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The Problems of Neuroparenting Based on Contemporary Islamic Family Law

Abstract: Parenting in the family has an impact on the child in all aspects. A contemporary approach to child care will produce an effective and appropriate model for current conditions. Neuroparenting is a contemporary parenting model that is starting to be adopted by many families, especially in Indonesia. This article aims to examine the concept of neuroparenting and find its relevance to contemporary Islamic family law. This article is a qualitative descriptive research whose data was collected from related literature. Literature data was obtained from journals and books that discuss neuroparenting and contemporary Islamic family law, which focuses on discussing the purpose of Islamic law (maqāshid al- al-sharīah). The data was then reduced, presented, and analyzed using an inductive method using *hadanah* theory and *maqāshid al-sharīah* to conclude. The research results show that parenting today cannot be separated from developments in science and technology, including neuroparenting. Neuroparenting is a parenting model that uses a medical approach to neuroscience studies. Neuroparenting helps direct child care tailored to gender, age, existing facilities, and infrastructure in the family, especially parents. The implementation of neuroparenting has been under the goals of Islamic law as a form of integration of contemporary science.

Keywords: Childcare, Contemporary Islamic Family Law, Maqāshid al-Shari'ah, Neuroparenting.

INTRODUCTION

The parenting model has an impact on children's growth and development. This parenting model

influences children's activity patterns in daily life.[1] Adaptation, as an effort to find solutions to changes in family conditions and life, becomes crucial in supporting this process.[2] Therefore, parents need to pay attention to an ideal parenting pattern that aligns with the needs of the time for the well-being of their children[3] because positive parenting will also positively impact the child's growth and development.[4]

Contemporary parenting models must adapt to the conditions of the times. A science that works scientifically can be used for observation, experimentation, and analysis. Science results can also be implemented in *hadanah* so that childcare can be carried out appropriately according to the conditions of the times, including the neuroscientific approach used in parenting, which in Indonesia was popularized by Aisah Dahlan through books and shows on YouTube.

Neoscienceis the use of neuroscience in cognitive and emotional development. The presence of neuroscience is a renewal of approaches in all aspects,[5] including child care, which is called neuroparenting. Neuroparenting can help parents understand their child's developmental stage and adjust parenting according to those developmental needs. This can create an atmosphere that supports children's growth and development.[6]

The relationship between parents and children is an important factor in parenting.[7] Parenting will provide emotional and intellectual encouragement to children.[8] Parenting

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[1] Amanda Watson et al, "Parenting Styles and Their Associations With Children's Body Composition, Activity Patterns, Fitness, Diet, Health, and Academic Achievement," *Childhood Obesity* 19, No. 5 (August 10, 2022): 316–31, https://doi.org/10.1089/chi.2022.0054.

[2] Elimartati et al., "Family Instability: A Study of Livelihoods during the Covid-19 Pandemic in Tanah Datar Regency, Indonesia," *Juris: Jurnal Ilmiah Syariah* 22, No. 1 (2023): 93–104, https://doi.org/10.31958/juris.v22i1.6054.

[3] Agustin Hanapi, Sarina Aini, and Cut Endang Puspa Sari, "Bridging Fiqh and Positive Law: A New Paradigm for Child Legality and the Best Interest of the Child in Indonesia," *Juris: Jurnal Ilmiah Syariah* 23, No. 2 (2024): 293–308, https://doi.org/10.31958/juris.v23i2.10712.

[4] Fadia Azzahra et al., "Pengaruh Pengasuhan Positif Terhadap Perkembangan Anak Usia Dini Berdasarkan Parents Evaluation of Developmental Status (PEDS)" 5, no. 2 (2024), https://doi.org/10.37985/murhum.v5i2.984.

[5] Claude Martin, *From Educating Mothers to Neuroparenting Ideas and Controversies in Parenting Issues* (London: Routledge, 2024).

[6] Anke Snoek and Dorothee Horstkötter, "Neuroparenting: The Myths and the Benefits. An Ethical Systematic Review," *Neuroethics* 14, no. 3 (2021): 387–408, https://doi.org/10.1007/s12152-021-09474-8.

