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VOC Parenting According to the Law on Child Protection and Fiqh Hadhanah

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ABSTRACT

Current trends highlight the ongoing discussion regarding the most effective parenting styles for educating children and shaping their character. In Indonesia, "VOC Parenting" is a parenting style that has recently been widely discussed on social media, causing the term to go viral. So what is the view of child protection law and fiqh hadhanah regarding this phenomenon? In academic terms, "VOC parenting" is known as authoritarian parenting; according to Law No. 35 of 2014, this parenting style potentially violates children's rights—such as the rights to freedom, protection, and education—because it is inherently one-sided, with parents directing their children in a coercive manner that allows for no compromise. However, if this type of parenting involves providing guidance based on positive values, then under this law, it is considered equivalent to 'nurturing' or 'developmental guidance'. According to Fiqh Hadhanah, this authoritarian parenting style is needed. However, authoritarian parenting applies to certain problems and is permissible under certain rules. This parenting style can be used in the context of ta'dib (teaching) for the good of the child in this world and the hereafter. As long as it does not cause any form of violence in the context of persecution.

INTRODUCTION

Science and the existence of technology are currently experiencing very rapid progress. These technological advances help humans in completing their daily work. However, it turns out that these advances have several impacts on human life, both positive and negative. One of the impacts of globalization is the character of children in each generation (Maritsa et al. 2021).

Children have unique identities and specific characteristics. Although they have the ability to act according to their own feelings, thoughts, and desires, the environment around them has a significant impact on shaping their behavior. Therefore, the support, guidance, and protection provided by parents, teachers, and other adult figures is essential for a child's development. The importance of protecting children cannot be underestimated because when children's rights are violated, it is essentially a violation of the principles of fundamental rights (Cahya and Siregar 2024).

In Islam, children are a mandate and gift of Allah swt that must always be protected because they have inherent dignity and dignity as human beings that must be upheld (Rika Damayanti 2023). Child upbringing is

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called Hadhanah so that the rights of children according to the sharia are regulated in the fiqh of hadhanah. In Islamic shari'a, it has been stipulated about the law of taking care of children, taking care of and meeting their needs, and doing good to them. If they are left alone without anyone paying attention to them, then they will get lost and get in danger. Islam teaches compassion, bearing burdens with each other, and teaches an equality between rights and obligations (Nurfitriani 2022).

In the 20th century, various Muslim countries underwent reforms and reforms in the evolution and development of family law. This effort aims to implement marriage comprehensively, this reform effort covers a number of issues including regulations on marriage and child protection regulations. In Indonesia, child protection rules are regulated in Law No. 35 of 2014 (Aldy Darmawan 2024).

In 2014, the government has made amendments and additions to Law Number 23 of 2002 concerning Child Protection through Law Number 35 of 2014 which has been in effect since its promulgation, namely on October 17, 2014. Based on the explanation of Law Number 35 of 2014, the reason for making changes and updates is because Law Number 23 of 2002 is not seen as effective as a legal regulation that aims to provide protection and fulfillment of children's rights (Djamil 2013).

The implementation of child protection measures in Indonesia has become a top priority for the Indonesian nation. Demographic bonus is the hope for Indonesia's rise in the future. Child protection as stated in Law Number 35 of 2014 Article 1 paragraph 2 is all activities that guarantee and protect children and their rights so that they can live, grow, develop, participate optimally in accordance with the dignity and dignity of humanity, and receive protection from violence and discrimination. The obligation to provide protection to children is required both to every adult individual and institution (Wida Aristanti and Muhammad Ikhwan 2025).

However, the development of science and technology as a result of globalization, the current phenomenon highlights the ongoing discussions and phenomena regarding the most effective parenting style in educating by shaping children's character and fulfilling children's rights in the law. In Indonesia, *VOC Parenting* is one of the parenting styles that has recently been widely discussed on social media so that the term *VOC Parenting* has gone viral on social media. Therefore, this article discusses the views of child protection laws and hadith fiqh on the concept of *VOC Parenting*.

