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***Birrul Walidain* in Political Preferences: Harmonizing Family Values and Employment Law in Indonesia**

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Abstract

This study examines the interaction between political preferences and the concept of *birrul walidain* (the obligation to respect parents) in Indonesia, highlighting its significant impact on individual behavior and family dynamics. Using a qualitative approach and literature review, the research reveals that harmonious parent-child relationships positively correlate with career success and political alignment, while differing political beliefs can create familial conflicts affecting overall well-being. The findings underscore the importance of integrating *Birrul Walidain* principles into workplace policies to support family responsibilities. Furthermore, the study emphasizes Al-Ghazali's concept of *maslahah*, advocating for the preservation of religious and familial values alongside personal aspirations. By introducing a novel perspective that connects traditional Islamic values with modern employment law, this research aims to inform legal frameworks and workplace practices. Ultimately, the study concludes that the interplay between political preferences and *Birrul Walidain* offers valuable insights for enhancing employment law and promoting a society that respects both individual rights and family obligations, calling for further research into specific legal reforms aligned with these principles.

Keywords: Political preferences, *Birrul Walidain*, Labor law, Islamic law

Abstrak

Studi ini mengkaji interaksi antara preferensi politik dan konsep Birrul Walidain (kewajiban menghormati orang tua) di Indonesia, yang menyoroti dampak signifikan terhadap perilaku individu dan dinamika keluarga. Menggunakan pendekatan kualitatif dan tinjauan literatur, penelitian ini mengungkapkan bahwa hubungan harmonis antara orang tua dan anak berkorelasi positif dengan keberhasilan karir dan keselarasan politik, sementara perbedaan keyakinan politik dapat menciptakan konflik keluarga yang memengaruhi kesejahteraan secara keseluruhan. Temuan ini menekankan pentingnya mengintegrasikan prinsip-prinsip Birrul Walidain ke dalam kebijakan tempat kerja untuk mendukung tanggung jawab keluarga. Selain itu, studi ini menekankan konsep masalah dari Al-Ghazali, yang mendukung pelestarian nilai-nilai agama dan keluarga di samping aspirasi pribadi. Dengan memperkenalkan perspektif baru yang menghubungkan nilai-nilai Islam tradisional dengan hukum ketenagakerjaan modern, penelitian ini bertujuan untuk menginformasikan kerangka hukum dan praktik tempat kerja. Akhirnya, studi ini menyimpulkan bahwa interaksi antara preferensi politik dan Birrul Walidain memberikan wawasan berharga untuk meningkatkan hukum ketenagakerjaan dan mempromosikan masyarakat yang menghormati hak individu dan kewajiban keluarga, sambil menyerukan penelitian lebih lanjut tentang reformasi hukum spesifik yang selaras dengan prinsip-prinsip ini.

Kata Kunci: *Preferensi Politik, Birrul Walidain, Hukum Ketenagakerjaan, Hukum Islam*

Introduction

Islam emphasizes the importance of the concept of *birrul walidain*, or filial piety, which serves as a central value in both social and spiritual life. In the Indonesian context, this issue has become increasingly relevant, particularly when linked to political preferences. For instance, when a child and their parents hold differing views on the presidential candidates for the upcoming 2024 election, questions arise regarding how these dynamics may influence political choices.¹ Political preferences themselves are the tendencies individuals have in making choices based on their deeply held values, which can significantly impact family and societal dynamics. In this context, the relationship between children and parents can present both challenges and opportunities, especially in maintaining the principles of *birrul walidain* amidst differing political opinions.

According to Bettina A. Lankard, families play a crucial role in the career development and decision-making processes of children.² Parental involvement in

¹ Rafan Arif Dwinanto, 'Pendukung Fanatik Ganjar Coret Anaknya yang Dukung Prabowo dari KK, Disuruh Minta Makan ke Capres 02', *Tribunkaltim.co*, 2024, <https://kaltim.tribunnews.com/2024/02/17/pendukung-fanatik-ganjar-coret-anaknya-yang-dukung-prabowo-dari-kk-disuruh-minta-makan-ke-capres-02>.

² Bettina A. Lankard, 'Family Role in Career Development. ERIC Digest No. 164', 1995, 164, <https://eric.ed.gov/?id=ED389878>.

supporting their children's career choices can foster successful and fulfilling careers. From an Islamic legal perspective, *birrul walidain* is an obligation that not only earns the pleasure of Allah but also contributes to social harmony and individual well-being. Referring to the opinion of an Islamic law expert from BRIN RI (National Research and Innovation Agency of the Republic of Indonesia), there exists a debate surrounding the concept of *birrul walidain*, highlighting both pros and cons in its application.³ This discussion underscores the complexity of navigating familial relationships within the framework of political discourse. Historically, it relates to political marriage in Indonesia,⁴ in line with the theory of power and knowledge relations explained by the philosopher Michel Foucault.⁵ That power in a political marriage has the effect of perpetuating these relations, strengthening or isolating them from other power relations.⁶

Based on previous research such as that conducted by Walter Bossert et al., which explores the relationship between economic insecurity and political preferences,⁷ and the study by Febry Ayu and Kiramang examining the role of family in the impact of working from home during the COVID-19 pandemic on children, it is evident that family support is crucial in facing social challenges.⁸ Siti Kunarti et al. investigate the relationship between labor law and Islamic law, highlighting relevant principles of justice,⁹ while Shinta Dewi Rismawati et al. analyze power dynamics within the context of domestic workers.¹⁰ Research by Elizabeth et al.,¹¹ and Musyafaah et al, also emphasize changes in gender relations and the role of

³ Interview with AS (Head of the Center for Religion and Belief Research), National Research and Innovation Agency of the Republic of Indonesia, on February 27, 2024.

⁴ Danielle Guizzo and Iara Vigo de Lima, 'Foucault's Contributions for Understanding Power Relations in British Classical Political Economy', *Economia* 16, no. 2 (1 May 2015), p. 194–205.