[7] Virginia D. Allhusen Clarke-Sterwart, Alison, *What We Know About Childcare* (United States: President and Fellows Harvard College, 2005).

[8] Sandara Soliday Hong Margaret Burchinal, Katherine Magnuson, Douglas Powell, "Early Childcare and Education," in *Handbook of Child Physicology and Developmental Science* (United States: John & Wiley, Son, Inc, 2015), 225.

patterns as a form of parenting will be divided into several models, including democratic, authoritarian, and permissive.[9] Important points in these patterns must include divine values, human identity, nature and environmental conservation, cooperation, and community involvement.[10]

This research tries to take a different position from the thinking of Aisah Dahlan, a figure in the field of neuroscience in Indonesia. Some of the previous studies include those conducted by Huda, who said that Allah had given humans the brain's potential in the Qur'an and that it must be optimized in life as a control center in activities.[11] Rahmawati, reported that noble behavior is formed based on good thoughts and feelings at the neuron (brain nerve cell) level.[12] This opinion is then supported by the results of research by Indah et al., which mention cognitive, psychomotor, and affective aspects in a person related to their nervous system.[13] Furthermore, Taufiq revealed that parenting influences social behavior in children.[14] Hanifa Listia Yusuf elaborated on the concept of differences in sexual understanding between men and women based on Aisyah Dahlan's thoughts that affect the formation of a *sakinah* family.[15]

Neuroparenting studies have been widely discussed. To produce a comprehensive and solution-based sustainable understanding, neuroparenting must be studied further with various integrative-multidisciplinary approaches. An approach to neuroparenting that is not widely used is Islamic law. An Islamic law approach is necessary as a legal standing for applying neuroparenting. This is because the implementation of neuroparenting can aid in addressing contemporary issues related to child-rearing in the modern era. Therefore,

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[9] Qurrotu Ayun, "Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Karakter Anak," *Jurnal IAIN Salatiga* 5, no. 1 (2017).

[10] Yeni Rachmawati, "Pengembangan Model Etnoparenting Indonesia Pada Pengasuhan Anak," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020): 1150–62, https://doi.org/10.31004/obsesi.v5i2.706.

[11] Ahmat Miftakul Huda and Suyadi, "Otak Dan Akal Dalam Kajian Al-Quran Dan Neurosains," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (2020): 67–79, https://doi.org/10.35316/jpii.v5i1.242.

[12] Sri Haryanto Indriyani, Rahmawati and Sofan Rizqi, "Konsep Neuroparenting Dan Implementasinya Dalam Pembentukan Karakter Anak," *Jurnal Al-Qalam* 24, no. 02 (2023): 15–22.

[13] Indah Permata et al., "Pengaruh Kecerdasan Intelektual Dan Kecerdasan Emosional Dalam Perspektif Neurosains Di Dunia Pendidikan," *Journal of Information Systems and Management (JISMA)* 3, no. 2 (2024): 60–64.

[14] Taufiq Ziaul Haq, "Pola Asuh Orang Tua Dalam Perilaku Sosial Generasi Millenial Ditinjau Dari Neurosains," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 3, no. 1 (2020): 88–108, https://doi.org/10.31538/almada.v3i1.609.

[15] Hanifa Listia Yusuf, *Perbedaan Otak Laki-Laki Dan Otak Perempuan Dalam Membentuk Keluarga Sakinah: Studi Terhadap Konsep Neurosains Aisah Dahlan* (Yogyakarta: UIN Sunan Kalijaga, 2020).

this article aims to analyze the concept of neuroparenting and find its relevance to Islamic family law through the theory of *maqāshid al-syarī'ah*.

The development of science is a necessity. This study was conducted to develop science that provides solutions. In contemporary times, collaboration between experts in various fields is needed for a comprehensive understanding. This position needs to be emphasized so that further research can be developed with significant differences.

