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A Thematic Analysis on Children's Rights in the Qur'an and Their Impact on Emotional Well-Being

Firza Nada Aulia¹; Ahmad Yusam Thobroni²; Annisa Ilmi Safira³

Abstract

The increasing number of cases involving violations of children's human rights indicates that the principles of child protection have not been fully implemented in society. Understanding and internalizing children's human rights is crucial and must be embraced by all parties, including families, educational institutions, and broader communities. This understanding is vital to creating a safe and nurturing environment that supports the optimal growth and development of children, while simultaneously preventing acts of violence, neglect, and exploitation. This article aims to explore the interpretation of Qur'anic verses related to the rights of children and analyze the implications of fulfilling these rights on their emotional well-being. Although children's human rights are not mentioned explicitly in the Qur'an, the essential values and principles concerning their rights are implicitly conveyed across various verses. This study uses a literature-based, descriptive-analytical method and applies a thematic approach by collecting relevant verses under a unified theme to construct a comprehensive conceptual framework. The findings suggest that fulfilling children's rights in light of the Qur'anic teachings has significant implications for their emotional well-being. First, the right to life (QS. Al-An'am: 151) contributes to children's sense of safety and protection, fostering happiness. Second, the right to sustenance (QS. Al-Baqarah: 233) and the right to education (QS. At-Tahrim: 6) enhance children's feelings of being valued and supported, thereby promoting optimism. Third, the right to kind treatment (QS. Ali 'Imran: 159) supports the development of empathy and interpersonal skills. Fourth, the right to express opinions (QS. Ash-Shaffat: 102) nurtures critical thinking, confidence, and a sense of responsibility.

Keywords: *Quran Perspective; Children's Right; Emotional well-being*

¹ Sunan Ampel State Islamic University, Surabaya, Indonesia, Email: firzanadaau@gmail.com, Orcid: <https://orcid.org/0009-0001-8174-1606>

² Sunan Ampel State Islamic University, Surabaya, Indonesia, Email: ayusamth71@uinsa.ac.id

³ Al-Azhar University, Cairo, Egypt, Email: ilmiannisa@gmail.com

Introduction

Children's basic rights are part of human rights, and they are written in the 1945 Constitution and the United Nations Convention on the Rights of the Child. Every child has an inseparable right to survival, including the right to grow and develop normally [1]. The principles of children's human rights should be understood comprehensively and deeply by all levels of society. According to the UN Convention on the Rights of the Child, a good understanding of these rights is essential to creating a safe and supportive environment for children's growth [2]. In addition, existing research shows that education about children's human rights can increase public awareness and encourage preventive action against child rights violations [3]. Thus, a deep understanding of these principles is not only the responsibility of the government but also the wider community [4]. Therefore, efforts to educate the public about children's human rights must continue to be improved so that every individual can contribute to the protection of these rights.

In the context of the state, a child not only plays the role of future heir. However, he is also the next generation who is expected to realize the hopes and ideals of the nation [5]. They have the right to participate in various aspects of life and receive protection from all forms of violence and discrimination. However, even though regulations are available, the implementation of the principles of children's rights still faces various challenges [6]. This phenomenon reflects the gap between *das solen* (what should be) and *das sein* (what happens). Ideally, children receive comprehensive protection and affection, but in reality many children become victims of rights violations [7]. The many cases that occur related to violations of children's human rights indicate that the principles of human rights have not been fully implemented [8]. Data from the Indonesian Child Protection Commission shows that violations of children's rights increase every year, including physical violence, exploitation, and neglect [9]. Throughout 2024, KPAI received 2,057 complaints with the following issues: issues of family environment and alternative care as many as 1,097 cases; issues of sexual crimes as many as 265 cases; issues of the fulfillment of education, use of free time, culture, and religion 241 cases; issues of physical and psychological violence as many as 240 cases; and issues of pornography and cybercrime as many as 40 cases [10]. With these facts, it is clear that even though there is a legal framework underlying the implementation of children's human rights, its implementation is still far from expectations.

From the Islamic perspective, children's rights also receive serious attention. The Qur'an, the holy book of Muslims, provides guidelines that

emphasize the importance of basic children's rights. The Qur'an was revealed for three purposes: as a guide for mankind, an explanation, and a determinant between good and bad [11]. Islamic laws that originate from the Qur'an and the hadiths of the Prophet Muhammad SAW, basically aim to guarantee the welfare of human life [12]. In this regard, basic human rights are the core of efforts to achieve this welfare [13]. Islam strongly protects human rights, such as respecting the rights of a child which is considered a mandate from Allah. A child is a gift in the form of a mandate, as well as a gift from Allah which is the responsibility of the parents since in the womb [14]. The Qur'an as a guide to life contains teachings that explicitly and implicitly speak about children's rights that must be fulfilled [15]. Such as in QS al-An'am verse 151 about the child's right to life, QS al-Baqarah verse 233 about the child's right to receive a living, QS at-Tahrim verse 6 about the child's right to receive an education, QS Ali Imran verse 159 about the child's right to receive good treatment, and QS ash-Shaffat about the child's right to express their opinions [16]. A child can be a source of reward in this world and the hereafter, and conversely can also be a disaster for his parents [17]. Through the teachings contained in the Qur'an, Islam strengthens its commitment to respecting and protecting human rights, including the human rights of children [18]. Thus, the Qur'an plays an important role as a guideline for life that is firmly held, in shaping the views of society regarding children's human rights.