⁵ Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977* (Knopf Doubleday Publishing Group, 1980), p. 1972–1977.

⁶ Purnama Ayu Rizky, 'Pernikahan Politik Indonesia (Studi Kasus Pernikahan Adik Jokowi dan Ketua Mahkamah Konstitusi)', *Politicos: Jurnal Politik Dan Pemerintahan* 2, no. 2 (10 August 2022), p. 104–113.

⁷ Walter Bossert et al., 'Economic Insecurity and Political Preferences', *Oxford Economic Papers* 75, no. 3 (1 July 2023), p. 802–25.

⁸ Rizqa Febry Ayu and Khaeruddin Kiramang, 'The Family's Roles in the Effects of Working from Home During the Covid-19 Pandemic on Children (A Case Study of Families in Banda Aceh City)', *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (26 September 2023), p. 27–43.

⁹ Siti Kunarti et al., 'Perspective of Employment Relations and Wages in Labor Law and Islamic Law', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (31 March 2024), p. 386–402.

¹⁰ Shinta Dewi Rismawati et al., 'Legal Practices of Employment Agreements, Power Relations, and Identity Politics of Indonesian Women Domestic Workers', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (9 May 2023), p. 801–29.

¹¹ Misbah Zulfa Elizabeth et al., 'Gender Relation in Family in Post-COVID-19 Era: Study Among Working Couple in Semarang, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (28 May 2023), p. 937–58.

women workers during the pandemic.¹² Additionally, Asman examines parental rights and obligations in the era of Industry 4.0,¹³ and Herlina et al. apply a maqāṣid al-sharī'ah approach to elderly care.¹⁴ Musleh Harry et al. stress the importance of legal and religious education for family welfare,¹⁵ while Syufa'at et al. discuss the responsibilities of caring for the elderly.¹⁶ The commonality among these studies lies in their emphasis on the role of family and law in shaping individual life decisions, whereas the differences are found in each study's focus on various aspects such as economics, gender, or technology, reflecting the complexities of interactions within contemporary Indonesian society. Thus, this study aims to analyze the interaction between political preferences and the application of the *birrul walidain* concept in Indonesia, as well as its implications within the framework of Islamic law. The focus will be on how positive relationships between children and parents can reinforce Islamic values and support career aspirations, while also providing a deeper understanding of family dynamics in the current social and political landscape.

Islam begins with the concept of *birrul walidain* (filial piety from a child to his parents), which has recently gone viral in Indonesia, making the writer interested in uncovering it. This is because in the *Birrul Walidain* case, a child and his parents experienced a quarrel because of different views on the choice of presidential candidate for the Republic of Indonesia in 2024. The complexity of the relationship between religious beliefs, gender identity,¹⁷ and voter support is included in preferences. Apart from that, political preferences are a person's tendency to choose politics based on the values that are believed to provide a political response to a person. This preference will be manifested in political action. These political actions are realized from the political values that a person believes in, so that they become a very determining factor in directing and influencing the political situation they face.¹⁸ Meanwhile, in terms of terms, *birrul walidain* is filial piety, obedience, doing

¹² Nur Lailatul Musyafaah et al., 'The Role of Women Workers in Surabaya, East Java, Indonesia, in Meeting Families' Needs During the Covid-19 Pandemic: A Maqāṣid Sharīah Perspective', *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 17, no. 1 (29 June 2022), p. 60–90.

¹³ Asman Asman, 'Parental Rights and Obligations to Children in the Era of Industrial Revolution 4.0 (Islamic Family Law Perspective)', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 1 (30 June 2020), p. 232–58.

¹⁴ Herlina et al., 'Caring for Elderly Parents with Dementia in Indonesia: A Maqāṣid al-Sharī'ah Approach', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (11 June 2024), p. 980–97.

¹⁵ Musleh Harry et al., 'Examining the Provision of Legal and Religious Education to Islamic Families to Safeguard the Rights and Well-Being of Women and Children: A Case Study Conducted in Malang Regency, East Java', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (24 August 2024), p. 1526–46.

¹⁶ Syufa'at, Syed Muhammad Saad Zaidi, and Mutholaah Mutholaah, 'Sandwich Generation in Contemporary Indonesia: Determining Responsibility in Caring for Elderly under Islamic Law and Positive Law', *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (23 August 2023), p. 167–82.

¹⁷ Hisam Ahyani et al., 'Gender Justice in the Sharing of Inheritance and Implementation in Indonesia', *Asy-Syari'ah* 24, no. 2 (30 December 2022), p. 285–304.

¹⁸ Carles Boix, Susan C. Stokes, and Ahmad Asnawi, *Agregasi dan Representasi Preferensi Politik: Handbook Perbandingan Politik* (Nusamedia, 2021).

good deeds, taking care of both of them, taking care of them in old age, not being allowed to make loud noises let alone rebuking them, praying for them especially after they die, and so on, including proper manners towards both parents. Considering that these two things are permissible in Islam, however legal certainty does not yet exist in Indonesia.¹⁹

This study focuses on the interaction between political preferences, the application of the concept of *birrul walidain*, and labor law in Indonesia, identifying conflicts that arise in the relationship between parents and children regarding political choices, and the need to understand how Islamic law can bridge these issues. The research questions include analyzing the interaction between political preferences and the application of *birrul walidain*, the implications of this relationship for labor law, and the solutions offered by Islamic law principles to the resulting conflicts.²⁰ The objectives of this study are to analyze these interactions, explore their implications within the framework of Islamic law, and provide recommendations for potential legal reforms aligned with sharia principles.²¹ The benefits of this research include a better understanding of the relationship between political values and morality within the family context, providing insights for policymakers to formulate fairer laws, and encouraging discussions on the role of parents in shaping the political preferences of younger generations. By integrating the concept of *Birrul Walidain* into discussions of political preferences and labor law, this research offers a novel approach that highlights the importance of harmonizing social norms and laws within the Islamic context, which is still rarely discussed in the existing literature.

