

Protection from Violence and Exploitation: The Islamic Prohibition of Both Physical and Psychological Violence

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ABSTRACT

This study aims to examine child protection from violence and exploitation from an Islamic perspective. The research uses a qualitative library research approach and analyzes Qur'anic verses, Hadiths, and relevant literature. The findings indicate that Islam places great emphasis on protecting children as a trust that must be safeguarded. All forms of violence, whether physical, psychological, or exploitative, are prohibited because they contradict the principles of compassion, justice, and respect for human dignity. Islam also emphasizes the responsibility of parents, families, and society in ensuring the fulfillment of children's rights. Although certain Hadiths permit disciplinary measures in education, their application is strictly limited, must not cause harm, and should only be used as a last resort for educational purposes. Therefore, child protection in Islam is based on a humanistic approach that prioritizes welfare, well-being, and the optimal growth and development of children in all aspects of life

INTRODUCTION

Children are both a trust and a blessing from Allah SWT and play an important role in human life. From an Islamic perspective, children are not merely descendants who will carry on the family lineage, but individuals with the potential to be educated and nurtured with full responsibility. Children have physical, mental, and social limitations that require proper attention and guidance from their families and the surrounding social environment throughout their growth and development. (Yulianti et al., 2024).

In Islamic education, children are regarded as pure beings endowed with an innate disposition (fitrah) that should be nurtured and properly educated. The environment in which children are raised, as well as parenting patterns, greatly influences the development of their character and personality in the future. According to the teachings of the Prophet Muhammad (peace be upon him), every child is born in a state of fitrah, and each individual has the potential to shape the direction of their own life. This demonstrates that education and learning play a crucial role in determining the quality of future generations. (Usman et al., 2022).

According to a study conducted by (Wulandari et al., 2025) In social reality, cases of violence and exploitation against children continue to be serious problems occurring across various social groups. Based on information from SIMFONI PPA (the Online Information System for the Protection of Women and Children), according to the Ministry of Women's Empowerment and Child Protection (KemenPPPA), children in Indonesia continue to face high levels of violence, which tend to increase as they grow older. Such violence includes physical, psychological, and sexual violence, as well as neglect and economic exploitation. This situation indicates that support systems for children have not yet been implemented optimally.

In addition to affecting children's physical condition, violence also has an impact on their psychological, emotional, and social development. According to (Gita Permata Sari, 2024) Children who become victims of violence are at risk of experiencing trauma, low self-confidence, and even a tendency to repeat the patterns of violence they experienced in the past. Thus, violence against children is not merely an individual problem but can also develop into a more serious social issue.

Provides a clear normative foundation regarding the prohibition of violence and the obligation to protect children. The Qur'an and Hadith emphasize compassion, justice, and responsibility in educating and raising



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children. Islam also places human dignity in a position ordained by Allah SWT; therefore, any form of action that harms human dignity, including actions that endanger children, is prohibited. (Syandika et al., 2021).

Furthermore, under Indonesian positive law, child protection is clearly regulated under Law Number 35 of 2014 concerning Child Protection, which stipulates that every child has the right to live, grow, and develop, as well as to be protected from exploitation. This demonstrates the alignment between Islamic law and the national legal system in protecting and fulfilling children's rights. (Nasuha et al., 2026).

Based on the foregoing background, it can be understood that the issues of violence and child exploitation are complex problems that require a comprehensive approach, both from the perspective of religious norms and positive law. Therefore, this study aims to examine the concept of child protection from an Islamic perspective, particularly concerning the prohibition of physical and psychological violence, as well as its relevance in addressing the challenges of child protection in the modern era.

LITERATURE REVIEW

Research on violence from the perspective of Islamic law shows that Islam prohibits all forms of actions that cause harm and deprive others of their rights. Ali Kadarisman explains that domestic violence is not limited to physical forms, but also includes psychological, financial, and sexual forms. Actions that deprive family members of their rights constitute a form of violence that is contrary to Islamic law.