Protection of children's rights directly intersects with the relationship between parents and children, which plays an important role in shaping a child's character to care for and respect each other. Every parent certainly hopes that their children get the best in all aspects of life. One way is by fulfilling children's rights, as a form of maintaining the mandate that has been given by God. Unfulfilled children's human rights can hurt various aspects, one of which is the aspect of children's emotional well-being [19]. Existing studies show that children who experience rights violations tend to experience mental health problems, such as depression and anxiety [20]. In addition, lack of access to education and protection also contributes to the low social and emotional development of children [21]. Thus, violations of children's human rights not only affect their physical condition, but also create long-term effects on their mental health and well-being [22]. Therefore, serious attention to the fulfillment of children's human rights is essential to ensure a better future for future generations.

High levels of emotional well-being are one indicator of mental health. As stated in the World Health Organization (2017) states that indicators of mental health include being emotionally healthy, which is a condition where someone who is emotionally healthy will feel satisfied with what is in him,

happy, pleasant, calm, and can control himself. When a child feels loved and appreciated, and emotionally supported, they are better able to face the challenges in life.

In the Islamic perspective, emotional well-being has an important position in the development of children's personalities. Efforts to improve children's emotional well-being by strengthening the role of parents and teachers can help children face emotional challenges, strengthen moral values, and increase closeness to God [23]. In this context, emotional well-being is not only related to children's mental health but also becomes the foundation for forming noble morals and a balanced personality [24]. Children who grow up in an environment full of affection, wise care, and education that instills Islamic spiritual values will find it easier to develop Islamic teachings that strengthen their emotional resilience [25]. Based on this background, this article attempts to examine the interpretation of verses related to children's rights in the Qur'an to obtain views on the theme. Then, analyze the implications of fulfilling children's rights for emotional well-being.

Method

This article is a type of qualitative research that uses a descriptive-analytical approach which is an approach to explore and understand a phenomenon in more depth. This study also uses the content analysis method in analyzing the text that is the research data, then describing it completely [26]. This data analysis technique describes the themes discussed using data from library research sources, referring to relevant literature such as books, journals, articles, and other data [27]. Based on the title, this study is a *maudhu'i* or thematic study, namely collecting verses of the Qur'an that have the same theme to take a complete concept [28]. In this case, an understanding of children's human rights as a whole, both from the perspective of positive law and Islamic law, is the basis for choosing the verses studied [29]. Thus, aspects of children's human rights such as the right to life, the right to education, and others that are explicitly and implicitly in the Qur'an, are the focus of this study [30]. Referring to Abdul Mustaqim's classification of the Al-Qur'an research model, this research is a conceptual thematic research, which discusses the concept of children's human rights in the Al-Qur'an.

Result and Discussion

Children's Human Rights from the Perspective of Positive Law and Islamic Law

Rights are normative elements that function as guidelines to protect individual freedom and immunity and guarantee the opportunity for everyone to maintain their dignity and honor. In this context, rights refer to a person's ability or freedom to act following recognized norms and values. The term "basic" refers to something fundamental and inherent in humans as part of their nature. This means that human rights are rights that cannot be ignored or revoked by any party because they are an integral part of human existence itself.

According to Jan Materson of the United Nations Commission on Human Rights quoted from Asiah, human rights are rights that are inherent in every individual and are a basic requirement for a person to live as a human being [31]. This confirms that without these rights, a person cannot live a meaningful and dignified life. Human rights are not just a formality, but an important foundation to ensure that every individual is recognized, respected, and has value as a human being.

Children's rights are part of human rights that must be guaranteed, protected, and fulfilled by various parties including parents, family, society, government, and the state. In general, human rights can be interpreted as a collection of rights that are inherent in the essence and existence of humans as creatures of God Almighty. These rights are gifts that must be respected and protected by various parties. This discussion shows that human rights are considered as rights that are naturally given to every individual. Human rights have basic universal principles, apply to everyone without exception, and must be applied in a non-discriminatory and impartial manner [32]. This principle emphasizes fair and equal treatment regardless of background, race, religion, or social status [33].