LITERATURE REVIEW

A. Parenting Concept

Parenting is a parenting process carried out by parents through the provision of guidance, supervision, habituation, and instilling values to support the development of children's personalities. In this process, parents not only play a role in meeting physical needs, but also shaping children's behavior, independence, responsibility, and moral values. Parenting is therefore related to the way parents build relationships, set rules, provide control, and respond to children's needs (John Santrock 2011).

B. Authoritarian Parenting and VOC Parenting

One form of parenting is authoritarian parenting, which is a parenting style that emphasizes parental control, strict rules, obedience demands, and punishment when children violate rules. This pattern tends to place parents as the main decision-makers, while the child's space to express opinions or negotiate is relatively limited. The literature discussed in this article shows that authoritarian parenting can be related to discipline, but it also has the potential to cause emotional distress, low self-confidence, and difficulty in social interaction if applied excessively (Eti Kusmiati, Dianti Yunia Sari, and Shinta Mutiara 2021; Lailul Ilham 2022; Hos, Jamaluddin, and Suharty 2024).

c. Protection of Children's Rights According to Law Number 35 of 2014

Child protection in Law Number 35 of 2014 is understood as an effort to guarantee and protect children and their rights so that they can live, grow, develop, and participate optimally in accordance with human dignity and dignity and are protected from violence and discrimination. The legal framework places parents and families as parties who have the obligation to nurture, maintain, educate, and protect children. Thus, the application of discipline in the family needs to pay attention to the fulfillment of children's rights and must not turn into acts of violence or treatment that cause suffering (Indonesia 2014).

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D. Parenting in the Perspective of Fiqh Hadhanah

From the perspective of fiqh, hadhanah is related to the maintenance, nurturing, protection, and education of children so that their physical and spiritual needs are met. Parenting is the responsibility to protect children from harmful things while guiding them to useful things. Therefore, hadhanah is not only interpreted as fulfilling daily needs, but also as an effort to educate and shape children's morals (Amir Syarifuddin 2006; Rosita 2023).

E. Parenting VOC Analysis Framework

Based on these concepts, VOC Parenting in this article is placed as a parenting phenomenon that has the characteristics of an authoritarian parenting style. The analysis is carried out by bringing together two perspectives: the protection of children's rights based on Law Number 35 of 2014 and the responsibility of parenting in fiqh hadhanah. Both perspectives are used to assess the boundary between discipline and coaching that aims either by coercion or actions that contain violence. With this framework, parental assertiveness is not judged solely by the existence of rules, but also by the purpose, method of application, and its impact on the safety, development, and dignity of children.

METHODS

This study uses a qualitative approach with the type of library *research*. The qualitative approach is determined because this study does not use numerical data; instead, the focus is on the analysis of concepts, figures, and thoughts found in written sources. However, the main focus of this study is how the view of the child protection law and fiqh hadhanah on the phenomenon of VOC Parenting.

There are two types of data used in this study: primary data and secondary data. The Qur'an, hadith, and Law Number 35 of 2014 related to the concepts of child protection, child education, and childcare are included in the primary data. Instead, information is collected from many works such as tafsir, hadith books, jurisprudence, scientific journals, academic articles, and laws and regulations relevant to the needs of children, both from the perspective of Islamic law and positive Indonesian law.

The data collection process is carried out through documentation, which involves collecting, analyzing, and reviewing various written materials related to the research topic. The collected data is then analyzed using content analysis techniques, which involve identifying, classifying, and analyzing Qur'anic verses, hadiths, and related literature to gain a comprehensive understanding of the concept of child protection.