Child abuse from the perspective of Islamic law also shows that violence against children is a prohibited act because it causes harm and violates children's rights. The study emphasizes the importance of child protection through the application of Islamic legal principles.

The research by Eva Fadhilah, Büşra Nur Duran, and Pitrotussaadah emphasizes that Islamic law rejects all forms of violence against children through the principles of the Qur'an, Sunnah, and Maqāṣid al-Uṣrah. This protection includes efforts to prevent and protect children from violence within the family.

Based on this research, protection in Islam encompasses physical protection, human rights and dignity, and psychological protection. However, specific studies that link the prohibition of violence with exploitation, as well as the protection of vulnerable parties, need to be developed. Therefore, this study positions the principles of Maqāṣid al-Syarī'ah as a foundation for a more comprehensive examination of protection from violence and exploitation.

METHOD

This study uses a qualitative approach based on library research. This qualitative approach is adopted because the research does not rely on numerical data; instead, it focuses on analyzing concepts, arguments, and ideas in written sources. The primary focus of this study is to examine the protection of children from violence and exploitation from an Islamic perspective, based on the Qur'an and Hadith.

This study uses two types of data: primary and secondary data. The Qur'an and Hadith related to child protection, the prohibition of violence, and compassion in education constitute the primary data. Secondary data were obtained from various literary sources, such as Qur'anic commentaries (tafsir), Hadith collections, scholarly journals, academic articles, and relevant laws and regulations concerning children's rights and protection, from the perspectives of Islamic law and Indonesian positive law.

Data collection was carried out through documentation, involving the collection, analysis, and review of various written materials related to the research topic. The collected data were then analyzed using content analysis techniques, which involved identifying, classifying, and analyzing Qur'anic verses, Hadith, and relevant literature to obtain a comprehensive understanding of the concept of child protection in Islam.

RESULTS AND DISCUSSION

1. The Nature of Children from an Islamic Perspective

From an Islamic perspective, a child is both a trust from Allah SWT and an individual who plays an important role in human life. The Qur'an describes children as the adornment of worldly life (*zīnat al-ḥayāt al-dunyā*) and a source of comfort and joy (*qurrata a'yun*) for their families. However, Islam also emphasizes that children are a test for individuals in fulfilling their responsibilities. Therefore, children are not only a source of happiness but also a means of testing parents' faith, patience, and responsibility in educating, nurturing, and guiding them. (Fajrussalam et al., 2023).

A child who grows into a righteous, dutiful, and virtuous individual is a form of blessing and a great gift from Allah SWT. This results from proper education, learning, and a healthy environment provided by

individuals and society. Conversely, when children do not receive proper care and upbringing, it becomes a concern for all of us, both in this world and in the Hereafter. Therefore, Islam places great importance on the education and protection of children.

The nature of children can be understood through several typologies described in the Qur'an, which illustrate the roles and functions of children in human life, as follows:

- a. QS. Al-Kahfi: 46 Children as the Adornment of Worldly Life

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَوَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Meaning: "Wealth and children are the adornment of worldly life, but enduring righteous deeds are better in reward with your Lord and better as a source of hope." (QS. Al-Kahfi: 46)

This verse explains that wealth and children are part of *zīnat al-hayāt al-dunyā*, or the adornment of worldly life. In this context, children are understood as a source of pride, honor, and happiness for parents in social life. Children often become a source of motivation, hope, and social identity for a family.

