

UNDERSTANDING VIOLENCE AGAINST CHILDREN IN THE PERSPECTIVE OF THE PROPHET'S HADITH

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Abstract. This paper reveals the importance of understanding the prevention of violence against children, especially in school environments. This is important because until now, cases of child abuse have continued to rise. The focus of this paper is to understand the understanding of child abuse in the perspective of the prophet's hadith. This research is more oriented towards how violence against children occurs in the school environment, revealing hadiths that talk about child abuse, and how to understand violence against the child in the Prophet's hadith. From here it is necessary to have a reference source on the issue. Based on the analysis of the isath and matan hadith in question, it can be concluded that the understanding of violence against the child in the perspective of hadith is oriented to three things, namely violence as a form to condition the child's responsibility, violence as a form to condition the child to be disciplined, and violence as a form of conditioning the child to be polite. It is from these three things that child abuse can only be done depending on the situation and the condition itself.

Keywords: Violence; children; Hadith of the Prophets.

INTRODUCTION

Violence occurs anywhere and anytime, including in the school environment. This phenomenon seems to have no end. In fact, the phenomenon of violence against children is increasingly prevalent every year. Especially if it happens in the family, which should be the safest shelter for children. Ironically, the perpetrators of such violence are people who are close to the children, often even their own parents.

The family as an educational institution precedes community education institutions and schools. The purpose of children's education in the family is the formation of pious and pious children, namely children who "deserve" to be called full human children (*insan kamil*) not children of angels nor children of demons or devils. Normal human children as humans who are able to be independent individually because of their various competencies are also able to interact and communicate socially to create an ideal community (*khaira ummah*) in society (Fauzi, 2021). In addition, to form moral attitudes and virtuous character (Sunhaji, 2018).

The Prophet SAW said with a free translation "I was not sent on this earth, but to perfect character". Here it is very clear how Islam provides a view to provide an inclusive attitude that is not limited to space and even prioritizes good character or manners towards others (Laely & Ningsih, 2021).

The Indonesian Child Protection Commission (KPAI) revealed that the number of violence against children in the last five months was still relatively high, even increasing every year. Violence against children in the school environment, the majority occurs at the elementary school (SD) level. Of the total 37 cases of violence against children from January to April 2019, 25 cases occurred in elementary schools, 5 cases at the junior high school level, 6 cases at the high school level, and the lowest occurred in universities with 1 case of violence (Rahayu, 2019).

From the KPAI data above, the percentage of children who are victims of violence in elementary schools is high, namely 67%. This indicates that violence against children is vulnerable to occur in the school environment. The environment that is close to the child after the family environment. Perpetrators of violence are also vulnerable to being carried out by those closest to them. From the results of the number of complaints obtained by KPAI, children who are victims of psychological violence and *bullying* occupy the top position, while children who are victims of policies and physical violence are in second place. In addition, victims of beatings and sexual violence occupy the lowest position.

With the phenomenon of violence against children becoming increasingly symptomatic, the government has made child-friendly school policies that have safe, clean and healthy indicators, care and are environmentally cultured, are able to guarantee, fulfill, respect children's rights and protect children from violence, discrimination, and other mistreatment as well as supporting children's participation, especially in the fulfillment of children's rights and protection in the educational environment (The Ministry of Education and Culture, 2014).

This friendly school policy is certainly made in order to fulfill the rights of every child in obtaining protection from violence, exploitation, persecution, or all other forms of violence of the same kind. Protection is the right of every child and the obligation of parents is to protect it. This is certainly in line with what is in Law Number 23 of 2002 concerning Child Protection as follows:

Every child while in the care of parents, guardians, or any other party who is responsible for the care, has the right to be protected from treatment: discrimination; exploitation, whether economic or sexual; neglect; cruelty, violence, and persecution; injustice; and other mistreatment (President of the Republic of Indonesia 2002).