RESULTS AND DISCUSSION

1. Parenting

   Parenting is an effort formed by parents to social, internal, external, psychological, control, in children's behavior and determine moral values as the principle or basis of behavior and sought by the child. In parenting, parents encourage children by changing behavior, knowledge, and others so that children become independent individuals, and can grow and develop properly and can be accepted by society. Therefore, parents have an important role in shaping children's character and personality and to maintain the development of children's souls so that they obediently practice their religion. Experts divide 4 (four) types of parenting styles as follows:

   a. *Authoritarian Parenting*

      Authoritarian parenting is a parenting style with a parenting style that limits and forces children to obey all the rules that are made. If the child violates it, the parents with this parenting pattern will give punishment. Children must obey the rules set by their parents, although sometimes the rules set are unreasonable and without any basis for why they are made. Children who are raised with strict and rules-filled parenting patterns often show sensitivity, fearlessness, are prone to stress and tend to be alone. They may be irritable when rules are broken or expectations are not met, and fear the consequences of their mistakes. The pressure to always meet parents' expectations and fear of punishment can make them feel depressed and have difficulty getting along with others.

   b. Democratic Parenting (*Authoritative Parenting*)

      This parenting involves children in discussions, showing affection, and creating a warm environment. Children raised with this parenting tend to have high self-confidence, strong self-esteem, and good behavior. They feel safe to take risks and have a positive view of themselves (John Santrock 2011).

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c. *Permissive Parenting*

Permissive parenting is a parenting style with a parenting style that is not very controlling, demanding of their children or known as indulgent parenting. In this parenting style, parents do not really regulate or demand their children but are very involved with them. Children are given freedom and are not limited to do whatever they want. Children who are raised with this parenting style tend to be less able to control themselves, tend to impose their will, and have low decision-making abilities (Farida Rohayani et al. 2023).

d. Neglectful *Parenting*

This neglected parenting style is characterized by low parental involvement in the child's life. They tend to ignore children, making the child feel unimportant and that the parent's life takes precedence. As a result, these children often have difficulty interacting with others, have weak self-control, and have difficulty being independent, they also have low self-esteem, are childish, and feel alienated from the family. As teenagers, they are at high risk of engaging in mischievous behaviors (Novan Rizky Ramadan Qisthina Aulia 2025).

2. *VOC Parenting*

The term "*VOC Parenting*" refers to a parenting style that emphasizes strict discipline and authoritarian control. The concept was inspired by the parenting style applied during the *time of the Vereenigde Oostindische Compagnie* (VOC), which was known for its rigid and results-oriented approach. In the modern context, the term has gone viral on social media platforms such as *TikTok*, where many parents share parenting experiences and tips that tend to emphasize obedience and control. Emphasis on results rather than process or empathy for children.

This term is taken from the abbreviation VOC (*Vereenigde Oostindische Compagnie*) because of the Dutch colonial trading company known for its firmness and harshness towards the natives. The VOC was known to enforce power by force, did not give opportunities for negotiation, and demanded that everyone obey. So, this term is usually used on social media or everyday conversations to satirize parents who are too fierce, rigid, and do not give children room to express themselves (dr. Kevin Adrian 2026). In the academic world this term is known as *Authoritarian Parenting* otherwise known as authoritarian parenting (Herliawati, Ariyanti, and Dewi 2025).

In this parenting pattern, parents tend to apply very strict and inflexible rules in educating their children. Any action that violates the rules that have been set will be punished in a strict manner and often does not provide space for discussion and negotiation. This parenting style uses a coercive approach, where the child is required to follow directions without questions and objections. This reflects a one-way communication relationship, where parents play the role of directing while children only act as recipients who are expected to obey completely.

When interacting with children, parents use communication methods that emphasize obedience rather than mutual understanding. Directions are usually delivered in a firm manner, without giving the child the opportunity to express their opinions, give responses, or express their feelings. In these situations, parents have full control over the decisions made, and the child is seen as an individual who must follow without any resistance or negotiation. However, the impact of this parenting pattern is highly dependent on the nature of the direction given by the parents. If the direction is applied with positive values, such as discipline, responsibility, or hard work, then this can have a good impact on the child's development, both in terms of their personality and social interaction. Children can grow up to be disciplined, organized, and have the ability to face challenges in a more structured manner.

Conversely, if the direction given by the parent contains negative elements, such as being too harsh, not considering the child's emotional needs, or not providing room for the child to develop independently, this can have a detrimental effect on the child's life. Children raised in this way may feel depressed, lack confidence, or have difficulty establishing social relationships with others. In the long run, this parenting pattern can affect the way a child views the world, shapes their personality, and even affects their relationships with others in the future. Therefore, while this parenting pattern aims to mold the child into a disciplined and obedient individual, it is important for parents to consider a balance between providing firm direction and meeting the child's emotional needs, as well as creating space for more open and healthy communication (Hos, Jamaluddin, and Suharty 2024).