The basis of children's rights from a positive legal perspective is regulated in the legislation in force in Indonesia, spread across many numbers and articles of laws with different categories. One of them is Law No. 4 of 1979 concerning Child Welfare. In Chapter II of Law No. 4 of 1979 concerning Child Welfare, it regulates children's rights to welfare, including [34]:

- a. The right to welfare, care, upbringing, and guidance
- b. The right to services
- c. The right to maintenance and protection
- d. The right to environmental protection

- e. The right to receive first aid
- f. The right to receive care
- g. The right to receive assistance
- h. The right to be given services and care
- i. The right to receive special services
- j. The right to receive assistance and services

Based on the Convention on the Rights of the Child (CRC), in general, children's rights in 54 articles are grouped into four categories of basic rights. *First*, the right to survive (survival rights), namely the rights related to the survival of a child to obtain a high standard of health and also good care. *Second*, the right to grow and develop (development rights), namely the rights related to all forms of education and the right to achieve a decent standard of living for the physical, mental, spiritual, and social development of the child. *Third*, the right to protection (protection rights), namely the rights related to all forms of protection from discrimination, violence, and neglect. *Fourth*, the right to participate (participation rights), namely the rights related to freedom of opinion and the right to be involved in the scope of culture and society [35]. A summary of the four categories of children's rights is presented in the table below:

Table 1. Categories of Children's Rights According to the Convention on the Rights of the Child

Children's Rights Categories	Information
Survival Rights	The rights related to the survival of a child to obtain a high standard of health and good care.
Developments Rights	Rights related to all forms of education and the right to achieve a standard of living adequate for the physical, mental, spiritual and social development of the child.
Protection Rights	Rights related to all forms of protection from discrimination, violence and neglect.
Participation Rights	Rights related to freedom of opinion and the right to participate in cultural and social spheres.

Meanwhile, viewed from the perspective of Islamic law, basically human rights in Islam focus on five main aspects called *al-daruriyat al-khamsah*. This principle includes five main things that need to be maintained by every individual, namely protection of religion (*hifz al-din*), protection of the soul (*hifz al-nafs*), protection of reason (*hifz al-'aql*), protection of descendants (*hifz al-nasb*), and protection of property (*hifz al-mal*). These five aspects are very important to be maintained and guarded by every Muslim to create a more humane order of life, which is based on respect for individuals, individuals

with society, society with society, society with the state, and religious communities with other religious communities [31].

The fulfillment of basic children's rights is an integral part of the implementation of the fulfillment of human rights. In the Islamic perspective, human rights are a gift from God that must be guaranteed and protected by various parties. So that the five basic rights/principles are also implemented for children's rights, as follows:

1. *Hifz al-din*: Religious guidance for a child should begin while still in the womb by getting used to hearing positive sentences. Religious guidance for children includes instilling faith, practicing worship and teaching religious laws. Religious guidance is carried out as early as possible, so that children are accustomed to carrying out daily worship which will later become an obligation when they enter puberty [1].
2. *Hifz al-nasab*: Protection of descendants, this includes the right to receive recognition of their identity through identity and lineage (nasab)
3. *Hifz al-nafs*: Maintenance of the soul, this includes maintaining the health of children both physically and mentally. Physically, it can be in the form of providing breast milk and sufficient nutritional intake for a child's growth and development. Mentally, it can be in the form of gentle treatment of children, avoiding quarrels and violence, being fair and not showing favoritism, and so on.
4. *Hifz al-'aql*: Implementation of the right to education for children as an effort to improve the level of humanity. The education referred to here is not only in the form of intellectual and academic education but also education that can develop the mental, spiritual, moral, and social abilities of children. So that a child can get a complete education in various aspects [1].
5. *Hifz al-Mal*: Maintenance of property, in this case a child has the right to receive sustenance during his development. Sustenance can be in the form of clothing, food, and also living expenses. The responsibility for sustenance is borne by the father as the head of the family, who supports his wife and children [14].

Children's Human Rights in the Al-Qur'an

In this context, understanding human rights and protecting children's rights becomes relevant. Human rights in Arabic are called *al-huquq al-insaniyah*, *al-huquq* comes from the root word *haq* which has several meanings, including property, determination, and certainty [36]. According to Raghīb al-Ashfahani, the word *Haqq* is the origin of the word *al-haqqu* which means appropriate. This word can have many meanings. *Haq* can mean expressing belief in something as in Q.S. al-Baqarah verse 213 "So Allah guided the believers to the truth regarding the matter over which they were disputing." Meaning to establish and explain something as in Q.S. al-Anfal verse 8 "So that Allah establishes the truth (Islam)". It can also mean saying something that has been created by wisdom, as in Q.S. Yunus verse 5 "Allah did not create this except with truth" [37]. Generally, when tracing the term *al-haq* in the Qur'an, it is difficult to say that this is what is meant by basic rights, whether referring to human rights or children's basic rights [36].

Meanwhile, the Qur'an mentions the term child in various ways, with various forms of words and derivations, each of which has a different meaning. *First*, the term *walad* which is repeated 65 times in the Qur'an with all its derivations, describes the existence of a hereditary relationship (nasab). *Second*, the term *ibn* in the Qur'an is mentioned 161 times with all its derivations, meaning child. *Third*, the term *bint*, its plural form *banat*, is repeated 19 times in the Qur'an, referring to the meaning of a daughter [38]. *Fourth*, the term *dhurriyah* is repeated 32 times in the Qur'an, referring to the meaning of a grandchild or descendant. Most of it is related to the parents' request to have good descendants. *Fifth*, the term *shabi* comes from the word *shaba shabawa* which means tending to make mistakes and not good at managing money. The term *shabi* which means child is found in Q.S. Maryam verses 12 and 29 [14].

