Maqāṣid al-syarī'ah*, one of the most renowned concepts by Al-Shatibi, has become a standard notion in the discipline of *usul fiqh*, focusing on the objectives of the law. The term "*Maqāṣid al-syarī'ah*" translates to "the objectives of Shariah law." According to the scholar, this category includes five essentials: the preservation of religion, life, intellect, lineage, and wealth (Yusdani 2017).

The fulfillment of the psychological needs of children incarcerated at Tanjung Gusta indicates that these children do not receive adequate treatment from their parents, particularly their fathers and mothers, resulting in different conditions. The author's findings contradict the theory stating that a father has the obligation to protect, love, and nurture his child. Furthermore, the author conducted field research to confirm that parents do not provide adequate care for their children in this setting (Sriwahyuni 2020).

Children's needs and limitations differ significantly from those of adults, especially in psychology, due to their dependency on others, the development of physical and mental abilities, and lack of life experience to cope with problems. The impact of traumatic events on a child's personality development is undeniable. Experiencing subsequent sources of trauma significantly increases the risk of developing post-traumatic stress disorder (PTSD). Children are at a higher risk for PTSD because they are in a growth phase, especially in the development of the central nervous system (Gunarsa 1991).

Through direct interviews with children facing difficulties, the author gained insights into the implementation of the children's goals as outlined in the title. The court sentenced Wahyu, a 15-year-old child, to one year in prison, of which he has served six months. One contributing factor to this outcome is the lack of attention from parents and the surrounding environment (Wahyu 2024).

Finally, Aldo, the second child in his family, said, "Aldo, 14 years old, was convicted of theft (stealing a car battery) and sentenced to one year, having served ten months." One reason Aldo committed the crime was the lack of parental attention. He did not live with his parents, had no father, and lacked financial support. Due to poor conditions and attitudes, Aldo never had the opportunity to communicate with his father. Aldo expressed a desire to engage in activities with his father, which would motivate him daily. Aldo informed his family and friends that he could reunite on the 26th of the fourth month, having completed the legal process on the 12th. The youngest, Rizky, aged 16, had his case accepted by the court ten months ago and has been ongoing for the last two months. Rizky never attended school since elementary, never visited his parents due to the situation and distance, had only one parent who was ill, and desperately needed his parent's presence for advice and encouragement in daily life (Aldo 2024).

After analyzing data provided by the three sources, the author concludes that guilty children continue to lack essential nourishment, particularly in terms of mental well-being. This includes the affection,

guidance, and attention they should receive. The author also emphasizes that parents must consistently recognize the significant impact of the surrounding environment, particularly family, on children. Often, parents are preoccupied with work or other obligations, leading some children to feel neglected. Consequently, exposing children to negative environments can have indirect consequences.

The author stresses the importance of continuous communication between parents and children to meet the needs of children who feel guilty, especially their psychological needs. The role of parents in supporting incarcerated children is crucial to prevent further psychological trauma that could endanger their mental health and self-confidence in the long term. Therefore, it is essential for parents to provide advice and visitations during incarceration to ensure that the child receives the necessary emotional and psychological support for their development.

According to *Maqāṣid al-syarī'ah*, efforts to achieve welfare may include addressing issues such as inadequate parental care or spiritual nourishment of children, particularly preserving their mental and emotional health. The primary goal of Islamic Shariah is to protect the intellect (aql), which includes fulfilling the psychological needs of children during their growth phase. Failing to provide adequate parental attention and a nurturing environment can lead children to engage in criminal behavior. It is crucial for everyone to understand that every action has consequences. If children engage in criminal activities such as drug use, immorality, or theft without considering these

consequences, it is the responsibility of parents to actively supervise their children and protect them from negative influences in their environment. Minors also have an urgent need to gain knowledge from sources outside educational institutions (such as family) as well as within them. Additionally, Islamic law prohibits most criminal acts. The objective of Islamic Shariah is to protect life (an-nafs), which includes safeguarding mental and physical health to facilitate proper development. Islam prioritizes children's health after birth. The primary responsibility of parents, especially mothers, is to nurture the child's spiritual health. It is crucial to develop the minds of juvenile offenders so they can fully understand their actions, including illegal behavior, and the consequences thereof. Improper nourishment or food intake methods can potentially harm a child's physiological and psychological health, leading to disruptive and aimless behavior.

## CONCLUSION

This study reveals that parental financial support to children is a profound expression of care and concern. Parents provide for their children to ensure they receive adequate education and essential living needs. According to Law Number 23 of 2002, a child is defined as any person under the age of 18, including unborn children. This underscores the critical obligation of parents to support their children as long as they fall within this age category.

However, the impact of financial support can be both positive and negative, depending on how parents manage it. Excessive financial support without accompanying education on

financial responsibility can have adverse effects on children. Therefore, parents need to provide financial support wisely and educate their children on financial management.

In the context of *maqāṣid al-syari'ah*, the obligation of parents to support their children is part of the effort to protect and maintain the child's well-being. Parents should continue to provide financial support until the child reaches the age of maturity and can be independent. Once the child can generate their income, this obligation may decrease, but moral and spiritual support should still be provided.

Therefore, it is essential for parents not only to focus on the material needs of their children but also to ensure they receive spiritual support through continuous attention and advice, especially in challenging situations. This holistic approach will help children grow healthily both physically and mentally, minimizing the risk of psychological issues later in life.

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