The positive impact of authoritarian parenting includes the formation of strong discipline in children, the ability to obey the rules well, the benefits can also be obtained when a person is directed to do things that are mandatory such as praying, carrying out worship, respecting parents (Eti Kusmiati, Dianti Yunia Sari

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2021). Authoritarian parenting can have a negative impact on children, where children become inclined to be stubborn, argue, become inconfident, lack of sociability or closure, etc. due to the feeling that their freedom is too limited by strict rules. This happens because in this parenting style, parents usually tend to be pushy and do not hesitate to punish children when they make mistakes, so that children feel that they do not have space to express themselves (Inspiration 2022). Authoritarian parenting can have an impact on children's behavior, children raised with authoritarian parenting often show signs such as fear, irritability, moodiness, stress, and being easily influenced because children are raised in an environment full of rules and strict control (Panca Aditya 2025).

3. Children's Rights in Law No. 35 of 2014 and Fiqh Hadhanah
   a. Children's Rights in Law No. 35 of 2014

In Law number 35 of 2014 article 1 concerning amendments to Law number 23 of 2002 concerning child protection, Child Protection is all activities to guarantee and protect children from their rights so that they can live, grow, develop, and participate optimally in accordance with human dignity and dignity, as well as receive protection from violence and discrimination. The rights of children in Law No. 35 of 2014 include the following:

1) Protection Rights

The Right to Protection from Discrimination and Violence is regulated in Law No. 35 of 2014 Articles 13, 15, 16, 20. 21, 22, 23. Articles 13, 15, 16 ensure that children are given the right to protection from violence and ensure that every child is treated humanely without the slightest violence, including when the child is confronted by the law. Articles 20, 21, 22, 23 ensure that the state, government, local government, community, family, parents, guardians and other parties are obliged and responsible for the protection of children from violence, crime, and discrimination.

Article 13 reads "Every child during the care of a parent, guardian, or any other party responsible for his care, has the right to protection from the following treatments: a. discrimination; b. exploitation, both economic and sexual; c. neglect; d. cruelty, violence, and abuse; e. injustice; and f. other mistreatment". Article 15 reads "Every child has the right to protection from: a. abuse in political activities; b. involvement in armed disputes; c. involvement in social unrest; d. involvement in events containing violent elements; e. involvement in war; and f. sexual crimes". Article 16 reads: "Every child has the right to be protected from inhumane persecution, torture or punishment. The right to special protection is regulated in Law No. 35 of 2014 Articles 59, 60, 61, 62, 64, 65, 67, 68, 69, 70, 71. Articles 59 and 60 Special protection for children is the responsibility and obligation of the government. Articles 61 and 62 are special protection efforts for refugee children. Articles 64 and 65 are special protection for children in conflict with the law and victims. Articles 66, 67, and 68 special protection for children who are victims of exploitation and victims of child addiction to drug use. Articles 69, 70, and 71 special protection for children who are victims of violence.

Article 60 which reads "Special protection for children consists of: a. children who are refugees; b. children who are victims of riots; c. children victims of natural disasters; and d. children in situations of armed conflict. Article 61 states that special protection for children is carried out based on world humanitarian law. As for Article 62, it states that the right to special protection for children includes a) Fulfillment of basic needs, namely: food, clothing, housing, education, health, learning and recreation, security guarantees, and equality of treatment; and b) Fulfillment of special needs for children with disabilities and children with psychosocial disorders.

2) The Right to Education and Development

The right to education, recreation, and talent development is regulated in Law No. 35 of 2014 Articles 48, 49, 50, 51, 52, 53, 54. Articles 48, 49 and 50 seek guarantees from the state, government, local governments, families, and parents in the obligation to provide children with the right to education, including in terms of access and facilities. Articles 51 and 52 seek guarantees that children are educated based on ability and talent development. Articles 53 and 54 seek government guarantees in terms of education costs and protection of children's rights in education.