- b. The Qur'an does not merely acknowledge that children are an adornment of worldly life. Allah SWT immediately directs attention to something of greater value, namely *al-bāqiyāt al-ṣāliḥāt* (everlasting righteous deeds). This indicates that although children are a blessing that brings happiness, they should not preoccupy people to the point of neglecting the ultimate purpose of life: worship and righteous deeds. QS. Al-Furqan: 74 Children as a Source of Comfort and Joy (*qurrata a 'yun*)

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning: "And those who say, 'Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us leaders for the righteous.'" (QS. Al-Furqan: 74)

This verse contains the supplication of believers asking Allah to bless them with spouses and offspring who become *qurrata a 'yun*, meaning a source of comfort and tranquility to the heart. In Islamic scholarship, this term refers not only to emotional happiness but also to the inner peace that comes from seeing one's family living in obedience to Allah SWT.

The expression "a source of comfort to the eyes" in this verse carries a profound meaning. It refers to children who not only bring worldly happiness but also become a source of spiritual tranquility as they grow in goodness, noble character, and obedience to Allah. In other words, parents' true happiness lies not merely in having children, but in raising righteous children who contribute positively to religion, family, and society.

- c. QS. Al-Anfal: 28 Children as a test (fitnah)

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Meaning: "And know that your wealth and your children are only a test, and indeed with Allah is a great reward.." (QS. Al-Anfal: 28)

In this verse, Allah Almighty emphasizes that wealth and children are a *fitnah*, which in Arabic means a test, trial, or something that can test the quality of a person's faith. Children as a test can manifest in various forms, such as how parents educate, guide, provide for, and protect their children from negative environmental influences.

The meaning of a test in this verse is not always negative, but rather a process of spiritual selection to see the extent to which a person can fulfill their trust properly. A child can be a test of patience, a test of responsibility, and a test of the parents' sincerity in carrying out their role. QS. At-Taghabun: 14

- d. Children as a potential source of discord in social relationships

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: "O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them; and if you pardon, do not become angry, and forgive (them), then indeed Allah is Most Forgiving, Most Merciful." (QS. At-Taghabun: 14)

This verse gives a warning that some spouses and children can become 'aduwwan lakum (enemies to you), which, in the interpretations of scholars, is not understood as literal hostility, but rather as a condition in which family relationships can hinder someone from obeying Allah or lead them into wrongful behavior.

In the context of children, this can occur when parents are too emotionally attached and thus neglect principles of truth, or when children grow up without proper education, thereby causing conflict, moral harm, or behavioral deviations. Therefore, this verse warns parents to remain vigilant in raising their children, not to indulge them excessively, and not to neglect setting boundaries for values and morals.

Nevertheless, this verse does not stop at warning alone. Allah Almighty also commands the attitudes of 'afw (forgiveness), shafh (letting go with an open heart), and maghfirah (pardoning). This shows that the solution in family dynamics is not violence, but rather an approach filled with compassion, patience, and self-control.

2. Definition of Violence Against Children

The World Health Organization (WHO) defines violence against children as any form of physical, emotional, or sexual acts, neglect, and exploitation that has the potential to harm a child's health, development, or self-esteem within the context of responsibility. Based on this definition, violence against children can include physical, sexual, emotional, and psychological violence. Physical violence against children is one of the most common forms of violence. In cases of physical violence, these acts are carried out using the body or objects that have the ability to control the child's activities or actions. Pushing, pulling hair, kicking, biting, punching, burning, injuring with objects, and even killing are included as types of physical violence. Aspect: Child protection can also be related to the occurrence of violence against children (Rosdianti & Arifin, 2025).

Violence against children is a global issue that requires serious attention in evaluating child protection. According to the World Health Organization (WHO), violence against children encompasses all forms of behavior, whether physical, emotional, psychological, sexual, neglect, or exploitation, that may result in or potentially harm the health, development, and well-being of children within relationships based on responsibility, trust, or power. This definition emphasizes that violence is not limited to physical acts, but also includes non-physical aspects that can affect children's psychological condition and development (Fadillah et al., 2024).

Based on these categories, there are several main forms of violence against children, namely physical, sexual, psychological violence, and exploitation. Any act that uses the body or certain objects and can cause injury, pain, or harm to a child is classified as physical violence. This form of violence includes hitting, kicking, pulling hair, slapping, biting, pushing, burning, and actions that can cause serious injury or death. Physical violence is generally easier to identify because it leaves visible marks or injuries on the victim's body (Fadillah et al., 2024).