As previously mentioned, children's rights are part of human rights. Understanding children's rights in the Qur'an is important, considering that children as the future generation must have their rights guaranteed. Although the discussion of children's human rights is not explicitly mentioned in a certain term, the Qur'an emphasizes the protection and rights of children as reflected in its verses. Some verses of the Qur'an related to children's human rights include:

- a. QS. Al-An'am verse 151 on the child's right to a living.
- b. QS. Al-Baqarah verse 233 on the child's right to earn a living.
- c. QS. At-Tahrim verse 6 on the child's right to an education.
- d. QS. Ali 'Imran verse 159 on the child's right to receive good treatment.
- e. QS. Ash-Shaffat verse 102 on the child's right to be able to express their opinions.

Interpretation of Verses Related to Children's Human Rights

a. QS. Al-An'am verse 151 (Right to Get Life)

.....وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ.....

"... And do not kill your children for fear of poverty. We will provide sustenance for you and them..."(QS. 6: 151).

Hamka in Tafsir Al-Azhar explains that the behavior of killing children for fear of poverty occurs in people of ignorance whose belief in Allah's help is very thin [39]. Verse 151 contains the prohibition of killing children for fear of being struck by poverty. This raises the suspicion that if these children are born, their parents will bear an additional burden.

Quraish Shihab emphasized in his interpretation, "You are not the source of sustenance, but We are the source. We will provide, namely preparing the means of sustenance for you from now on and We will also prepare it for them (children), the most important thing is that you try to get it". This verse contains general demands regarding the basic principles of life which are based on belief in the oneness of Allah, relationships between people based on basic rights, respect, and the avoidance of all forms of moral abomination [40].

In addition to containing a prohibition on killing children for fear of poverty, this verse also emphasizes the principle of protecting the right to life of children which is a gift from Allah. The right to life is the most basic, and the Qur'an firmly rejects all forms of violation of it. In a modern context, this can be interpreted as a rejection of the practice of abortion, child exploitation, and other practices that rob a child of the right to live and grow. This verse teaches that every child has the right to have the opportunity to live and grow properly

b. QS. Al-Baqarah verse 233 (Right to Earn a Living)

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وُلْدَةٌ بِوُلْدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: "Mothers should breastfeed their children for two full years, that is, for those who want to complete breastfeeding. And the father must feed and clothe mothers in a virtuous manner. A person is not burdened except

according to the level of his ability. Let not a mother suffer misery because of her child and a father because of his child, and the heirs are also obliged to do so. If both of them want to wean (before two years) with their consent and consultation, then there is no sin on either of them. And if you want your child to be breastfed by other people, then there is no sin for you if you pay according to what is appropriate. Fear Allah and know that Allah is All-Seeing of what you do" (QS 2:233).

In the opinion of some commentators, the mother referred to in this verse is a woman whose husband divorced her while pregnant, considering that the previous verse spoke about divorce. However, others say that the meaning of this verse is general, whether it is a woman who is divorced by her husband or a breastfeeding mother. This verse discusses the obligations and responsibilities of a mother to breastfeed her child. Behind a mother sacrificing energy, physical and spiritual to breastfeed her child, a father must provide for the mother and child. Moreover, in raising children, it is the responsibility of the husband who is the father of the child [41].

In the interpretation of al-Misbah, it is explained why providing for a child is a father's obligation. This is because a child carries the name of his father as if the child was born for his father. The father's name will be carried by the child, where the lineage of a child is attributed to his father. The obligation to provide food and clothing should be carried out in a good way, which is then explained in the following verse, namely, "A person is not burdened except according to his ability". A mother should not suffer misery because of her child, namely, a father should not reduce the reasonable rights of a mother in providing a living and providing clothing, because he relies on the mother's love for her child. And also a father suffers because the mother demands something beyond the father's ability, under the pretext of the needs of the child she is breastfeeding. With this guidance, the child who is born is guaranteed good physical growth and mental development [42].

Islam pays great attention to the welfare of a child from an early age. This verse explains that the child's right to receive a living including food, clothing, and other basic needs is the father's responsibility. In addition, a child also has the right to receive breast milk from his mother as stated in this verse. This is certainly in line with the principle of children's human rights which emphasizes that every child has the right to receive care and support for optimal growth and development.

c. QS. At-Tahrim verse 6 (The Right to Get Education)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is men and stones, guarded by angels who are harsh, severe, and do not disobey Allah in what He commands them and always do what they are commanded"(QS. 66: 6)

Sayyid Qutub in his interpretation of this verse, it is a fardhu 'ain obligation for every father of believers who wants the revival of Islam, to know that the cells and seeds for that revival are stored in their hands. Therefore, they must direct their children, both male and female, with da'wah, tarbiyah (education), and i'dad (preparation). Also, so that they welcome and respond to the call of Allah [43]. In line with Sayyid Qutub, in Tafsir Al-Munir it is also explained that verse 6 of surah at-Tahrim contains the command to educate oneself and also one's family as a shield to protect them from the fire of hell.