3) Custody and Maintenance

In Law Number 35 of 2014 Family Rights and Parenting are regulated in Articles 14, 26, 33, and 36. In these articles, child protection is very much prioritized, where this must still be done even if it is between the mother or father who is in dispute or one of them has a belief outside Islam, or

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between them of different nationalities, but in deciding on the child's choice, it must look at the benefit of the child, which in this case is not only the benefit of the world but also the hereafter.

Article 14 paragraph (1) reads "every child has the right to be cared for by his own parents, unless there is a valid reason and/or rule of law showing that the separation is in the best interest of the child and is the last consideration", paragraph (2) reads "in the event of a separation of the child remains entitled; a. meet directly and have permanent personal contact with his parents; b. receive upkeeping, maintenance, education, and protection for the growth and development process of his parents in accordance with his abilities, talents, and interests; c. obtain living expenses from his parents; and d. obtain other children". In Article 14 the explanation is emphasized that, "The separation referred to in this provision does not eliminate the relationship between the child and his parents". So, even though there is a legal provision that states one parent as the holder of "child custody", there is still no reason to prohibit other parents from meeting their child.

Article 26 paragraph (1) reads "parents are obliged and responsible to: a. nurture, maintain, educate, and protect children; b. develop children according to their abilities, talents and interests; c. prevent marriage at a child's age; and provide character education and inculcate ethical values in children", paragraph (2) reads "in the event that the parents do not exist or are not known to exist, or for some reason cannot carry out their obligations and responsibilities, they can switch to a family that is carried out in accordance with the provisions of laws and regulations".

Article 33 reads "in the event that the child's parents are incapable of performing legal acts or their residence or whereabouts are unknown, then a person or legal entity who meets the requirements may be appointed as the guardian of the child concerned. Article 36 reads "in the event that the appointed guardian turns out to be incapable of performing legal acts or abusing his power or dies as a guardian, then his guardianship status shall be revoked and another person shall be appointed as a guardian through a court determination".

The right to health and welfare in child care is regulated in Law Number 35 of 2014 Articles 44, 45, 46, and 47. These articles seek the responsibilities and obligations of the state, government, community, parents, and families in protecting children from conception to childhood. Articles 45A and 45B are additional articles to Law Number 35 of 2014, amendments to Law Number 23 of 2002 concerning child protection. In Article 45A, it is stated that Indonesia officially prohibits the practice of abortion in health because abortion violates the right to child protection from the womb.

Law No. 35 of 2014 not only provides the widest possible rights of children but also the obligations of children in Article 19 which reads "Every child is obliged to: a. respect parents, guardians, and teachers; b. love family, community, and love friends; c. love the homeland, nation, and state; d. perform worship in accordance with their religious teachings; and e. carry out noble ethics and morals" (Indonesia 2014).

b. Children's Rights in Fiqh Hadhanah

Hadhanah is taken from the word *Al-Hidhn* which means sideways or embracing to the side. Meanwhile, when viewed in terms of syarak, it means to protect and nurture a small child or those who are similar to him from all things that harm and try to educate him by doing things that are beneficial for his physical and spiritual needs (Rosita 2023).

In the term fiqh, two words are used but are intended for the same purpose, namely *Kaffalah* or *Düsseldorf*. What is meant by *Kaffalah* or *Düsseldorf* In a simple sense, it is "upbringing" and "maintenance". In a more complete sense, it is the maintenance of young children after the breakup of marriage. This is discussed in jurisprudence because practically there has been a separation between husband and wife while children need help from their father and/or mother (Amir Syarifuddin 2006). According to the Indonesian Islamic Encyclopedia, Hadhanah is the task of caring for or caring for infants or young children who are not yet able to take care of and manage themselves (Abdul Aziz Dahlan 1997).