METHOD

Research in the field of family science is part of social science research that concerns human behavior. Therefore, in identifying human behavior, clear glasses are needed to penetrate the area ofpsychology and the working mechanisms of human behavior. A family science researcher must follow and prioritize the highest level of humanity in understanding the phenomena families face in everyday life.[16]

This research is a qualitative study with a normative-empirical approach. It aims to explain the concept of neuroparenting based on *maqāshid al-shari'ah*. Creswell states that qualitative descriptive research is an analytical approach where the researcher remains close to the data, using a limited framework and interpretation to elucidate the data and organize information into themes.[17] The data collection involves documenting relevant literature sources from reputable journals and books discussing neuroparenting and maqashid syariah. The data is then collected, reduced, presented, and analysed descriptively-qualitatively using the theory of child upbringing (*hadanah*) and the objectives of Islamic law (maqāshid al-shari'ah) to draw conclusions that address the research aims.

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[16] Herien Puspitasari, Tin Herawati, *Metode Penelitian Keluarga Edisi Revisi* (Bogor: IPB Press, 2018), p.3

[17] J. David Creswell John W. Creswell, *Research Design*, 6th ed. (California: Sage Publication, 2022).

RESULTS AND DISCUSSION

The Problem of Neuroparenting

Childcare is an effort to provide for children's needs so that they have skills through daily activities in the family.[18] Child care is a form of service provided not only by families but also by society at large.[19] Child care includes legal protection for children from various acts of violence.[20] For this reason, the synergy between parents, teachers, and government policies is needed to support the realization of a guaranteed childcare system.[21]

Scientific integration in the context of child care can be seen from the neuroscience concept. Neuroscience is a new approach linked to the development of everyone's life.[22] This field of cognitive neuroscience aims to study cognitive processes in the brain and relate them to everyday life.[23]

Neuroparentingis a specific form of neuroscience. Neuroscience is a field of science that specifically studies the nervous system scientifically. The task of neural science is to explain human behavior from the perspective of activities that occur in the brain. Neuroscience involves several systematic scientific experiments and theoretical investigations of the central and peripheral nervous systems.

Neuroparenting is a parenting method that combines neuroscience findings to explore and support children's brain development. This approach highlights the importance of positive interactions between parents and children and how the environment influences a child's brain development. The main goal is to build a strong bond and provide care appropriate to the child's neurological development needs.

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[18] Mumpuniarti Mumpuniarti et al., "Family Nurture in the Social Skills Development of Children With Intellectual Disabilities Through Daily Activities," *Cakrawala Pendidikan* 40, no. 3 (2021): 625–36, https://doi.org/10.21831/cp.v40i3.43984.

[19] V Pestoff, *Citizens and Co-Production of Welfare Services: Childcare in Eight European Countries.* (London: Routledge, 2011).

[20] Khoiruddin Nasution and Syamruddin Nasution, "Implementation of Indonesian Islamic Family Law To Guarantee Children'S Rights," *Al-Jami'ah* 59, no. 2 (2021): 347–74, https://doi.org/10.14421/ajis.2021.592.347-374.

[21] C.E Joffe, *Friendly Intruders: Childcare Professionals and Family Life* (United States: University of California, 2024).

[22] Ruth Feldman, "What Is Resilience: An Affiliative Neuroscience Approach," *World Psychiatry* 19, no. 2 (2020): 132–50, https://doi.org/10.1002/wps.20729.

[23] Paola Pinti et al., "The Present and Future Use of Functional Near-Infrared Spectroscopy (Fnirs) for Cognitive Neuroscience," *Annals of the New York Academy of Sciences* 1464, no. 1 (2020): 5–29, https://doi.org/10.1111/nyas.13948.

Parents can do positive parenting through effective communication and maintaining emotional stability. The child's character values will be formed if this is done consistently.[24] Neuroparenting needs to be supported by technology,[25] neuroeducation, and the customized children's toy industry.[26] And keep abreast of developments in valid scientific approaches.[27]

Aisah Dahlan explained that human character is divided into four modes: phlegmatic, melancholic, choleric, and sanguine. This classification of a person's character is either formed by innateness or formed by learning. Innate character is based on the condition of a person's brain, while learning character is caused by upbringing, culture, friends, life partners, and a person's external conditions.[28]

The work of neuroparenting is also based on the human nervous system, which is like an electric cable. Electricity travels throughout the body, carrying "messages" from the brain to the human senses. Then, the message travels throughout the body, shaping behavior. This process has occurred since the child was in the mother's womb. The child in the womb can feel what the mother is doing through the placental cord.[29]

Parenting using the neuroparenting model is carried out by giving an example to children. This example is certainly a good example. This process needs to pay attention to the emotional conditions of parents and children. All these types of emotions exist in the human brain.