Educate and teach your family, order them to obey Allah SWT and forbid them from committing disobedience against Him, and advise and educate them so that you do not end up with them in the huge burning fire of hell. Quoting the opinion of Ibnu Farir, he said that it is our obligation (as parents) to teach religion and the goodness of manners, ethics, and manners that are necessary to our children. In this verse, Allah commands the believers to take care of themselves with their good deeds and take care of their families with advice, upbringing, guidance, and teaching. This requires consistency in carrying out good deeds, and having the wife and children participate, by continuously monitoring and supervising them [44].

Education, especially related to religion and morals, is a fundamental right that must be given to every child. Not only providing knowledge but more than that, forming character and personality following Islamic values. Parents as the first and main educators for children have an important role in instilling the values of faith, morals, and social responsibility. By educating children, parents have fulfilled their responsibility to protect children from all forms of deviation and at the same time prepare children to become a pious generation, always holding fast to their religion.

d. QS. Ali 'Imran verse 159 (The Right to Get Good Treatment)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So it is because of Allah's grace that you act gently towards them. If you were harsh and harsh-hearted, they would certainly distance themselves from those around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him" (QS. 3: 159).

Sayyid Qutub in his interpretation explains regarding this verse, this is Allah's grace which covers the Messenger of Allah and includes those who made him the Messenger of Allah. So loving and gentle to them. If he were tough and rough-hearted, the hearts of the people around him would not be attracted to him, and their feelings would not be attached to him. Humans always need affectionate shelter, optimal care, a cheerful and friendly face, love and affection, and a kind soul that does not become narrow because of their stupidity, weaknesses, and shortcomings [45].

In this verse, God emphasizes as a compliment to the Apostle, that his gentle attitude is due to His grace which has been put into him. It is this God-given grace that influences the feeling of compassion and love in his attitude when leading the people. Hamka revealed in his interpretation that God's high praise for His Messenger because of his gentle attitude, means that God is happy if this attitude continues [46]. Az-Zuhaily in Tafsir Al-Munir also emphasized the mention of the morals of the Prophet Muhammad. In this verse, the aim is to be followed. Because he is a good example and role model for the believers. Prophet Muhammad saw. as a leader, guide, and guide of his people both with words, deeds, and with the characteristics inherent in him [47].

This verse teaches that every individual, including children, has the right to receive kind, gentle, and loving treatment. The gentle and loving attitude exemplified by the Prophet Muhammad SAW is also a form of recognition of human rights to be treated with respect and empathy. In the context of childcare, this emphasizes that parents must avoid harsh and harsh treatment because it will make children feel pressured, afraid, and ultimately distant. On the contrary, by being gentle, children will feel appreciated and loved so their self-confidence will grow.

e. QS. Ash-Shaffat verse 102 (The Right to Express an Opinion)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبَيِّئُ لِي أَنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰأَبَتِ
 أَفْعَلْ مَا تُؤْمِرُ ۚ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“Then when the child reached (the age of being able to) work with Ibrahim, Ibrahim said, ‘O my son, I see in a dream that I am slaughtering you. So think about what you think. He replied, ‘O my father, do what you are commanded, God willing, you will find me among the patient” (QS. 37: 102).

In this verse, Ibrahim said, “Indeed I see in a dream that I am slaughtering you. So think about what you think”. With gentle and profound words, Ibrahim spoke to Ismail, the son whose presence he had been waiting for and hoping for for decades. Ibrahim asked his son to think about his dream and hoped that he would express his opinion. Ismail had certainly heard and known many things and trials in life that his father had gone through, he had heard how his father was willing to be burned, without hesitation entering the blazing fire because he was convinced that his position was right. Ismail also reflected and thought about his opinion [48].

In *Tafsir Fi Zhilal Al-Qur'an*, Sayyid Qutub highlights the attitude of Prophet Ibrahim when he conveyed his dream and asked for his son Ismail's opinion. Ibrahim did not force his son to obey his Lord's command. However, he conveyed it as something normal, so that Ismail would accept the command with obedience, submission, and without coercion. So that Ismail would get the reward of obedience, and he would enjoy submitting himself to his Lord. In this story, Ibrahim wanted his son to also feel the deliciousness of obedience that he felt, and to receive the goodness that he saw as more eternal and holier than life [49].

The story of Prophet Ibrahim and Prophet Ismail in this verse provides a valuable lesson about the importance of respecting a child's right to have an opinion. Prophet Ibrahim did not force his will on Ismail, even though the command he received was very difficult. He asked for Ismail's opinion gently and lovingly. This shows that a child has the right to be heard and involved in decision-making, especially those concerning himself. By involving children, parents not only respect their children but also build self-confidence and a sense of responsibility in their children.