This study employs a descriptive-analytical methodology to investigate the interactions between political preferences,²² the application of the concept of *birrul walidain*, and labor law in Indonesia. Data will be collected from various sources, including legal literature,²³ scholarly articles, fatwas from Islamic scholars, and relevant legal documents.²⁴ The analysis will focus on understanding how political preferences are influenced by familial relationships, particularly through the lens of

¹⁹ Dedisyah Putra and Nuriza Acela, 'Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violences', *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (26 September 2023), p. 1–16.

²⁰ Mursyid Djawas, Sri Astuti Abdul Samad, "Conflict, Traditional, and Family Resistance: The Pattern of Dispute Resolution in Acehese Community According to Islamic Law", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020), p. 65-84.

²¹ Arifuddin Muda Harahap, 'Rules on Wage Standard to Improve Workers' Living Needs in the Perspective of Maqasid Al-Shari'ah', *AHKAM: Jurnal Ilmu Syariah* 18, no. 2 (12 July 2018).

²² Ending Solehudin, Miftakhul Huda, and Hisam Ahyani, 'Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the Framework of Maqashid Shariah', *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (29 June 2024), p. 103–19.

²³ Wahyudin Darmalaksana, *Metodologi Penelitian Hukum Islam* (Bandung: CV. Sentra Publikasi Indonesia, 2022).

²⁴ Nanang Naisabur et al., 'The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice', *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (25 March 2024), p. 59–78.

birrul walidain, and the implications this has for labor law within the framework of Islamic law.²⁵ The methodological approach facilitates a comprehensive examination of Islamic legal principles and the societal context in which these principles operate. Qualitative data analysis will be employed to interpret findings, highlighting various perspectives among scholars and practitioners in the field.²⁶ Additionally, case studies may be utilized to illustrate real-world applications of *birrul walidain* in political decision-making and labor relations. This methodology aims to provide insights into the complexities of familial influence on political engagement and the legal implications that arise from these dynamics. By integrating theoretical frameworks from Islamic law with empirical findings, the study seeks to contribute to a more nuanced understanding of how these elements interact and affect societal harmony and legal practices in Indonesia.²⁷

Interaction between Political Preferences and Implementation of *Birrul Walidain* Concept in Indonesia

The concept of *birrul walidain* is a fundamental principle in Islam that emphasizes respect, obedience, and devotion to parents. Originating from Arabic, "birr" means virtue or goodness, while "walidain" refers to parents, making *birrul walidain* translate to the virtue of honoring one's parents. This principle is highly regarded in Islam, supported by Quranic verses such as Surah Al-Isra (17:23) and Surah Luqman (31:14-15), as well as hadiths that encourage love, respect, and obedience toward parents. *Birrul Walidain* encompasses various forms of dedication, including meeting their physical, emotional, and financial needs, obeying their commands (as long as they align with religious principles), and praying for their well-being in this life and the hereafter.²⁸

The importance of *birrul walidain* is also reflected in the hadith of the prophet Muhammad, where he stated that the pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of the parents. Therefore, according to Islamic teachings, one's attitude towards both parents is an integral part of righteous deeds and goodness that will bring blessings and prosperity in life.²⁹ Discussing the concept of *birrul walidain* in Islam involves the values and teachings

²⁵ Miftahul Huda and Tri Wahyu Hidayati, 'The Concept of Muḥammad Shahrūr on Gender Parity in Inheritance Legislation', *El-Usrah: Jurnal Hukum Keluarga* 6, no. 2 (30 December 2023), p. 262–80.

²⁶ Arifuddin Muda Harahap, Rahmad Efendi, and Mar'ie Mahfudz Harahap, 'Legal Pluralism: The Solution of Labor Conflicts in Mining', *Journal of Namibian Studies : History Politics Culture* 33 (10 March 2023), p. 162–73.

²⁷ Mursyid Djawas, Abidin Nurdin, Muslim Zainuddin, Idham, and Zahratul Idami, 'Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism', *Hasanuddin Law Review* 10, No. 1 (1 May 2024), p. 64-82.

²⁸ Adelyn Lim, 'Asian Values in Confucian Masculinity: A Discourse Analysis of Parenting Advice to Fathers', *Women's Studies International Forum* 102 (1 January 2024), p. 102860.

²⁹ Mahmoud Fayyad, 'Reconstructing Lease-to-Own Contracts: A Contemporary Approach to Islamic Banking Standards', *Heliyon* 9, no. 9 (1 September 2023), p. e19319,

associated with the relationship between children and parents, as well as the importance of its application in daily life.³⁰

The concept of *birrul walidain* is significant in Indonesian society, particularly in politics and social interactions. It influences how individuals support political leaders or parties that align with values benefiting their parents and families. This concept fosters respect, attention, and obedience toward parents, impacting daily life, political decision-making, and community activities. Understanding and applying *Birrul Walidain* shapes social and political dynamics in Indonesia, playing a crucial role in the community's values and identity.³¹

Examining Islamic law concerning the concept of *birrul walidain* and political preferences in Indonesia reveals several key considerations. The principle of *birrul walidain* is rooted in Islamic teachings that emphasize respect, obedience, and devotion to parents, as highlighted in the Quran and the sayings of Prophet Muhammad. These teachings frame attitudes toward parents as essential components of righteous deeds and obedience to Allah. In Indonesia, Islamic scholars advocate for the integration of *birrul walidain* values when selecting political leaders or parties, often supporting those that promote family welfare, education, and protection for future generations.³² However, interpretations of *Birrul Walidain* can differ among individuals and groups, influenced by non-religious factors like culture and economic conditions. Overall, a review of Islamic law in this context underscores the importance of applying religious values to foster a just and civilized society in alignment with Islamic principles.³³

An Islamic Law Review of the concept of *birrul walidain* and political preferences in Indonesia involves the interpretation and application of Islamic legal principles related to obedience to parents and political participation in the Indonesian social and cultural context.³⁴ In Islamic law, *birrul walidain* is considered an important obligation for every Muslim, which includes respect, obedience and attention to both parents.³⁵ In the context of political preferences, the interpretation of Islamic law regarding *birrul walidain* can influence the way individuals or society

³⁰ Sum Kwing Cheung et al., 'Parents' Epistemological Beliefs to Children's Early Numeracy Abilities: Pathways through Parents' Home Practices and Children's Numeracy Interest', *Early Childhood Research Quarterly* 65 (1 October 2023), p. 13–22.