Various emotions lie in the limbic system, which can be detected via electroencephalograph (EEG). All these types of emotions cannot disappear from the human brain. On the other hand, the contents of men's and women's brains are different. Thus, raising boys and girls must be done differently to suit their brains

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[24] Maulidya Ulfah, *NEUROPARENTING: Model Stimulasi Perkembangan Otak Anak* (Yogyakarta: Perkumpulan Pendidikan Islam Anak Usia Dini, 2023).

[25] Mattia Casula, Chiara Leonardi, and Massimo Zancanaro, "How Does Digital Technology Impact on the Co-Production of Local Services? Evidence from a Childcare Experience," *Public Money and Management* 42, no. 2 (2022): 87–97, https://doi.org/10.1080/09540962.2020.1728066.

[26] Snoek and Horstkötter, "Neuroparenting: The Myths and the Benefits. An Ethical Systematic Review."

[27] Joanna Williams, *Women vs Feminism: Why We All Need Liberating from the Gender Wars* (Canterbury, UK: Emerald Publishing, 2017).

[28] ddk Aisah Dahlan, *Kenali Watak Agar Jiwa Tenang* (Jakarta: Pustaka Elmadani, 2022).

[29] Aisah Dahlan, *Maukah Jadi Orangtua Bahagia?* (Jakarta: Pustaka Elmadani, 2022).

The human left brain is used for analysis, speaking, mathematics, detail, and neatness. Meanwhile, the right brain is the brain that is relaxed, creative, drawing pictures, music, colors, movement, and also playing. In this condition, girls' left brain develops faster than boys' left brain. The result is that girls can speak and read faster than boys.

A man's right brain develops faster than his left brain. For women, the left and right brains are balanced. But women's right brains are inferior to men's right brains. Meanwhile, men's left brains are inferior to women's left brains.[30]

Apart from these differences, in implementing neuroparenting, you must also pay attention to the child's and parents' character. Human character is divided into introverted, extrovert, and ambivert.[31] After understanding these three things, we can recognize people's personalities based on how they act, speak, or conduct activities.[32] This is what parents need to pay attention to. Parents must categorize their children according to their personalities so that parents can adopt constant and relevant parenting.

In the contemporary era, the discussion of neuroparenting has become very widespread. This is due to various contemporary issues in parenting that continue to develop. The various issues can be seen as follows:

Table 1

Contemporary Issues in Neuroparenting

Contemporary Issues in Neuroparenting	Explanation
Technological Development	Using gadgets and social media affects parent-child interactions and can interfere with children's cognitive and emotional development.
Mental Health	Increased awareness of the importance of mental health for parents and children influences neuroparenting approaches and parenting strategies.
Limitations of Knowledge	Many parents do not have access to the most up-to-date information about neuroparenting, which can influence how they apply these principles.

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[30] Aisah Dahlan.

[31] Aisah Dahlan.

[32] Harfi Muthia Rahmai, *Buku Babon Membaca Karakter Dan Kepribadian* (Psikologi Corner, 2020).

Different Cultures and Values	Neuroparenting approaches can conflict with certain cultural norms or traditions, creating a mismatch in parenting practices. For example, millennial parents must raise children from the Alpha generation who have very different living conditions.
Resource Limitations	Not all parents have access to quality educational resources, such as books, seminars, or counseling, which can hinder the application of neuroparenting principles.
Social Pressure	Expectations from society and the environment can pressure parents to adopt parenting methods that may not align with the neuroparenting philosophy.
Environmental Impact	Inadequate environments, such as poverty or violence, can hinder the ability to implement effective neuroparenting approaches.
Emotional Neglect	The emphasis on brain development sometimes ignores the importance of emotional experiences, vital to a child's long-term health.

Source: Author's interpretation

Parents must also know their position as the main people responsible for raising children. The duties of a father and mother are certainly different in parenting. This is where the position of neuroparenting comes into play. For example, the care carried out will give birth to the emotional closeness between child-father, child-mother, and children.