So what is meant by hadhanah is to equip children materially, spiritually, mentally and physically so that children can stand alone in facing the present life and the next life when they grow up. The law of Hadhanah is mandatory because children who are not raised will be threatened with their safety. Therefore, the law of Hadhanah is mandatory as well as the obligation to provide for them (Amir Syarifuddin 2006). Based on the explanation of the hadith fiqh, it can be concluded that the rights of children in the hadith fiqh include the following rights:

1) Child Maintenance and Parenting

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From an Islamic perspective, both parents have a very big and important responsibility towards their children. These responsibilities do not only include fulfilling physical needs, such as ensuring that children grow up healthy and getting adequate intake, as well as psychological needs, such as providing affection, attention, and proper guidance. More than that, parents also have the obligation to protect and guide their children so that they do not fall into behavior that can lead them to the torment of hellfire in the hereafter. This task includes moral education, the cultivation of faith values, and the teaching of religious teachings in accordance with the commands of Allah SWT and the guidance of His Messenger (Padjrin 2024). As Allah SWT says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Meaning: *O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones. Its guardians are the harsh and harsh angels. They do not disobey Allah in what He commands them and always do what He commands*. (QS At-taḥrīm [66]:6)

Parents are responsible for the development of their children's potential, potential in Islam is known as the Islamic Fitrah which views that every child born on this earth has potential that must be developed. Based on the hadith of the Prophet PBUH:

عن ابي هريرة, انه كان يقول: قال رسول الله صلى الله عليه وسلم: مَا مِن مَولُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيْمَةُ بَهِيْمَةً جَمْعَاءِ هَلْ تُحِسُّونَ فِيْهَا مِنْ جَدْعَاءَ (رواه المسلم)

Meaning: *From Abu Hurairah that he said, the Messenger of Allah (saw) said: "Every child is born (in the state) of fitrah, his parents (have a part in making the child a Jew, a Christian, or even a Magi, just as a cattle gives birth to an animal (whose limbs are perfect). Do you know that among the animals there is one who is deformed (its ears or other parts of its body)?* (HR Muslim) (Muslim n.d.)

So all the things that parents give to their children, greatly affect the formation of their child's personality. Including the parenting that is given, if parents provide good parenting, the results of the formation of their personality will be good, and vice versa.

The purpose of child care and care in fiqh hadhanah is to protect the welfare and interests of children, as well as to ensure their health, moral development, and psychological condition from childhood to adulthood. As long as the child has not reached the age of tamyiz, that is, he is not able to distinguish between what is beneficial and harmful to him, the right to care is prioritized to the mother over the father.

Mothers are prioritized in parenting because they generally have a gentle nature, a high level of patience and a better understanding of children's needs in the early stages of life. In addition, mothers are also more able to show their love directly. This is in line with the emotional needs of young children, which require touch and loving attention from a mother. In terms of parenting and education, mothers tend to show greater care than fathers.

Child care aims to protect, take care of needs, and provide a proper education for children, so that they are not neglected or injusticed, and remain under the supervision of the responsible person. This parenting process lasts until the boy reaches adolescence or until the girl is married, even though both parents have divorced. In addition, hadhanah is also intended to encourage fathers and mothers to be more responsible in caring for children, meeting all their needs, so that children from marriage can grow up to be individuals who are beneficial to the family and society.

The essence of parenting is a long journey full of meaning, a real worship in thanking the gifts of Allah SWT and carrying out His mandate. It is not only about raising children, but directing them to the path of goodness. This parenting process focuses on developing the potential of children's nature which is divided into spiritual and physical aspects. Children are guided to have skills and knowledge that are relevant to their potential and interests, equipping them to contribute positively to society. Also through instilling moral values, building empathy, social sensitivity and the ability to manage emotions well so as to create a superior and noble generation.

The essence of Islamic parenting is to maintain and direct the Islamic fitrah that has been carried by every child since birth. In the Islamic view, every child is born with a holy fitrah. Therefore, it is the responsibility of parents to make real efforts in guiding and developing the potential of this fitrah (Rudi Mahmud 2020).