Definition, Aspects, and Urgency of Emotional Well-Being

Most of a child's time is spent with their family, making the home and environment very influential for their future. The family also plays an important role in the physical, mental, social, and spiritual development of a child. Parenting in the family environment is key to fulfilling children's rights, where they have the right to be cared for, raised, and develop their character and behavior. In addition, parents must provide affection, health care, and nutritional fulfillment needed to support optimal child growth and development [50].

According to Seligman, well-being can be defined as an evaluation of a person's life in the form of positive emotions, satisfaction, and meaningfulness of life. Meanwhile, emotions, taking the definition from Campos and Santrock, are feelings or affects that occur when a person is faced with an event that will change his life, especially for the well-being of that person. Emotional well-being is an emotional state that is formed due to positive emotions including satisfaction, happiness, and optimism. Well-being in this case makes individuals appreciate their lives more [51].

Emotional well-being refers to general life satisfaction and positive feelings such as happiness, interest in life, and enjoyment of life. In this case, emotional well-being is included in the components of mental health [52]. According to Seligman (2005), someone who has emotional well-being tends to be more able to give meaning to their lives and contribute positively to themselves and others. Emotional well-being can be understood as the satisfaction that a person feels towards the life they live. Those who have a high level of emotional well-being are usually better able to accept circumstances and live life calmly, so they do not easily experience stress. On the other hand, someone with low emotional well-being will easily feel stressed, and this can burden their lives [53].

The existence of social support and interpersonal relationships greatly influences improving emotional well-being. In this context, emotional well-being does not mean that a person is free from negative emotions or difficulties. Rather, it refers more to a person's ability to manage and healthily respond to these emotions. This is an important component of a person's overall well-being along with physical, mental, and social aspects [54]. Diener quoted from Amalia, mentions aspects of emotional well-being including:

1. Satisfaction: Satisfaction is the result of experiences faced with hope and desire for a better life. Individuals who can adapt to their environment and have a good personality tend to feel more satisfied in their lives. In addition, satisfaction can also be interpreted as a

person's cognitive evaluation of how well they are living their current life. Feelings of sufficiency, peace, and satisfaction are important for fostering satisfaction in life so that there is no gap between expectations and reality, especially when the desired achievement is difficult to achieve.

2. Happiness: Happiness is a positive feeling that produces pleasant experiences, including peace, well-being, and freedom from stress or suffering. Signs of happiness include positive emotions that arise in a person, satisfaction with current life, and the disappearance of negative emotions such as depression and stress that can cause excessive anxiety. In addition, happiness is also characterized by feelings ranging from simple satisfaction to intense pleasure, which are felt continuously by a person.
3. Optimism: Optimism is the attitude of someone who always thinks positively when evaluating themselves so that they can manage their lives better. This attitude encourages someone to have positive dreams and hopes about their future. With optimism, a person believes that good events have clear causes, while bad events are only temporary, which makes them try harder to achieve positive things. Conversely, someone who is pessimistic tends to give up when facing difficult situations in their lives [51].

High levels of emotional well-being are one of the important indicators of mental health. According to the World Health Organization (WHO), one of the signs of mental health is a good emotional condition, where emotionally healthy individuals feel satisfied with themselves, happy, comfortable, calm, and able to control themselves [55]. Good mental health is characterized by an individual's ability to recognize their potential, face life's problems well, work productively, and contribute to society [56]. Therefore, attention to emotional well-being is very important as an indicator of mental health. Someone who experiences mental health disorders tends to have difficulty thinking, carrying out daily activities, and expressing themselves in social interactions [57].

Children's emotional well-being is a crucial aspect of their growth and development. The positive impact of good emotional well-being is not only seen in mental health but also children's academic achievement and social interactions [58]. Given the emotional challenges that children often face amidst the demands and pressures of complex life, their emotional well-being can be significantly affected [59]. Therefore, it is very important to create a supportive environment and provide the necessary resources so that children can manage and improve their emotional well-being [23].

Emotional well-being plays an important role for children, as it includes their ability to manage emotions, establish positive relationships, and have a good perception of themselves. Children who have good emotional well-being are better able to cope with social pressures and adapt to changes that occur in their lives. This contributes to healthy mental development, thus building a strong foundation for their mental health in the future [54].