From the article above, it is clearly understood that every child deserves protection from the parties who provide care, be it parents or institutions. Including the government in making this child-friendly school policy is a role in providing protection for children. A school that consciously seeks to guarantee and fulfill children's rights in every aspect of life in a planned and responsible manner. School as a place for children to learn and play (Kurniawan, 2016).

This child-friendly school policy is certainly nothing but a part of Islamic teachings. Because Islam teaches compassion, tolerance, mutual respect, mutual respect for each other and for inter-religious people as a whole. Islam never teaches violence. However, that does not mean that Islam does not discuss violence at all. Of course there is also a discussion related to violence against children which is implied in the Prophet's hadith.

The problem that is now present is violence against children which is based on impatience and anger, without a clear orientation as to why children should be beaten, bullied, or persecuted. Uswatun Hasanah and Santoso Tri Raharjo (2016) in the *Social Work Journal* state that violence against children can occur internally or externally to the family. Violence that occurs in the internal family often occurs because of family disharmony such as high stress levels, lack of communication, lack of knowledge about good parenting, not listening to children's wishes so that children must "obey" with their parents so that parents often act in the name of "violence" as attempt to "educate". Meanwhile, externally, violence occurs due to the limitations of children, lack of control from parents, schools, neighbors and local officials, loss of values and norms that exist in the community, lack of access to places for complaints of acts of violence around their homes, and lack of understanding of how to apply for violence educate children.

This is where it becomes important to look after and care for children who in fact are valuable investments for the nation's successors by making efforts to explore the understanding of violence against children in the perspective of the Prophet's hadith. The Hadith of the Prophet which has a position as the second source of Islamic teachings after the Koran is an important basis in understanding violence against children. There are several previous studies that contain contexts related to violence against children, but have not received much special attention.

Several studies that the author found regarding violence against children are still viewed from other perspectives, such as: community-based handling of violence against children by Uswatun Hasanah and Santoso Tri Raharjo (2016) and literature research by Edwin Ristianto (2010) regarding violence against children in the family (Islamic law review of Law No. 23 of 2002), the firmness of Islam in prohibiting violent acts of violence except in matters that are educational and must comply

with Islamic provisions and do not exceed limits that can create trauma. and physical injuries to children by Nurjanah (2018) regarding violence against children in the perspective of Islamic education. Although Edwin Ristiano's research in his thesis has studied violence against children in the family, this article is only limited to prohibitions and laws against acts of violence against children. For this reason, this paper will examine from another point of view, namely violence against children in the perspective of the Prophet's hadith.

Holistically, this paper is focused on answering basic questions about violence against children from the perspective of the Prophet's hadith. The hadith that is used as the main footing is the hadith of hitting the child of Sunan Abu Daud. Through this hadith, an analysis will be carried out starting from the elaboration of the syarah of the hadith and contextual understanding of the hadith hitting the child of Sunan Abu Daud's history.

RESEARCH METHOD

Based on the target, the research method used in this research is qualitative with the type of library *research*, namely research conducted where the object of research is explored through various library information such as books, encyclopedias, scientific journals, newspapers, magazines and documents (Zed 2008). The approach used is a qualitative approach by categorizing. The exposure in this study leads to a descriptive explanation as a characteristic of qualitative research. Qualitative research is research that is intended to understand the phenomenon of what is experienced by research subjects holistically and descriptively in the form of words and language in a special natural context and utilizing various scientific methods (Moleong 2014). The object of this research is the understanding of violence against children in the perspective of the Prophet's hadith.

The research data collection technique carried out by the researcher is the documentation method. This documentation is reading, analyzing, observing, and describing information about the focus of the research through data relating to hadiths that talk about violence against children. Through this document, objective information will be obtained. The data analysis in qualitative research is related to the process of systematically searching and compiling research data by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns, and making conclusions so that they are easily understood by readers. Bogdan and Biklen 1982). The data analysis focuses on the description, clarification, and placement of data in the context described in words with the aim of generating and expressing new meanings and theories (Faisal 2010; Ratna 2011). In this context, the data analysis technique used in this study uses an analytical model that includes data collection (which has been explained in the previous subsection), data reduction, data presentation, and drawing conclusions or verification (Matthew B. Milles & A. Michael Hubberman 1992).