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2) Education

Islam as a religion of rahmatan lil 'alamin provides guidance for children's education that is a solution in the family, in accordance with the instructions of the Qur'an and Hadith. Each stage of the child's age is advised to use different educational methods according to their age and potential. This is very important to pay attention to by parents who want optimal and effective child development. In addition, the responsibility in educating children lasts quite a long time, namely until the child reaches the age of 21. The explanation of the method of children's education based on their age stages is as follows:

a) Parenting for children aged 0-7 years is carried out through guidance delivered by play. Advice and education are given in a warm and affectionate atmosphere. During this time, children are very easily influenced, so parents need to supervise and guide them carefully. In addition, parents must be a good example for children. It is recommended that parents introduce exemplary figures such as the Prophet Saw to their children and provide behavioral guidance in accordance with the sunnah of the Prophet.
b) The age of 7-14 years is an important period to shape children's character through education and guidance that emphasizes discipline and noble morals. Parents play a vital role in instilling religious values, such as prayer and fasting, as well as fostering children's independence. The consistent application of family rules is essential to protect children from the negative influences of the surrounding environment.
c) Adolescents of 14-21 years old need a more participatory parenting style. Parents play the role of coaches, supporting children through discussions and deliberations, especially in terms of social behavior. Open communication is very important to prepare for children's independence in the future, although parental supervision is still necessary (Padjrin 2024).

Islamic law prohibits all forms of physical violence to children, but in certain problems and in certain rules it is permissible to use *ta'dib* (teaching) actions for the sake of the future. In a hadith narrated by Imam Abu Dawud the Prophet said:

عن عمر بن شعيب عن ابيه قال:قال رسول الله صلى الله عليه و سلم: مروا اوالادكم بالصلاة وهم أبناء سبع سنين, واضربو هم عليها, وهم أبناء عشر وفرقوا بينهم في المضاجع (رواه ابي داود)

It means: "*From Umar bin Shua'ib from his father from his grandfather said: The Prophet PBUH said: "Tell your child to pray from the age of 7 and beat him when he leaves prayer when he is 10 years old and separate their (male and female) beds".* (H.R. Abu Dawud)" (David n.d.).

Shaykh Jalaludin Al-Mahali said that if the child is 7 years old, parents can order their children to pray and be beaten when they are 10 years old (if they leave him). Hitting is an obligation for guardians (fathers or grandfathers who have been given a will or responsibility). Prayer is a mandatory thing that has become a cause of taklif for adult humans (puberty). Islamic criminal law allows teaching even in the form of beatings as long as it is not in the context of persecution that results in suffering and misery for children. However, if it is not in the context of what is described above, then the violence is included in the criminal act in Islamic criminal law (Hidayat and Taufik 2024).

4. VOC *Parenting* Practices According to Law No. 35 of 2014 and Fiqh Hadhanah

The term "*VOC Parenting*" refers to a parenting style that emphasizes strict discipline and authoritarian control. This concept is inspired by the parenting style applied in the *Vereenigde Oostindische Compagnie* (VOC), which is known for its rigid and results-oriented approach. In the modern context, the term has gone viral on social media platforms such as TikTok, where many parents share parenting experiences and tips that tend to emphasize obedience and control. Emphasis on results rather than process or empathy for the child. In academia the term is known as *Authoritarian Parenting* or in Indonesian it is known as authoritarian parenting (Herliawati et al. 2025).

Child parenting according to the Child Protection Law Article 1 of this law, which is referred to as paragraph (1) a child is a person who is not yet 18 years old, including a child who is still in the womb. Paragraph (2) Child protection is all activities to guarantee and protect children from their rights so that they can live, grow and develop and participate optimally in accordance with the dignity and dignity of humanity, as well as to obtain protection from violence and discrimination (Indonesia 2014). There is also in article 26 of the law on child protection, part 4 concerning family obligations and responsibilities. Paragraph (1) parents are obliged and responsible for: a. nurturing, nurturing, educating and protecting children. Then paragraph (2) in the event that the parents do not exist, their whereabouts are unknown, or for some reason cannot carry

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out their obligations and responsibilities, then the obligations and responsibilities as mentioned in paragraph (1) can be transferred to the family, which is carried out in accordance with the provisions of the applicable regulations (Indonesia 2014).