In addition to physical violence, sexual violence against children is a form of violence that involves sexual abuse or exploitation of children, whether through physical or non-physical contact. It includes sexually suggestive behavior, relationships that lead to sexual exploitation, involving children in prostitution, as well as various other acts that encourage children to engage in sexual activities without a clear understanding. Sexual violence has very serious impacts because it not only causes physical injuries, but also deep psychological suffering.

Psychological or emotional abuse is a type of abuse that often does not involve physical violence, but has a major impact on a child's mental development. Insults, threats, intimidation, rejection, emotional neglect, as well as treatment that makes a child feel worthless or inferior, are forms of this type of abuse. Its effects often manifest as low self-confidence, anxiety, depression, and difficulties in building social relationships later in life.

UNICEF emphasizes the concept of child protection as a systematic approach to preventing and responding to various forms of violence, exploitation, and abuse against children, including child labor and harmful practices. Therefore, violence against children cannot be comprehensively separated from child protection issues because both are closely related to efforts to ensure the safety and well-being of children (Iza Agna Batian & Hartanto, 2024).

In the context of Indonesian law, the definition of violence against children is also set out in Law Number 23 of 2002 concerning Child Protection, as amended by Law Number 35 of 2014. A child is defined as a person who has not yet reached the age of eighteen, including a child still in the womb. Based on the law, every child has the right to live, grow, and develop and has the right to protection from discrimination, exploitation, and violence (Rozi, 2025).

3. Forms of violence against children

Violence against children is a multidimensional phenomenon that is not limited to physical acts, but also encompasses various forms of treatment that can adversely affect children's physical, psychological, social, and economic development. In the study of child protection, violence against children can generally be classified into several main forms, namely physical violence, psychological violence, sexual violence, and economic violence. These four forms have different characteristics and impacts, but all can hinder children's optimal growth and development.

a. Physical violence

Physical violence is the most easily recognized form of violence because its effects can be directly seen on the victim's body. This violence occurs when someone uses physical force, either with their body or certain objects, causing pain, wounds, injuries, or even death to a child. (Fajrussalam et al., 2023).

Forms of physical violence can include slapping, kicking, hitting, punching, choking, pushing, biting, banging a child's body against something, as well as using sharp objects or other dangerous tools. In many cases, physical violence leaves marks such as bruises, open wounds, broken bones, unconsciousness, or other serious injuries.

b. Psychological (emotional) abuse

Psychological violence is a form of violence that does not leave physical wounds, but has a very significant impact on a child's mental and emotional condition. This violence is often difficult to recognize because it occurs in the form of words, attitudes, or treatment that demeans the child's dignity. (Gita Permata Sari, 2024).

Forms of psychological violence include the use of harsh words, insults, threats, intimidation, emotional rejection, abuse of trust, as well as humiliating children in front of others or in public spaces. Such treatment can make children feel worthless, lose their self-confidence, and experience psychological disorders such as anxiety and depression.

c. Sexual violence

Sexual violence against children is one of the most serious forms of violence because it involves violations of the child's bodily and psychological integrity and dignity. This violence encompasses all forms of sexual acts carried out without the child's consent or through coercion, threats, or manipulation (Iza Agna Batian & Hartanto, 2024).

Forms of sexual violence include sexual harassment, inappropriate touching, forced sexual intercourse, exploitation of children in prostitution, forcing children to engage in sexual acts, as well as exploitation through certain media or environments. This violence can occur in various settings, including families, schools, and the wider community.