Raising children will be easy and enjoyable if parenting is carried out by paying attention to neuroparenting. Another disturbing factor is the availability of time for caregiving. Parents who both work certainly have to be extra in dividing their time. Don't let your parents' busy work activities result in a lack of love in the child-rearing process.

Dividing parenting tasks between father and mother or being assisted by a caregiver is another factor that influences the neuroparenting process. Supervision from experts is also needed to keep parenting efforts on track. Consultation with child development experts, psychologists, and religious leaders is also needed to support the success of neuroparenting. Neuroparenting and other parenting concepts require patience, cooperation and good communication between the parties involved.

Contemporary Islamic Family Law

Islamic family law is closely related to the objectives of Islamic law. Texts related to Islamic family law are positioned as informal rules but rather as methods of interpreting the goals of Islamic law in the context of family life.[33] Where these objectives include safeguarding religion (*hifz al-dīn*), safeguarding the soul (*hifz an-nafs*), safeguarding common sense (*hifz al-aql*), safeguarding offspring (*hifz al-nasb*), safeguarding property, and economic resilience (*hifz al-mal*). Thus, the objectives of Islamic law (*maqāshid al-syarī'ah*) run side by side with Islamic family law (*fiqh munakahat*).

Maqāshid al-syarī'ah is urgently adapting to the contemporary modernization of Islamic law. This is especially true in responding to new, increasingly complex and crucial problems where classical jurisprudence can no longer answer them.[34] For this reason, an appropriate methodology is needed to answer these contemporary problems, which can be carried out by academics and experts in Islamic law.[35] This process certainly requires an interdisciplinary approach that combines various knowledge studies on contemporary problems that require answers from the perspective of Islamic law.[36]

The values that developed from the classical concept, which is limited to the five main values, protecting religion, soul, mind, offspring and property, and in the modern concept, in addition to these five values, eventually included the values of justice, freedom, and human rights.[37] Likewise, *Jasser Auda's maqāshid al-sharīah* system approach, which consists of a cognitive nature towards validation of all cognition, wholeness towards holism,

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[33] Nelli Fauziah Aufiqurohman, "The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (2023): 81.

[34] Iffatin Nur, Ali Abdul Wakhid, and Lestari Handayani, "A Genealogical Analysis of the Concept and Development of Maqāshid Syarī'Ah," *Al'Adalah* 17, no. 1 (2020): 1–30, https://doi.org/10.24042/adalah.v17i1.6211.

[35] Ahmed Gad Makhlouf, "The Doctrinal Development of Contemporary Islamic Law: Fiqh Academies as an Institutional Framework," *Oxford Journal of Law and Religion* 10, no. 3 (October 1, 2021): 464–86, https://doi.org/10.1093/ojlr/rwac005.

[36] Aldona Piwko, "Contemporary Islamic Law between Tradition and Challenges of Modernity: Some Examples Worth Consideration," *Bogoslovni Vestnik* 81, no. 1 (2021): 91–101, https://doi.org/10.34291/BV2021/01/PIWKO.

[37] Suhaimi, Suhaimi, Muhamad Rezi, and Maman Rahman Hakim. 2023. "AL-MAQÂSHID AL-SYARÎ'AH: Teori Dan Implementasi". Sahaja: Journal Sharia and Humanities 2 (1), 153-70. https://doi.org/10.61159/sahaja.v2i1.13.

openness towards self-renewal, interrelated hierarchy, multi-dimensionality towards multidimensional *ushul fiqh* and purposefulness.[38]

Maqāsid shari'ah is a theory of Islamic legal philosophy's approach to realizing the benefit of humanity and its attention to the implications of applying the law.[39] According to Ibn 'Asyur, *maqāshid shariah* can be used as a methodology of Islamic law oriented towards purpose responsibility, the basis of *istikhlaf* and *fitrah*, the foundation of equality, tolerance and convenience, the universal foundation.[40] The integration of *maqāshid* sharia in legal *istinbath* not only enriches the treasures of Islamic law but also ensures the relevance and adaptability of sharia law to changing times and the needs of society..[41]

As mentioned above, various expert views on *maqāshid shari'ah* are additional concepts to analyze neuroparenting. After being briefly explained, in this context, what becomes an important part of the discussion is the main *maqāshid shari'ah* to protect religion, offspring, and mind. As mentioned above, various expert perspectives on *maqāshid al-shari'ah* add a conceptual framework for analyzing neuroparenting. After a brief explanation, the important aspects of the discussion in this context are the fundamental objectives of *maqāshid al-shari'ah*, which are to protect religion, safeguard lineage, and preserve intellect.