³¹ Dyah Margani Utami et al., 'The Role of the 30% Threshold for Islamic Parties: A Fast-Growing Middle Class and Religion-Based Political Preferences in Indonesia', *Heliyon* 10, no. 4 (29 February 2024), p. e25700.

³² Jefry Tarantang, 'Cita Hukum dan Sistem Nilai Etika Advokat dalam Penyelesaian Sengketa Hukum Keluarga Islam', *El-Mashlahah* 9, no. 2 (2019), p. 137-153.

³³ Jeffrey K King et al., 'Towards a Better Understanding between Non-Muslim Primary Care Clinicians and Muslim Patients: A Literature Review Intended to Reduce Health Care Inequities in Muslim Patients', *Health Policy OPEN* 4 (1 December 2023), p. 100092.

³⁴ Rizki Damayanti, 'The Relevance of Fiqh Siyasa Dauliyah and Religion as Indonesian Soft Power in International Relations', *De jure: Jurnal Hukum dan Syar'iah* 15, no. 2, (2023), p. 343-365.

³⁵ Martyarini Budi Setyawati et al., 'The Family Caregiving; A Rogerian Concept Analysis of Muslim Perspective & Islamic Sources', *Heliyon* 10, no. 3 (15 February 2024), p. e25415.

make political decisions. For example, political support for leaders or parties who are considered to represent *Birrul Walidain's* values, or in response to political policies that are considered to affect the welfare and interests of both parents. However, it is important to understand that political preferences must be in line with general Islamic legal principles.³⁶ In this context, the concept of *birrul walidain* serves as a significant influence on political preferences, provided it aligns with religious principles. This review will explore the differing opinions among ulama on the application of *birrul walidain* in various political scenarios and its implications within Indonesia's multicultural and pluralistic society. An analysis of Islamic law regarding *birrul walidain* and political preferences will integrate theological, ethical, and practical dimensions, reflecting both Islamic teachings and the Indonesian social context. This will include examining the perspectives of ulama and their interpretations concerning the relationship between parental obedience and political choices, highlighting how these factors intersect within the framework of Islamic law.³⁷

The views of ulama on *birrul walidain* encompass the obligations of children to respect, obey, and uphold the interests of their parents, particularly in the realm of political activities. Scholars provide varied interpretations regarding how *Birrul Walidain* influences political preferences.³⁸ Some emphasize that political support should align with *birrul walidain* values, urging individuals to choose leaders or parties that promote the welfare of parents. Others argue that political preferences should prioritize justice, public benefit, and broader Islamic principles, while still considering *birrul walidain* values. Legal interpretations can also vary based on social and political contexts; for instance, in authoritarian regimes, interpretations might stress absolute obedience to rulers, while in democratic societies, they may allow for a diversity of political views. Thus, reviewing Islamic law concerning *birrul walidain* and political preferences requires an understanding of ulama perspectives and legal interpretations, focusing on how obedience to parents intersects with political choices within Islamic teachings and community life.³⁹

Scholars' views and legal interpretations of *birrul walidain* and political preferences vary based on cultural backgrounds, legal traditions, and social contexts. Generally, most scholars agree that *birrul walidain*, emphasizing respect, obedience,

³⁶ Hisam Ahyani and Naeli Mutmainah, *Fiqh Siyasah (Hukum Politik Islam)*, ed. Maulana Aenul Yaqin (Yogyakarta: CV. Istana Agency, 2024).

³⁷ Ahmad Yani, Megawati Barthos, 'Transforming Islamic Law in Indonesia from a Legal Political Perspective', *Al-Ahkam* 30, no. 2 (2020), p. 159-178.

³⁸ Heather K. Larson et al., 'Not Your Average Sports Parents: How Sport Scholars Make Decisions about Their Own Children's Sport Involvement', *Psychology of Sport and Exercise* 63 (1 November 2022), p. 102282.

³⁹ Marcelo Segales, Richard J. Hewitt, and Bill Slee, 'Social Innovation and Global Citizenship: Guiding Principles for Sustainable, Just and Democratic Energy Transition in Cities', *Energy Research & Social Science* 106 (1 December 2023), p. 103295.

and attention to parents' needs, is a crucial Islamic obligation.⁴⁰ Some interpret this to mean political support for leaders or parties aligned with Islamic values that benefit society, including parents. Other scholars stress that political choices should prioritize justice and the general *maslahah*, suggesting that decisions should reflect public interest and broader Islamic morals. Additionally, some recognize the complexity of diverse political contexts, allowing for varied opinions and interpretations, while others emphasize the importance of contextual understanding when aligning political preferences with Islamic principles and *birrul walidain* values.