Cases of sexual violence against children that are widely reported in the media show that perpetrators are not limited to strangers, but may also be people who are close to the child, such as family members, teachers, or trusted individuals. The impact of sexual violence is highly complex, encompassing severe psychological trauma, emotional disturbances, prolonged fear, and even disruptions in the development of a child's self-identity.

d. Economic violence

Economic violence is a form of violence that often goes unnoticed, yet has a significant impact on children's lives, particularly in the context of fulfilling their basic rights. This violence occurs when children are economically exploited, or their basic needs are not adequately met. (Sari et al., 2024).

Forms of economic violence against children can include forcing children to work at an early age, neglecting their educational and healthcare needs, using children as a source of family income, and involving children in high-risk economic activities. Phenomena such as street children, child beggars, child buskers, or child laborers are real examples of economic violence. This condition not only disrupts children's education but also hinders their physical and psychological development, as well as increasing the risk of children becoming victims of broader exploitation.

4. Prohibition of Violence in Islam

Islam, as a religion that carries the mission of *rahmatan lil' alamin*, places justice, compassion, and respect for human dignity as fundamental principles in all aspects of life, including education and child-rearing. Therefore, all forms of violence that can harm a person physically, psychologically, or in terms of their dignity are fundamentally contrary to the basic values of Islamic teachings. (Alfiani et al., 2023).

a. Qur'anic Evidence

The Qur'an explicitly prohibits all forms of oppression and encourages humanity to uphold justice and practice benevolence in social life. One verse that serves as a primary foundation in this regard is QS. An-Nahl ayat 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَنُكُمْ تَذَكَّرُونَ

Meaning: "Indeed, Allah commands (you) to act justly, to do good, and to give to relatives, and Allah forbids indecency, wrongdoing, and hostility. He instructs you so that you may take heed." (QS. An-Nahl: 90)

This verse emphasizes that Allah Almighty commands people to act justly (*al-'adl*) and do *ihsan* (goodness beyond justice), and to support relatives. Conversely, Allah forbids indecency, wrongdoing, and oppression (*al-baghy*). In the context of child protection, this verse serves as a normative basis that all forms of violence, oppression, and unfair treatment of children are actions prohibited in Islam.

b. Prophetic Hadith

Beyond the Qur'an, the hadiths of the Prophet Muhammad (peace be upon him) also provide an important foundation for prohibiting violence and emphasizing compassion in educating people, including children. The Messenger of Allah (peace be upon him) was known for his gentleness and never made violence his primary method of education. One of the hadiths that emphasizes the importance of compassion is:

مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمَهُ اللَّهُ عَزَّ وَجَلَّ

Meaning: "Whoever does not show mercy to people, Allah will not show mercy to them." (HR. Bukhari dan Muslim)

This hadith shows that compassion is a universal principle in Islamic teachings. Refusing to show compassion to others, including children, contradicts the values of faith. In the context of children's education, this hadith emphasizes that a harsh approach not grounded in compassion does not align with the teachings of the Prophet Muhammad (peace be upon him).

Various narrations also mention that the Messenger of Allah (peace be upon him) showed great affection toward his grandsons, Hasan and Husain, by embracing and kissing them, and treating them with great tenderness. This serves as empirical evidence that education in Islam strongly emphasizes a humanistic, emotional, and loving approach, rather than violence.

5. Impacts of Physical and Psychological Violence

Violence against children, whether physical or psychological, has very serious and long-term impacts on both the individual and social development of children. These impacts are not only felt when the violence occurs, but can also persist as children enter adolescence and even adulthood. In many cases, experiences of violence during childhood can shape recurring behavioral patterns, including a tendency to perpetrate violence against others in the future, thereby creating an intergenerational cycle of violence (Salsabila et al., 2025).

From the aspect of physical health, violence against children can cause various forms of injury that range from minor wounds to severe damage to the body. These injuries can include bruises, open wounds, burns, fractures, and internal injuries that are not always visible to the naked eye. Characteristic signs of injuries resulting from abuse often show certain patterns, such as symmetrical injuries on specific parts of the

body (the face, back, buttocks, and limbs), or wound patterns resembling the object used to inflict the violence, such as a belt, rope, or other hard objects (Alfiani et al., 2023).