Islamic family law has been implemented in various Muslim countries. This implementation contains various forms and models that cannot be separated from the prevailing social system.[42] Contemporary Islamic family law studies discuss marriage law

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[38] Ah. Soni Irawan, MaqāShid al-Shari'ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporer. THE INDONESIAN JOURNAL OF ISLAMIC LAW AND CIVIL LAW, Vol 3 No 1 (2022),

[39] Arifin, Z. 2020. KEHUJAHAN MAQASID AL-SYARI'AH DALAM FILSAFAT HUKUM ISLAM. Al-'`Adalah : Jurnal Syariah dan Hukum Islam. 5, 2 (Dec. 2020), 258-274. DOI:https://doi.org/10.31538/adlh.v5i2.1001.

[40] Hasanudin, Fuat. 2020. "Maqâshid Al-Syarî`ah Ibn 'Asyur: Rekonstruksi Paradigma Ushul Fikih". ABHATS: Jurnal Islam Ulil Albab 1 (1):172-87.

[41] Prasetiyo, Kania Ayu. 2024. "HUBUNGAN PENDEKATAN ISTINBATH HUKUM MELALUI MAQĀSHID SYARIAH". Jurnal Akademika Kajian Ilmu-Ilmu Sosial, Humaniora Dan Agama 5 (1):53-62. https://jurnal.wu-institute.com/index.php/jak/article/view/129.

[42] Zaini Nasohah, "Dynamics of Islamic Family Law in Facing Current Challenges in Southeast Asia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 1, https://doi.org/http://dx.doi.org/10.22373/sjhk.v8i1.16553.

family studies with various approaches, such as family economic security, gender, technology, the politics of Islamic family law, and other contemporary issues.[43]

Islamic family law is in the form of religious and state law.[44] Initially, Islamic family law, which became state law, was present in Muslim countries with large populations, and it was a legal reform system willing to adopt religious law as state law.[45] These rules have been adapted to the new social system, which is necessary for maintaining harmony in the family.[46] Islamic family law has begun to be adopted in countries with minority Muslim populations in Europe.[47] Concepts in Islamic family law are examples of private law.[48] The object of study in Islamic family law covers all the legal implications of marriage law.

The Relevance of Neuroparenting to Contemporary Islamic Family Law

Legal rules in the family need special attention because the family is the smallest unit in society. This includes the context of Islamic family law, which needs to be criticized. [31]Because the law must follow current developments. Islam views childcare as an obligation. Because parenting by parents will keep children away from destruction.[49] This is confirmed by the Qur'an in QS At-Tahrim (66): 6, Ali-Imran (3): 159, At-Taghabun (64): 14.

The existence of neuroparenting and the parties who spread it are progress that needs to be welcomed. Neuroparenting ensures that raising children is carried out methodically and on target. Differences in how boys and girls are cared for are inevitable. Moreover, each child's condition is unique.

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[43] Aslati et al., "Utilizing Science and Maqāṣid Al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 17–36, https://doi.org/10.24090/mnh.v18i1.10571.

[44] Yousef Aly Wahb, "Competing Authorities: Islamic Family Law and Quasi-Judicial Proceedings in North America," *American Journal of Islam and Society* 39, no. 3-4 (2022): 87–111, https://doi.org/10.35632/ajis.v39i3-4.2993.

[45] Ali Raza Naqvi, "MODERN REFORMS IN MUSLIM FAMILY LAWS — A GENERAL STUDY," *Islamic Research Institute, International Islamic University, Islamabad* 13, no. 4 (1974): 18.

[46] Arfiansyah, Nanda Amaliana, and Anton Widyanto, "The Emerging Practice of Matrifocality and Its Implication to the Practice of Islamic Law Family: A Case from Gayo Community, Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023): 380–403.