Implications of Fulfilling Children's Human Rights from the Perspective of the Qur'an on Emotional Well-Being

The fulfillment of children's human rights is the main foundation for creating a just, prosperous, and civilized society. In the context of positive Indonesian law, children's rights have been explicitly guaranteed in Law Number 23 of 2002 and its amendment to Law Number 35 of 2014 concerning child protection. Children's rights to life are stated in Article 4, children's rights to livelihood are stated in Article 26, children's rights to education are stated in Article 9, children's rights to good treatment are stated in Articles 13 and 16, and children's rights to freedom of expression are stated in article 10. Children's human rights play an important role in the context of emotional well-being. Fulfilling these rights can be a strong foundation for their emotional development. When children have the right to life, they feel safe and protected both physically and mentally [60]. The right of children to receive education and sustenance ensures that they have the resources needed to grow and develop. The good treatment received by children from those around them also plays a role in increasing self-confidence and the ability to establish healthy relationships. In addition, the right to express an opinion gives children the opportunity to participate in decision-making, which can increase optimism. All of these rights are stated in the Qur'an, although it is not explicitly mentioned as "children's rights". However, the substance of children's rights itself is spread across several verses of the Qur'an.

In the contemporary social context, various challenges emerge as major obstacles in fulfilling children's human rights. Cases such as divorce, poverty, domestic conflict, and lack of parental attention due to economic demands are obstacles that can have a direct impact on the emotional condition of today's children. In the Qur'an in QS al-An'am verse 151 as previously mentioned, the right to life for children is emphasized by the prohibition of killing. If the definition of killing is expanded, then it is not only killing physically. But it also includes killing his potential and ideals, in other words, he lives physically but dies scientifically and morally, and does not receive his right to a living. We can see this phenomenon in cases such as street children or children whose families are not well off so they do not have the opportunity to pursue an education at

school. On the other hand, some children live well with a modern lifestyle but do not receive emotional support from their parents.

The implications of the right to life on the emotional well-being of children are quite significant, some impacts arise when these rights are fulfilled or not. Children who feel safe and protected tend to have higher levels of satisfaction and happiness because they do not need to worry about threats that can disrupt their daily lives [61]. On the other hand, the emergence of uncertainties in life, being in conditions that threaten safety, can cause stress and depression. In this case, a child may have difficulty managing emotions and building self-confidence [62]. Fulfillment of children's right to life will be faced with several problems such as abortion practices, child exploitation, and other practices. Economic pressures and lack of insight, as well as low religious awareness, can trigger the emergence of various deviations. Therefore, there needs to be social awareness in society to be responsive and respond to various deviations that exist around them. Overall, the guarantee of the right to life in the Qur'an does not only include physical protection but is also related to the development of children's potential and ideals. The fulfillment of this right has a significant impact on the emotional well-being of children.

The right to receive sustenance and education as mentioned in QS. Al-Baqarah verse 233 and at-Tahrim verse 6, also play an important role in shaping children's self-confidence and optimism. When a child receives adequate financial support and a good education in various aspects, he will feel appreciated and have access to resources for his growth. Fulfilling children's rights to receive sufficient sustenance is an important foundation for healthy emotional development [63]. In addition, education also provides provisions for the child's future. The education in question is not only academic, but also social, emotional, and spiritual. In today's digital era, children's education is often focused on academic achievement alone, while other aspects such as emotional and spiritual tend to be neglected. The lack of emotional education can cause children to have difficulty managing stress, anxiety, and social pressure. This is an important aspect, especially during a competitive culture and massive exposure to social media. Education in the social sphere is related to children's relationships with other people around them, in the emotional sphere, namely helping children manage emotions from within themselves, and spiritually related to worship in religion [64]. From the perspective of the Qur'an, religious education plays an important role in shaping a child's character and personality.

The implications of fulfilling children's rights to adequate sustenance and education are broad and profound, and have an impact on many aspects. However, the challenges in the contemporary era cannot be ignored. Such as

the economic gap that prevents some children from getting access to adequate education, minimal attention to non-academic education such as emotional and spiritual intelligence, and inappropriate parenting patterns, also hinder the fulfillment of these 2 basic rights in their entirety. Therefore, adequate financial support and complete education covering academic, social, emotional, and spiritual aspects, become an important basis for children's emotional well-being. By fulfilling these two rights, a child gets access to important facilities in the process of their overall growth and development. In addition, there is the right of children to receive good treatment as stated in QS. Ali Imran verse 159, this is important in the context of developing positive interpersonal relationships. When a child is treated with affection and gentleness, they tend to be better able to build healthy relationships with others. For example, in the case of children who are victims of divorce or victims of domestic violence, the lack of warm treatment from their parents makes them more anxious and withdrawn. Living in a social environment that does not provide positive affection causes children to grow up with deep psychological wounds. Good treatment provides children with a positive interaction model so that they learn to appreciate and understand the feelings of others [65]. This also has an impact on the ability to manage emotions and resolve conflicts well [66].