In this parenting pattern, parents tend to apply very strict rules in educating their children. Any action that violates the rules that have been set will be punished in a strict manner and often does not provide space for discussion. This parenting style uses a coercive approach, where the child is required to follow directions without questions and objections. This reflects a one-way communication relationship, where parents play the role of the giver of direction while the child only acts as the recipient who is expected to obey completely (Herliawati et al. 2025).

According to Law No. 35 of 2014, this parenting pattern has the potential to violate children's rights such as the right to freedom, protection, and education because in this parenting style it is always one-way where parents always direct their children without coercive compromise. However, if this parenting pattern is directed with good values, then in this law it is the same as guidance and coaching. Law No. 35 of 2014 not only provides the widest possible rights of children but also the obligations of children in Article 19 which reads "Every child is obliged to: a. respect parents, guardians, and teachers; b. love family, community, and love friends; c. love the homeland, nation, and state; d. perform worship in accordance with their religious teachings; and e. carrying out noble ethics and morals" (Indonesia 2014).

So in this Law, as long as authoritarian parenting does not cause physical and psychological violence, which in the form of persecution that causes misery for the child, it does not violate the rights of the child. This is regulated in Law No. 35 of 2014 Article 15a which states "violence is any act against a child that results in physical, psychological, sexual, and/or neglectful misery or suffering, including threats to commit acts" (Indonesia 2014).

According to Fiqh Hadhanah, this authoritarian parenting is needed as a hadith narrated by Imam Abu Dawud The Prophet said:

عن عمر بن شعيب عن ابيه قال:قال رسول الله صلى الله عليه و سلم: مروا اوالادكم بالصلاة وهم أبناء سبع سنين, واضربو هم عليها, وهم أبناء عشر وفرقوا بينهم في المضاجع (رواه ابي داود)

It means: "*From Umar bin Shua'ib from his father from his grandfather said: The Messenger of Allah (PBUH) said: "Tell your children to pray from the age of 7 and beat them when they leave the prayer when they are 10 years old and separate their beds (male and female)". (H.R. Abu Dawud)"* (David n.d.).

However, authoritarian parenting applies to certain problems and in certain rules is permissible as stated in the hadith. This parenting style can be used in the context of *ta'dib* (teaching) actions for the good of the world and the hereafter. As long as it does not cause any form of violence in the context of persecution that results in suffering and misery for children.

CONCLUSION

Children's rights in Law No. 35 of 2014 consist of the right to protection, the right to education and development, the right to care and maintenance. The right to protection from discrimination and violence is regulated in Law No. 35 of 2014 Articles 13, 15, 16, 20. 21, 22, 23 and the right to special protection is regulated in Law No. 35 of 2014 Articles 59, 60, 61, 62, 64, 65, 67, 68, 69, 70, 71. The right to care is regulated in Articles 14, 26, 33, and 36 and the right to health and welfare in child care is regulated in Law No. 35 of 2014 Articles 44, 45, 46, and 47. The rights to education, recreation, and talent development are regulated in Law No. 35 of 2014 Articles 48, 49, 50, 51, 52, 53, 54. The term "*VOC Parenting*" refers to a parenting style that emphasizes strict discipline and authoritarian control. This term has gone viral on social media platforms such as TikTok, where many parents share their experiences and parenting tips that tend to emphasize obedience and control. In the academic world this term is known as *Authoritarian Parenting* or known as authoritarian parenting.

According to Law Number 35 of 2014, authoritarian parenting patterns have the potential to violate children's rights such as the right to freedom, protection, and education because in this parenting style it is always one-way where parents always direct their children without coercive compromises. However, if this parenting pattern is directed with good values, then in this law it is the same as guidance and coaching. As long as authoritarian parenting does not cause physical and psychological violence in the form of persecution that causes misery for the child, it does not violate the rights of the child. According to Fiqh Hadhanah, this authoritarian parenting style is needed. However, authoritarian parenting applies to certain problems and in certain rules it is allowed. This parenting style can be used in the context of actions *Ta'dib* (teaching) for the good of the child in this world and the hereafter. As long as it does not cause any form of violence in the context of persecution.

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