[47] Mulki Al-Sharmani and Sanna Mustasaari, "Islamic Family Law(s) in Finland: Reflections on Freedom of Religion from the Wellbeing Perspective," *Temenos* 58, no. 2 (2022): 217–38, https://doi.org/10.33356/temenos.113886.

[48] Alejandro Nieto Cruz, "Discrimination of Women in Islamic Family Law and Public Order," *Cuadernos de Derecho Transnacional* 12, no. 1 (2020): 286–318, https://doi.org/10.20318/cdt.2020.5190.

[49] Sholeha Fitri, "Pengaruh Perkawinan Di Bawah Umur Terhadap Pengasuhan Anak," *El-Usrah: Jurnal Hukum Keluarga* 4, no. 2 (2021): 517.

Neuroparenting is carried out based on observations and analysis of children and parents to determine appropriate parenting methods. Supporting facilities, both technological and classical, will be used if necessary. The practice of neuroparenting must be equipped with a comprehensive understanding. In this way, the parenting process will run without obstacles.

Neuroparenting is needed because the benefits can be felt concretely. For this reason, neuroparenting needs to be disseminated to all Muslim families. Neuroparenting socialization can be carried out by experts, family counselors, and preachers for all groups. On the other hand, neuroparenting must also be accepted by society as a form of adaptation to contemporary child care.

Neuroparenting will become easily accepted and practiced by every Muslim thanks to a religious dogma that calls for caring for children. On the other hand, knowledge about neuroparenting, based on medical studies, is also more trusted by the public than parenting dogma based on philosophical and sociological approaches. Thus, collaboration between medical science (neuroparenting) and religious teachings regarding parenting is an excellent meeting point for giving birth to a civilized generation. Neuroparenting is rejected by those who do not understand the concept comprehensively.

Religiosity acts as a mediator of the relationship between positive parenting.[50] The relevance of neuroparenting is also in line with the objectives of Islamic law (*maqāshid al-syarī'ah*) in the section on maintaining reason (hifz al-aql). Maintaining and protecting al-aql is an obligation for every Muslim. In childcare, maintaining *al-aql* is not only the child's obligation but also the parents' obligation. Efforts to maintain reason are not only carried out by parenting that adjusts to gender, age, and available facilities.

Maintaining common sense is to provide capital for children to understand their lives. A person cannot differentiate between good and bad if his mind cannot be used. Religion also requires reason to understand its teachings so that they can be put into practice. Thus, maintaining reason is a necessity.

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[50] Raden Rachmy Diana et al., "Parental Engagement on Children Character Education: The Influences of Positive Parenting and Agreeableness Mediated by Religiosity," *Cakrawala Pendidikan* 40, no. 2 (2021): 428–44, https://doi.org/10.21831/cp.v40i2.39477.

Children are certainly not able to use their minds as adults do. In the context of neuroparenting, we will be told about such things. Care and education for children based on intellectual abilities that are appropriate to the child's growth and development will have various positive impacts on the child. Children not only feel this impact, but will continue to influence them until they are adults.

Children whose minds are healthy and awake (*hifz al-aql*), will give birth to good behavior (*akhlak al-karimah*). Because, from here, religious teachings can be inserted from an early age. Children will also be able to explore themselves when parents understand the concept of neuroparenting. Maintaining reason (*hifz al-aql*) is now more often called mental health.

Neuroparenting is done cheerfully and pleasantly so the brain stores it as a form of happiness. An example of neuroparenting is reading fairy tales to children before bed. Playing games that hone children's motor skills and other games outside the home. All of these activities must be done consistently because the brain continues to record them and will make them become the child's character.