RESULT AND ANALYSIS

Takhrij Hadith on Violence Against Children

The Hadith of Sunan Abu Daud 418 becomes the main study in this discussion. This hadith is considered appropriate because it can be analyzed with an understanding of violence against children, so that this hadith can define the true understanding of the meaning of violence against children itself. The following is a narration of the hadith of Sunan Abu Daud 418:

Has told us Muhammad bin Isa, said Ibn Thoba' said Ibrahim bin Sa'ad from Abd al Malik from Rabi' bin Sabrah from his father from his grandfather said the Prophet SAW, Order your son to pray when he has reached seven years and when he has reached ten years then beat him (Al-Sijistani, 1994).

After doing takhrij through a search for similar hadiths, we found several similar hadiths, having various transmission lines and having similar meanings. Among them are the Hadith of Sunan Nasai 4779, Hadith Sahih Ibn Khuzaimah 816, and Hadith Sahih Adabul Mufraf Translated 68.

Understanding Hadith About Violence Against Children

Violence in the Big Indonesian Dictionary is defined as the act of a person or group of people causing injury or death to another person or causing physical or property damage to another person. Most people think that violence is only in a narrow sense, such as acts of murder, war, commotion, or chaos, even though violence itself takes various forms. There are many phenomena that have indicators of violence. If everyone agrees that behavior that disturbs and endangers a person's physical or spiritual condition is a form of violence, then it is appropriate for people to realize that racism and poverty can also be interpreted as a form of violence.

Ariefa Efianingrum identified the nature of violence into four things; 1) overt violence, namely violence that can be seen, for example fighting; 2) *covert violence*, namely violence that is hidden or not carried out directly, such as threatening behavior; 3) aggressive violence, namely violence that is not for protection, but to realize one's wishes even in the face of the desire to get something; and 4) defensive violence, namely violence that is carried out as an act of self-protection (Santoso, 2002).

Galtung (in Santoso, 2002) also describes six important dimensions of violence. *First*, physical and psychological violence. *Second*, positive and negative influences. *Third*, the presence or absence of objects. *Fourth*, the presence or absence of a subject. *Fifth*, intentional or not) *Sixth*, the visible and the hidden.

From the six important dimensions of violence mentioned above, the violence as contained in the hadith narrated by Sunan Abu Daud 418 is included in the form of physical and psychological violence, namely hitting children. This is shown in the expression, "**Order your child to pray when he has reached seven years and when he has reached ten years then beat him**". From this, there are things that need to be understood together that the acts of violence identified in the form of hitting children are not necessarily carried out for no reason. However, there are limitations and conditions that make the child must be given a punishment, namely when the child is asked to pray and is seven years old but is reluctant to carry out the prayer order, then it is allowed to hit the child.

But in reality, not a few have interpreted the meaning contained in the hadith to be used as arguments that seem to legitimize acts of violence in solving various kinds of problems, when in fact this hadith conditions or orders children to pray. Based on a misunderstanding in interpreting the content of this hadith, many people think that violence in an effort to educate children is allowed in religious teachings, and often this violence is carried out to the point of forgetting the aspect of protecting the soul and considering it as something natural (Maisaroh, 2013; Rozak, 2013).

In addition, violence against children in the perspective of the hadith narrated by Sunan Abu Daud 418 and some of the hadiths mentioned above are oriented to three things, namely violence as a form to condition children to do good, violence as a form to condition children into discipline, and violence as a form to condition children. child is friendly.

1. Violence as a Form of Conditioning Children to Be Responsible

Responsibility is an awareness of attitudes towards behavior or actions, both intentional and unintentional. Responsibility can also be interpreted as an act carried out by each individual based on obligations or calls of the heart. That is an attitude that shows that someone has a very high caring and honesty nature. Responsibility is an advanced form of respect. Respect for oneself is followed by a sense of responsibility for oneself; respect for others is followed up with responsibility towards those other people.