The views of ulama provide a foundation for linking the concepts of *birrul walidain* and political preferences within Islamic teachings and sharia law, acknowledging diverse opinions and contexts in Muslim society.⁴¹ *Birrul walidain* is seen as an obligation for individuals, particularly children, to respect, support, and attend to their parents' needs throughout life, which includes honoring their authority, providing emotional and physical care, and praying for them. This concept fosters a relationship of affection and respect between children and parents, integral to Islamic values. The term itself combines "*birr*," meaning obedience or kindness, and "*walidain*," referring to both parents, emphasizing devotion to one's parents as a fundamental moral principle.⁴²

Birrul wālidain is a key moral value in Islam, highlighting a child's duty toward their parents and representing an essential aspect of Islamic teachings alongside *Aqidah* and Sharia. According to scholars like Yazid bin Abdul Qadir Jawas and Ibn Athiyah,⁴³ filial piety involves demonstrating kindness, obeying permissible commands, and avoiding harm to parents. Al-Ghazali elaborated on this, defining *al-Biirr* as virtue and *al-Wālidain* as the parents who shape character and morality.⁴⁴ He emphasized that *birrul wālidain* is a fundamental obligation that includes love, respect, and service to one's parents, integral to spiritual and ethical Islamic practice. Political preferences, on the other hand,⁴⁵ are shaped by individual values and influenced significantly by one's social environment, as humans

⁴⁰ Dwi Novita, Luthfi El-Falahi, and Haris Maiza Putra, 'Khiyar in Buying and Selling Online Based on the Fiqh Perspective', *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 November (1 December 2022), p. 363–80.

⁴¹ Haris Maiza Putra et al., 'Reconstruction of the Practice of *Siyasa Syar'iyah* During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia', *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023).

⁴² Olivier Arvisais et al., 'The Educational Intentions of the Islamic State through Its Textbooks', *International Journal of Educational Development* 87 (1 November 2021), p. 102506.

⁴³ Nurhalima Tambunan, 'Family Communication in Qur'an', *International Conference of ASEAN Perspective and Policy (ICAP)* 1, no. 1 (1 October 2018), p. 42–46.

⁴⁴ Yazid bin Abdul Qadir Jawas, *Birrul Walidain: Berbakti Kepada Kedua Orang Tua* (Jakarta: Pustaka Imam Asy-Syafi'i, 2016).

⁴⁵ Geerte M. Savenije, Bjorn G. J. Wansink, and Albert Logtenberg, 'Dutch History Teachers' Perceptions of Teaching the Topic of Islam While Balancing Distance and Proximity', *Teaching and Teacher Education* 112 (1 April 2022), p. 103654.

inherently affect one another's perceptions and behaviors.⁴⁶ This suggests that societal values play a crucial role in shaping political responses,⁴⁷ with diverse voter behaviors impacting individual political choices during elections.⁴⁸

Expressive voting highlights that people's public policy preferences often differ from their instrumental preferences, yet the literature lacks definitive conclusions on how these preferences are formed. Studies suggest that citizens derive value from expressing their preferences rather than from their actual political impact, influenced by societal biases like the endowment effect and cognitive dissonance. Peer pressure and media also shape these preferences, contributing to phenomena like the bandwagon effect. Political preferences, which encompass an individual's beliefs, values, and inclinations toward political issues and candidates, are crucial for active participation in a democracy. They enable informed voting and engagement in political processes, thereby maintaining a balanced and representative government. Understanding and articulating strong political preferences is essential for effective democratic participation.

The *Maslahah* perspective on *Birrul Walidain* and political preferences focuses on the benefits arising from obedience to parents and individual political choices.⁴⁹ It emphasizes the importance of respecting and assisting parents as a form of kindness that enhances individual, familial, and societal well-being. This perspective assesses not only religious implications but also the positive social and moral impacts of maintaining strong parental relationships.⁵⁰ In terms of political preferences, *Maslahah* evaluates how political choices can promote societal welfare, justice, security, and morality.⁵¹ This framework encourages actions that maximize benefits for both individuals and society, aiming for sustainable well-being aligned with Islamic values.⁵² In the Indonesian context, the *Maslahah* perspective supports social justice by addressing economic disparities, enhancing general welfare for all

⁴⁶ Shahid Jameel, 'Climate Change, Food Systems and the Islamic Perspective on Alternative Proteins', *Trends in Food Science & Technology* 138 (1 August 2023), p. 480–90.

⁴⁷ Randall G. Holcombe, ed., 'The Formation of Political Preferences', in *Following Their Leaders: Political Preferences and Public Policy*, Cambridge Studies in Economics, Choice, and Society (Cambridge: Cambridge University Press, 2023), p. 72–95.

⁴⁸ Sukri Tamma, 'Pendidikan Kewarganegaraan Dan Pembentukan Preferensi Politik Awal Pemilih Pemula', *Jurnal Politik Profetik* 9, no. 1 (30 June 2021), p. 43–57.

⁴⁹ Carlton Patrick, 'Evolution Is the Source, and the Undoing, of Natural Law', *Evolution and Human Behavior*, Special Issue: Evolution, Justice, and the Law, 44, no. 3 (1 May 2023), p. 175–83.

⁵⁰ Mohd Izhar Ariff Mohd Kashim et al., 'Animal Cloning and Consumption of Its By-Products: A Scientific and Islamic Perspectives', *Saudi Journal of Biological Sciences* 28, no. 5 (1 May 2021), p. 2995–3000.

⁵¹ Iim Halimatusa'diyah and Windy Triana, 'Sexism and Women's Access to Justice: Feminist Judging in Indonesian Islamic Judiciary', *Women's Studies International Forum* 103 (1 March 2024), p. 102883.

⁵² Rindawati Maulina, Wawan Dhewanto, and Taufik Faturohman, 'The Integration of Islamic Social and Commercial Finance (IISCF): Systematic Literature Review, Bibliometric Analysis, Conceptual Framework, and Future Research Opportunities', *Heliyon* 9, no. 11 (1 November 2023), p. e21612.

citizens, and promoting harmony and peace through tolerance and cooperation amid diversity.⁵³

The author concludes that there is a significant relationship between political preferences and the implementation of *Birrul Walidain* in Indonesia. Children with strong relationships with their parents often consider their parents' views in political choices, particularly during elections or key policy decisions. However, differing political views can create family tensions, challenging the application of *Birrul Walidain* when loyalty to parents conflicts with individual political beliefs. Research indicates that this dynamic reflects the concept of *maslahah* proposed by Al-Ghazali, emphasizing benefits such as preserving religion, life, intellect, lineage, and property. This suggests that adhering to *Birrul Walidain* positively impacts both family and societal well-being, enabling individuals to honor their parents while supporting broader community values.