This neuroparenting activity is carried out to build emotional closeness between children and parents. Children who are cared for with neuroparenting patterns increase their enthusiasm for learning. Children are stimulated to continue doing new things and even look for solutions to problems. In this position, parents must be empathetic to their children by understanding the conditions and feelings of the children in their care. For smooth neuroparenting, the concept map can be seen in the image below:
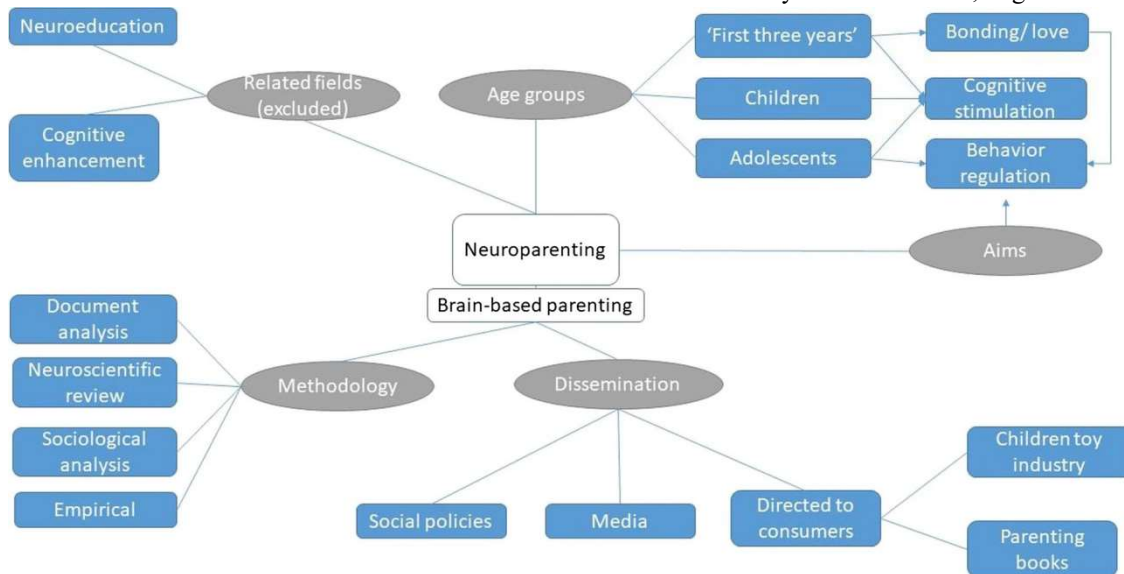
From: Anke Snoek & Dorothee Horstkötter[51]

Awareness of the existence of neuroparenting is the initial foothold that needs to be considered. Several factors influence the implementation of neuroparenting, including the parents' religious understanding and educational background, the family's social status, and the residential environment and educational institutions. These factors require motivation and cooperation from various parties, especially family members, to achieve the expected goals of neuroparenting.

Neuroparenting is also related to family resilience.[52] This resilience also needs to be supported by good communication between parents and children, both verbal and non-verbal communication.[53] For this reason, married couples need to prepare for family life by strongly committing to forming and maintaining family continuity based on religious guidance and social norms. The next step is to pay attention to spiritual, mental, and

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[51] Snoek and Horstkötter, "Neuroparenting: The Myths and the Benefits. An Ethical Systematic Review."

[52] Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera Mursyid Djawas Hedhri Nadhiran Sri Astuti A. Samad," *Jurnal Hukum Dan Pranata Sosial* 17, no. 1 (2022): 299–324.

[53] Mufrod Teguh Mulyo et al., "The Power of Husband-Wife Communication in Building Family Resilience and Preventing Divorce: A Study of Maṣlaḥah Mursalah," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 125–36, https://doi.org/10.24090/mnh.v17i2.7651.

material abilities and continuously improve knowledge in all aspects of family life so that, in the end, a *sakinah* family will be created.[54]

CONCLUSION

Contemporary childcare is inseparable from science. The development of science related to parenting needs to be implemented. The goal is to realize a parenting model relevant to science and technology, especially in this context, is neuroparenting. The use of neuroparenting methods is in line with Islamic family law in the context of scientific integration. On the other hand, neuroparenting is the result of science that is relevant to the objectives of Islamic law (maqāshid al-syarī'ah) because it contains benefits for families, especially in the context of protecting the mind (hifz al-aql). Recommendations from this research state that the government needs massive socialization of neuroparenting by the government, child development doctor associations, community social institutions, and other related parties.

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[54] Ahmad Fauzan and Hadi Amroni, "The Concept Of Sakīnah Family In The Contemporary Muslim Generation," *Al'Adalah* 17, no. 1 (2020): 51–70, https://doi.org/10.24042/adalah.v17i1.6458.

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