In this regard, the child's conditioning to be responsible can be shown in the following expression.

"Order your son to pray when he is seven years old and when he is ten years old, beat him."

The expression above contains the value of responsibility, namely the attitude of bearing the consequences of previous actions. This is evidenced by the sentence "**Order your child to pray when he has reached seven years and when he has reached ten years then beat him**". This represents an act that is personally responsible before God or in other words responsibility towards oneself. This means that as a religious child, you have a responsibility as *Abdullah*. From here, then the punch is used to condition the child to be responsible for what has been done, so that a habit or character will be formed to behave responsibly from childhood to adulthood.

2. Violence as a Form of Conditioning Disciplined Children

Discipline is the behavior of obeying the rules, both written and unwritten. Discipline also means habits and actions that are consistent with all forms of applicable rules or regulations. People who practice discipline are nothing but because they have goals to achieve after they carry out these attitudes. In this case, a disciplined attitude is carried out so that students can learn to live with good, positive, and beneficial habits for themselves and their environment.

In this regard, the conditioning of children to be disciplined can be shown in the following expression.

"Instruct your child to pray when he reaches seven years..."

The assignment expression in the sentence, the conditioning of the child for discipline is indicated by the indicator of praying when he reaches the age of seven years. The assignment sentence contains orders that direct children to perform prayers as an obligation that cannot be abandoned. Since that age, children are accustomed to praying in the hope that they will be able to complete their obligations, namely praying five times a day.

This disciplinary behavior is characterized by responsibility. It is the responsibility of children as Muslims to carry out the prayer orders on time. This disciplinary behavior is also an attitude of obeying the teachings of Islam because they understand, believe, and support it. In addition, children pray on time because they really want it not because they are afraid of the consequences of their disobedience.

This discipline is oriented so that children can gradually manage themselves and learn to be responsible for all their actions in doing things. Or in other words, this discipline provides a view that freedom has consequences, namely freedom must be in line with responsibility. So he must accept the consequences of his actions that cannot be avoided (Bagus 2005). From here the child will not be concerned with personal ego, but requires sacrifices for the sake of the tasks we have that involve other people.

3. Violence as a Form of Conditioning Children to Be Polite

Courtesy in the Big Indonesian Dictionary is defined as gentle and kind (his manners, behavior); patient and calm. Courtesy can also be interpreted as a friendly attitude, speaking gently and being gentle and kind. Politeness is the procedures, customs, or habits that apply in society. Politeness is a rule of behavior that is determined and agreed upon by a certain society so that politeness is at the same time a prerequisite for social behavior.

context is defined as the attitude of a person who obeys certain teachings in general, especially Islamic teachings. In general, politeness is manifested through behavior, speech, clothing, and so on. In the teachings of Islam an individual since childhood has been taught to respect elders (Fauziyatun and Misbah 2018).

In this regard, the conditioning of the child to be polite can be shown in the following expression.

"Had told us Muhammad bin Mush'ab had told us Muhammad bin Al Mubarak had told us Abdul Aziz bin Muhammad from Shafwan bin Sulaim from 'Atho' bin Yasar from Abu Sa'id Al Khudri that he had prayed then arrived -Suddenly Marwan's son passed in front of him, then he blocked him but the child didn't back down then he hit him..."

The expression conditions the polite attitude shown in the sentence, ***"he once prayed then suddenly Marwan's son passed in front of him, then he blocked him but the child did not back down then he hit him"***. In this sentence, the child is conditioned to respect the people around him.

This polite attitude is a manifestation of noble character obtained through education and training from various people in their respective positions, such as children and parents who are part of moral teachings.

CONCLUSION

Based on the analysis above, it can be concluded that the understanding of violence against children in the perspective of hadith is oriented to three things, namely violence as a form to condition children to be responsible, violence as a form to condition children into discipline, and

violence as a form to condition children to be polite. From these three things, violence against children can only be done depending on the situation and condition itself.

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