Implications for Employment Law

In the context of employment law, the application of the concept of *Birrul Walidain* also has an impact on the attitude of employees towards their jobs and careers. The results show that employees who have a harmonious relationship with their parents, as well as those who are in line with their parents' political preferences, tend to achieve success in their careers. This can be linked to the belief that the satisfaction of parents influences the blessings of life and success in work. However, on the other hand, there is also pressure to fulfill parents' expectations, which can cause stress and confusion in children when these expectations are not in line with their political and professional aspirations.

The application of the concept of *Birrul Walidain* in employment law in Indonesia shows a significant influence on employee attitudes and career paths, where employees with harmonious relationships with their parents tend to achieve greater success and job satisfaction, driven by the belief that parental blessings bring fortune.

For example, Prof. Muazza, the first woman in Jambi Kota Seberang to earn the title of professor, emphasizes the importance of prayer, spirit, and family support in achieving academic success, even though the journey is often colored by pressure to meet parental expectations. In this context, Law No. 13 of 2003 on Employment emphasizes the need for fair treatment in the workplace, so Human Resource (HR) policies must reflect an understanding of the importance of family values and create an environment that supports individual well-being and career aspirations.⁵⁴ Integrating the principles of *Birrul Walidain* into employment policies can address

⁵³ Dewa Agung Gede Agung et al., 'Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia', *Social Sciences & Humanities Open* 9 (1 January 2024), p. 100827.

⁵⁴ Mursyid Djawas, Hedhri Nadhiran, Sri Astuti A. Samad, Zahrul Mubarrak, Muhammad Abrar Azizi, "Creating Family Resilience in Indonesia: A Study of "Marriage Guidance" Program in Aceh and South Sumatera", *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, no. 1 (2022), p. 299-324.

the challenges faced by employees due to family pressures, resulting in benefits for both employees and the organization as a whole.⁵⁵ Another inspiring story comes from Prof. Dr. I Ketut Mastika, who faced significant challenges when his beloved wife was diagnosed with cancer while he was working on his dissertation. Thanks to his family's support and his commitment, he successfully attained the title of professor, highlighting the crucial role of family support in career achievements. On the other hand, Prof. Dr. Sumani, who grew up as the child of a goat farmer, emphasizes that his accomplishments are inseparable from the prayers and blessings of his parents. Both stories underscore the vital role of family and parental support in the journey to success, demonstrating that life's challenges can be overcome with determination and perseverance.⁵⁶

In addition, the story of Ahmad Hakim Mahmudi, the son of a farmer from Jepara, reflects the positive impact of filial piety. A graduate of SMK Walisongo Pecangaan, he successfully qualified for a three-year internship in Japan, despite not being particularly active in school and occasionally choosing to help his father in the fields. The head of SMK Walisongo, Irbab Aulia Amri, stated that this internship program provides Hakim with the opportunity to become a permanent employee after completing his training. Ahmad's journey illustrates how dedication to family can open doors to significant opportunities, highlighting the importance of balancing personal responsibilities with aspirations for professional growth.⁵⁷ This demonstrates that dedication and filial piety can pave the way for better opportunities, aligning with the values of *birrul walidain* that emphasize the importance of family relationships and education. The school also encourages graduates to cultivate an entrepreneurial spirit and work diligently to achieve their aspirations. Additionally, Gus Iqdam, a cleric and alumnus of Pondok Pesantren Al Falah in Ploso, Kediri, East Java, emphasizes that religious steadfastness can elevate the status of deceased parents through regular prayers, such as the practice of reciting prayers every Wednesday night. He encourages children to continuously pray for their parents as a form of respect. Referencing the family of President Jokowi of Indonesia, he underscores the significance of prayer in achieving success and

⁵⁵ Muazza, 'Jadi Perempuan Pertama Di Jambi Kota Seberang Raih Gelar Guru Besar. Prof Muazza: "Doa, Semangat Tinggi, Dan Persahabatan Kunci Sukses"', *Universitas Jambi* (blog), 6 June 2023, <https://www.unja.ac.id/jadi-perempuan-pertama-di-jambi-kota-seberang-raih-gelar-guru-besar-prof-muazza-doa-semangat-tinggi-dan-persahabatan-kunci-sukses/>.

⁵⁶ I Ketut Mastika and Sumani, 'Penggembala Kambing Yang Jadi Profesor', Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 4 September 2023, <https://dikti.kemdikbud.go.id/cerita-kita/penggembala-kambing-yang-jadi-profesor/>.

⁵⁷ Suara Nahdliyin, 'Mantap! Berkat Berbakti Pada Orang Tua, Ahmad Hakim Mahmudi Anak Petani Jepara Lolos Program Magang Di Jepang', *Suara Nahdliyin* (blog), 14 May 2024, <https://suaranahdliyin.com/mantap-berkat-berbakti-pada-orang-tua-ahmad-hakim-mahmudi-anak-petani-jepara-lolos-program-magang-di-jepang-41284>.

positively impacting life. These spiritual values and filial piety are interconnected, forming a strong foundation for the well-being of individuals and society.⁵⁸

In the context of employment law, the principle of filial piety can influence employees' attitudes and work ethics. Employees who feel connected to spiritual and family values tend to be more motivated in their jobs, contributing positively to the work environment. Companies that understand and support these values through flexible policies and work-life balance initiatives can create a more harmonious work culture. Thus, respect for parents is not just a moral aspect but also has tangible implications for productivity and well-being in the workplace.