In more severe cases, physical violence can cause internal organ trauma, retinal hemorrhaging in infants due to violent shaking (shaken baby syndrome), as well as repeated fractures that are inconsistent with explanations of ordinary accidents. This condition shows that physical violence not only has temporary effects, but can also permanently impair a child's quality of life, including long-term physical disabilities (Syaidah et al., 2024).

In addition to physical impacts, psychological violence also has equally serious consequences. Children who experience emotional abuse tend to develop psychological disorders such as excessive fear, anxiety, depression, low self-esteem, and even personality disorders. In the long term, these conditions can affect children's ability to build social relationships, make decisions, and develop a healthy self-concept.

The impact of violence against children is not only individual in nature, but also social. Children who grow up in violent environments may internalize such behavior as something normal, thereby risking repeating the same patterns of violence when they become adults. This contributes to a cycle of violence in society. In addition, the high incidence of violence against children also reflects weaknesses in the social protection system as well as low public awareness of the importance of children's rights as individuals who must be protected.

6. Forms of Protection in Islam

Islam places very great emphasis on protecting vulnerable groups, including children, as part of efforts to realize social justice and the welfare of the community. Child protection in Islam is not merely normative, but also derives directly from the texts of the Qur'an and hadith, which emphasize the importance of safeguarding children's rights and avoiding all forms of injustice against them (Zuhri et al., 2024).

One of the basic principles of child protection in Islam is reflected in QS. An-Nisa ayat 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Meaning: "And let those who, if they were to leave behind them weak offspring whom they fear for (their well-being), be mindful (of Allah). Therefore, let them be mindful of Allah and let them speak words that are truthful." (QS. An-Nisa: 9)

This verse contains a strong moral and social message: a command to believers to pay attention to the future of their descendants, especially vulnerable children. In its interpretation, this verse emphasizes the importance of exercising caution in treating orphans and generations who are not yet able to be independent, whether economically, socially, or psychologically. Therefore, Islam commands that every form of childcare and management of children be carried out with full responsibility, justice, and kind speech.

In the context of Islamic law and positive law in Indonesia, child protection is also strengthened through Article 77 of the Compilation of Islamic Law (KHI), which emphasizes parents' obligations to care for, educate, and raise their children as well as possible. In addition, Law Number 35 of 2014 concerning Child Protection affirms that every child has the right to live, grow, develop, and receive protection from violence, discrimination, and exploitation (Rozi, 2025).

Article 76I of the Child Protection Law expressly prohibits all forms of exploitation of children, whether carried out directly or indirectly. This provision demonstrates that the state has a strong legal commitment to protecting children as a vulnerable group. Thus, from both an Islamic perspective and a positive-law perspective, child protection is a comprehensive obligation encompassing moral, social, and legal aspects, aimed at ensuring children's optimal growth and development in a safe, fair, and loving environment (Rosdianti & Arifin, 2025).

CONCLUSION

Based on the discussion that has been conducted, it can be concluded that Islam places very great emphasis on the protection of children as a trust that must be safeguarded. All forms of violence against children, both physical and psychological, are essentially prohibited because they contradict the principles of justice and compassion in Islam. Evidence from the Qur'an and hadith emphasizes treating children with gentleness and avoiding actions that may harm their physical and mental development. Firm measures in education are permitted



only within certain limits, must not cause harm, and should be a last resort. In addition, child protection is also reinforced by positive law in Indonesia, such as Law Number 35 of 2014 and the Compilation of Islamic Law, which affirm the obligations of parents and prohibit violence and exploitation against children. Therefore, synergy is needed between the values of Islamic teachings and law enforcement in community life to prevent violence against children. Thus, it is hoped that a safe, just, and compassionate environment can be created for children's growth and development as the nation's next generation.

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