Fulfillment of children's rights to receive good treatment is very important for the development of positive interpersonal relationships. In this context, a child learns to appreciate and understand the feelings of others, which then has an impact on their ability to manage emotions. However, the implementation of children's rights in the contemporary era faces many challenges. For example, the increasing divorce rate, lack of quality time in the family between parents and children, conflicts in the form of domestic violence, and so on. Conditions such as these can hinder children in the process of developing empathy and social skills. Another equally important child's right is the right to express opinions as stated in QS. Ash-Shaffat verse 102, in this case means giving children the opportunity to develop a sense of responsibility for the decisions they choose and the words they say. Giving children space to express their opinions means giving them the opportunity to learn to think critically and dare to express their ideas [67]. In today's social context, giving children space to express their opinions is becoming increasingly important. The development of increasingly sophisticated technology has caused many children to experience limitations in their interpersonal communication, due to the increasing digital interaction. In this context, providing real spaces for children to speak directly, such as in family or school discussions, can help them feel valued and cared for. Based on the description above, a table can be

made that provides an overview of children's basic rights in the Quran and their implications for their emotional well-being.

Table 2. Children's Human Rights in the Qur'an

Children's human rights in the Qur'an	Implications for emotional well-being	Challenges in Contemporary Social Context
The right to life (QS. Al-An'am verse 151)	Increases higher satisfaction and happiness due to feeling safe and protected.	Abortion practices, child exploitation, and other practices that deprive a child of their right to live and develop must be avoided. Economic pressures and lack of insight, as well as low religious awareness are the causes.
The right to earn a living (QS. Al-Baqarah verse 233) and the right to education (QS. At-Tahrim verse 6)	Increase children's self-confidence, optimism, and abilities academically, socially and emotionally. Including basic skills in establishing healthy relationships.	- Poverty and economic disparity need to be addressed personally with patience and solutions sought together with the community and government. - Low attention to non-academic education that improves emotional and spiritual intelligence, and inappropriate parenting patterns need to be a shared concern.
The right to receive good treatment (QS. Ali 'Imran verse 159)	Improve the ability to develop positive interpersonal relationships. Able to appreciate and understand the feelings of others, able to manage emotions and resolve conflicts well.	The increasing divorce rate, lack of quality time in the family between parents and children, the existence of conflicts in the form of domestic violence need to be a concern. Parents need to avoid harsh and abusive treatment of children.
The right to have an opinion (QS. Ash-Shaffat verse 102)	Increased emotional development, as well as children's readiness to become	The need for democratic parenting patterns in the home and school environment. Parents and teachers need to listen to children's

	more confident and responsible individuals.	opinions and involve them in decision-making about them.
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However, in practice, there is still a tendency in the family environment or in educational institutions to limit children's freedom to express their opinions, on the grounds of age or experience limitations. Authoritarian parenting patterns and unsupportive environments often become obstacles for children to be more free and open in expressing their views. In addition, habituation in this case also teaches children the importance of effective communication and gaining experience in listening to other people's opinions [68]. Thus, fulfilling children's rights to freedom of expression not only supports emotional development but also prepares children to become more confident and responsible individuals. Considering contemporary social realities such as family disintegration, educational pressures, and exposure to digital media that continues to change with the times, fulfilling children's rights as indicated in the Qur'an has a new urgency in building children's emotional well-being. In this case, the implementation of these values not only strengthens the spiritual and social dimensions but also supports the formation of comprehensive emotional well-being for today's children. Therefore, an interpretive approach that is responsive to modern issues is important in actualizing the message of the Qur'an in a relevant manner and can contribute to facing the challenges of the times.

Conclusion

Children's human rights are not explicitly mentioned in the Qur'an. However, the substance of this theme is present, embedded throughout its verses, which contain principles of protection, the fulfillment of needs, and the development of children's potential. Children's human rights based on the CRC are grouped into four categories of basic rights, namely the right to survive (survival rights), the right to grow and develop (development rights), the right to protection (protection rights), and the right to participate (participation rights). In the Qur'an, the verses that talk about children's human rights include: QS. Al-An'am verse 151, QS. Al-Baqarah verse 233, QS. At-Tahrim verse 6, QS. Ali 'Imran verse 159, and QS. Ash-Shaffat verse 102. Fulfillment of children's rights in the Qur'an has implications for their emotional well-being. *First*, the fulfillment of the right to life makes children feel safe and protected so that children have a higher level of satisfaction and happiness. *Second*, the fulfillment of the right to obtain a living and education makes children feel

valued and sufficient to access the resources they need. Thus, it can increase optimism in children.

Third, the fulfillment of the right to be treated well makes children understand and imitate the positive interaction model of their parents and they can learn to appreciate and understand others. Thus, children can develop positive interpersonal relationships and manage their emotions well. *Fourth*, the fulfillment of the right to express opinions allows children to learn to think critically and dare to express their opinions. So that children grow into more confident and responsible individuals. Theoretically, this study contributes to the formulation of an integrative framework that bridges the values of the Qur'anic teachings with the principles of children's human rights. It opens space for constructing a concept of children's rights grounded in spiritual values and social justice. Practically, this study provides a foundation for parents and educators to develop approaches to child care and education that are rooted in Qur'anic values while aligning with international human rights standards. Further research is recommended to explore interpretive approaches in addressing broader issues related to child protection.

Author Contributions

Firza Nada Aulia: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Ahmad Yusam Thobroni:** Methodology, Writing – review & editing, Investigation. **Annisa Ilmi Safira:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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