In the realm of employment law, the principles embodied in the concept of *birrul walidain* (the obligation to be good to one's parents) can significantly shape employee attitudes and behaviors towards their jobs and careers. Numerous studies indicate that employees who maintain harmonious relationships with their parents often exhibit higher levels of job satisfaction and career success. This connection can be attributed to cultural beliefs that parental approval and satisfaction contribute positively to an individual's overall life blessings and professional achievements. In many cultures, including Indonesia, the family unit plays a crucial role in shaping one's identity, values, and ambitions, thereby influencing career trajectories.

Moreover, employees who align their professional choices with their parents' expectations are likely to experience greater encouragement and support, leading to increased motivation and productivity. This familial support can manifest in various ways, such as financial backing for education or guidance in navigating career opportunities. Thus, there is a notable correlation between the satisfaction of parents and the success of their children in the workplace.

However, the pressure to meet parental expectations can have a dual impact. While it can motivate some individuals to strive for success, it may also lead to significant stress and confusion among those whose personal aspirations diverge from their parent's desires. For instance, a child raised in a family with a strong tradition in medicine may feel compelled to pursue a medical career, even if their true passion lies in the arts or technology. This internal conflict can foster feelings of inadequacy and anxiety, potentially impacting job performance and overall mental health.

The implications of this dynamic extend to employment law, as employers must recognize the importance of creating a supportive work environment that acknowledges the influence of family values.⁵⁹ In Indonesia, Labor Law No. 13 of 2003 outlines various rights and protections for employees, emphasizing the

⁵⁸ Surya Adilesmana, 'Gus Iqdam Jadi Tahu Mengapa Jokowi Sukses Jadi Presiden, Ini Rahasiannya - Krjogja', Gus Iqdam Jadi Tahu Mengapa Jokowi Sukses Jadi Presiden, Ini Rahasiannya - Krjogja, 2024, <https://www.krjogja.com/ragam/1244019510/gus-iqdam-jadi-tahu-mengapa-jokowi-sukses-jadi-presiden-ini-rahasiannya>.

⁵⁹ Landy Trisna Abdurrahman, 'Conflict in Islamic Jurisprudence: Noel J. Coulson's Historical Approach and His Contribution to the Study of Islamic Law', *Journal of Islamic Law (JIL)* 3, no. 1 (2022), p. 74-93.

importance of fair treatment and welfare in the workplace.⁶⁰ This law can be interpreted in light of *Birrul Walidain*, as a supportive workplace not only improves employee satisfaction but also aligns with the ethical duty to honor familial ties. Understanding the role of *Birrul Walidain* in shaping employee behavior can guide human resource practices. Employers might consider integrating family-oriented initiatives, such as flexible work schedules that allow employees to attend family events or care for aging parents. This approach not only honors the cultural significance of family but also enhances employee loyalty and retention, ultimately benefiting the organization as a whole.

Furthermore, the legal framework surrounding employment must evolve to reflect these cultural values. Current labor laws could be expanded to include provisions that address the need for family leave or support for employees facing familial pressures. Such measures would demonstrate a commitment to employee well-being and acknowledge the complex interplay between personal and professional lives. In the context of Indonesia, the interplay between political preferences and the redefined concept of *birrul walidain* reflects the Islamic legal perspective on *maslahah*, as proposed by Al-Ghazali. This framework highlights essential elements that contribute to societal welfare, including (1) the preservation of religion, (2) the protection of life, (3) the safeguarding of intellect, (4) the preservation of lineage, and (5) the protection of wealth. Integrating these principles into employment law can lead to a more holistic approach that not only respects familial obligations but also supports the broader societal good.

The philosophical underpinning of this approach can be connected to Al-Ghazali's emphasis on *maslahah*, which asserts that actions should lead to beneficial outcomes for individuals and society. In this context, fostering a workplace that respects familial relationships aligns with *Maslahah*, as it not only benefits the employees but also contributes positively to societal stability and productivity.

In summary, the concept of *birrul walidain* carries significant implications for employment law, influencing employee attitudes and performance. By fostering a workplace culture that respects and supports familial relationships, employers can enhance employee satisfaction and productivity. Recognizing and addressing the pressures of parental expectations can create a healthier work environment, allowing individuals to thrive both personally and professionally. This comprehensive approach ultimately contributes to a more dynamic, engaged, and successful workforce, resonating with the ethical imperatives laid out by Al-Ghazali.

Solutions from the perspective of Islamic law

The analysis shows that the principles of Islamic law can serve as a foundation for resolving conflicts that arise between political preferences and relationships with parents. In Islam, being good to one's parents (*birrul walidain*) is

⁶⁰ Muhamad Harun, Fauziah Fauziah, Muhamad Sadi Is, Abdul Basir Bin Mohamad, Abdul Haq Syawqi, 'The Ideal Legal Protection of the Child Labor Rights in Indonesia: The Dimensions of Maqāṣid al-Sharī'ah and the Welfare State', *Juris: Jurnal Ilmiah Syariah* 23, no. 1 (2024).

obligatory, but this should not come at the expense of an individual's right to choose and think critically. Islamic law encourages dialogue and understanding between generations, which can help reduce tensions and foster better relationships.⁶¹ Thus, families can create space for discussions about political preferences, allowing for harmonious relationships without sacrificing the political values held by each party.

The principles of *birrul walidain* significantly influence political participation and social dynamics in Indonesia by fostering respect for parents and, by extension, political authorities. This traditional value encourages individuals to engage actively in political processes while balancing their responsibilities to their families.⁶² In the context of Islamic law and the *maslahah* perspective, *birrul walidain* shapes legal rights and obligations regarding parental care, influences views on divorce by promoting reconciliation, and underscores the protection of parents' rights.⁶³ Furthermore, integrating these values into education and character development can help cultivate a more respectful and responsible society, contributing to a fairer legal system and enhanced social welfare.

Traditional values like *birrul walidain* significantly shape political preferences and participation in Indonesia. This concept emphasizes respect for parents, which aligns individuals' political views with those of their families, fostering social stability and community welfare. The ethical framework encourages engagement in politics with moral integrity, leading individuals to support leaders who embody these values. Respect for parental authority also extends to political institutions, motivating active participation in elections and civic activities. Thus, the interaction between *birrul walidain* and political dynamics creates a complex landscape that influences individual behaviors and societal policies.⁶⁴

Social facts show that the local democratic process has not achieved maximum results in increasing community political participation in choosing their leaders. Local political elites and parties often polarize their supporters in determining the choice of regional head candidates, which causes voters to be forced to choose according to the wishes of their leaders in exchange for certain rewards. Regional head elections are regulated by Law no. 2 of 2011 which has been revised

⁶¹ Zarul Arifin, 'Performance Of Islamic Law In Indonesia In The Fields Of Civil, Private Law, Public Law And Ethics', *Syariah: Jurnal Hukum dan Pemikiran* 21, no. 1 (2021), p. 45-58.

⁶² Muflikhatul Khoiroh, Abd Syakur, 'The flexibility of Islamic law in the Ganjur tradition in Lamongan, Indonesia', *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 23, no. 2 (2023), p. 139-159.

⁶³ Hisam Ahyani, Memet Slamet, and Tobroni, 'Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law', *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 16, no. 1 (27 June 2021), p. 111-36.

⁶⁴ Naiyerah Kolkailah, 'The Qur'anic Botanic Garden in Qatar: Challenges and Opportunities for Islamic Environmentalism', *Religion and Development* 2, no. 2023 (20 September 2023), p. 63-83.

with Law no. 07 of 2017, which regulates the election, ratification, appointment and dismissal of regional heads.⁶⁵

The application of Islamic Law concerning the *birrul walidain* concept significantly impacts children's rights and obligations toward their parents. This concept emphasizes respect, care, and support for parents, obliging children to address their parents' welfare throughout their lives, provided it aligns with higher religious principles. In practice, it influences various aspects of Islamic law, including guardianship, where children are responsible for caring for elderly or dependent parents, and in matters of wills and inheritance rights, where children's respect for their parents' decisions is essential. Additionally, the political preferences and reinterpretation of *birrul walidain* in Indonesia can be analyzed through Al-Ghazali's concept of *maslahah*, which highlights the general good derived from adhering to religious principles.⁶⁶ This includes maintaining religion, caring for the soul, using reason wisely, protecting offspring, and managing wealth fairly. Thus, the *Birrul Walidain* concept not only carries moral and ethical significance but also has concrete legal implications that shape family life and societal welfare in Muslim communities.

The concept of *maslahah* within Islamic law provides a comprehensive framework for understanding the interplay between political preferences and the *Birrul Walidain* concept in Indonesia. This relationship emphasizes the importance of respecting and caring for parents while also engaging in political participation influenced by social, religious, and cultural values. The *birrul walidain* concept instills traditional values that can shape political choices, promoting obedience to authority and respect for family hierarchy. However, political preferences may also redefine how individuals interpret their obligations toward their parents. In terms of Islamic law, the responsibilities outlined by the *birrul walidain* concept highlight the need for children to care for their parents, which can become complex in the face of political pressures or societal expectations. This complexity necessitates a careful balance to ensure that both familial obligations and societal responsibilities are upheld. Moreover, maintaining social solidarity amidst differing political views is crucial, as fraternity and community ties should prevail over political disagreements. In a diverse democracy like Indonesia, the maturity to embrace political differences is essential.⁶⁷ This includes recognizing the natural diversity of opinions, engaging in constructive dialogue, and collaborating towards common goals. Ultimately, fostering an inclusive and harmonious society requires prioritizing unity and understanding over division, ensuring that the values of brotherhood and mutual

⁶⁵ Tamma, 'Pendidikan Kewarganegaraan Dan Pembentukan Preferensi Politik Awal Pemilih Pemula'.

⁶⁶ Ending Solehudin, Hisam Ahyani, and Haris Maiza Putra, 'Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)', *Millah: Journal of Religious Studies*, 29 February 2024, p.39–66.

⁶⁷ Dedah Jubaedah et al., 'Halal Certification in Indonesia: Study of Law Number 6 of 2023 on Job Creation', *Jurisdictie: Jurnal Hukum Dan Syariah* 14, no. 1 (22 July 2023), p. 154–84.

respect guide interactions, regardless of political beliefs. This maturity not only strengthens social bonds but also reinforces democratic stability in the face of diversity.

Conclusion

Based on the proposed research questions, the following conclusions can be drawn: Interaction Between Political Preferences and *Birrul Walidain*: The interaction between political preferences and the application of the concept of *birrul walidain* in Indonesia reveals that a harmonious relationship between children and parents can significantly influence individual political choices. Children who receive support and guidance from their parents are more likely to value their opinions, which shapes their political views. However, discrepancies between parental political preferences and individual aspirations can lead to conflicts that affect family dynamics. The current political landscape and the evolving interpretation of *birrul walidain* must consider the principles of *maslahah* proposed by Al-Ghazali, which emphasize the importance of preserving religion, life, intellect, lineage, and property as a foundation for societal harmony. Implications for Employment Law: This relationship has significant implications for employment law, where adherence to the values of *birrul walidain* can enhance employee performance and foster a more productive work environment. Additionally, labor regulations in Indonesia, such as Law No. 13 of 2003, should encompass policies that support the balance between work demands and family responsibilities, thus promoting the overall well-being of employees. Islamic Legal Principles as Solutions: Islamic legal principles, including the concept of *maslahah* as articulated by Al-Ghazali, provide a robust framework for resolving conflicts that arise. By emphasizing aspects of public interest, such as the preservation of religion, life, intellect, lineage, and property, Islamic law offers an approach that balances individual interests with family values. This creates pathways for individuals to honor their parents while pursuing their personal and professional aspirations.

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Interview:

Interview with AS, Head of the Center for Religion and Belief Research, National Research and Innovation Agency of the Republic of Indonesia, on February 27, 2024.