

Violences Against Children at Home (Case Study in Medan, North Sumatera, Indonesia)

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Abstract: A child is a human being between the stages of birth and puberty. Child is a mandate to his parents by the creator, Allah SWT. The parents will take responsibility for the future of his mandate till hereafter. Violence is defined the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation. In Medan, we can find some violences against children at home. It can be violences in terms of physics, psychology, sexual, etc.

Key words: Child, violence, home, physics, psychology

INTRODUCTION

Child is a mandate to his parents by the creator, Allah SWT. The parents will take responsibility for the future of his mandate till hereafter. Al-Quran recommends to keep yourself and your family from the fire of hell. "Oye who believe, guard yourselves and your families from a Fire".

In principle, the mandate should be implemented. A betrayal of the mandate is sin. The purpose of the mandate is the implementation of the obligations of parents in fulfilling the rights of children. It is stipulated in the laws of Islam.

The birth of a child is a legal event with its official of a child belonging to a family through the line of nashab. He deserves to get a various kinds of rights and inherit from his father and mother. With nasab, there are various rights of children that should be implemented by the parents. With nashab, it also guaranteed the right of parents toward their children as rada. It is stated in the Qur'an Surah al-Baqarah verse 233.

The presence of children in the family is something very significant which is also correlate with the descendent. When it is viewed from the goal of Islamic law (maqashid asy-syari'ah), there are five main things that be of interest applicated in Islamic law, namely : hifzh al-Din or nourish of religous, hifzh an-Nafs that is nourish of soul, hifzh al-'Aql or nourish of reasonable, hifzh an-Nasl that is nourish of descendent and hifzh al-Mal that is treasure.

To preserve the descendent (hifzh al-Nasl), it is prescribed in order to continue the human lineage and avoid extinction. Once, the importance of the existence is child's descendants in human life. Therefore Allah ordained their marriage. To preserve physical and soul

need to be maintained through the fulfillment of basic needs such as food to sustain life and to stay healthy.

In the Qur'an, we can find many terms of children such as walat, Tifl, Gulam, Ibn, Zurriyat and others. The meaning of walat is the child as a second person in a family environment, a newborn child is still breast feeding. The term of tifl is oriented to understanding child development starting from nuthfah until puberty (ihtilam). Child who is still young has soft and smooth physical until baligh. Meanwhile, the term of gulam is at teen years old. Qur'an does not mention clearly about the age limit about the classification of child. The term of ibn shows suppression meaning of child which has the potential to be developed. Through education, coaching/guidance and assistance for child growth and development, this potential can be developed so that the child becomes as an individual which can stand alone. The term of zurriyat indicates that the child has the potential to develop namely confession of Allah as hisrab, the potential for submissive and obedient to Allah SWT and the potential for knowledgeable.

In some places in Medan, we can find some violences against the children at home done by his mother, his father, his younger brother or even his younger sister. The violences can be physics or psychology (Abdul, 2006).

MATERIALS AND METHODS

Children: According to Wikipedia, biologically, a child (plural: children) is a human being between the stages of birth and puberty. The legal definition of child generally refers to a minor, otherwise known as a person younger than the age of majority.

Child may also describe a relationship with a parent (such as sons and daughters of any age) or metaphorically, an authority figure or signify group membership in a clan, tribe or religion; it can also signify being strongly affected by a specific time, place or circumstance as in “a child of nature” or “a child of the Sixties” (Abdurrahman, 2007).

Violence: According to Wikipedia: Violence is defined by the World Health Organization as “the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation”, although the group acknowledges that the inclusion of “the use of power” in its definition expands on the conventional meaning of the word. This definition involves intentionality with the committing of the act itself, irrespective of the outcome it produces. However, generally, anything that is excited in an injurious or damaging way may be described as violent even if not meant to be violence (by a person and against a person). Domestic violence is the willful intimidation, physical assault, battery, sexual assault and/or other abusive behavior as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, psychological violence and emotional abuse. The frequency and severity of domestic violence can vary dramatically; however, the one constant component of domestic violence is one partner’s consistent efforts to maintain power and control over the other.

According to Government of Newfoundland and Labrador in their website that violence and other forms of abuse are most commonly understood as a pattern of behavior intended to establish and maintain control over family, household members, intimate partners, colleagues, individuals or groups. While violent offenders are most often known to their victims (intimate or estranged partners and spouses, family members, relatives, peers, colleagues, etc.), acts of violence and abuse may also be committed by strangers (Ahk and Abdurrahman, 2006).

Violence and abuse may occur only once can involve various tactics of subtle manipulation or may occur frequently while escalating over a period of months or years. In any form, violence and abuse profoundly affect individual health and well-being. The roots of all forms of violence are founded in the many types of inequality which continue to exist and grow in society. There are nine distinct forms of violence and abuse (Table 1):

Table 1: Forms of violence and abuse

Names	Forms of violence
Physical violence	Physical violence occurs when someone uses a part of their body or an object to control a person’s actions
Sexual violence	Sexual violence occurs when a person is forced to unwillingly take part in sexual activity
Emotional violence	Emotional violence occurs when someone says or does something to make a person feel stupid or worthless
Psychological violence	Psychological violence occurs when someone uses threats and causes fear in an individual to gain control
Spiritual violence	Spiritual (or religious) violence occurs when someone uses an individual’s spiritual beliefs to manipulate, dominate or control that person
Cultural violence	Cultural violence occurs when an individual is harmed as a result of practices that are part of her or his culture, religion or tradition
Verbal abuse	Verbal abuse occurs when someone uses language, whether spoken or written, to cause harm to an individual
Financial abuse	Financial abuse occurs when someone controls an individual’s financial resources without the person’s consent or misuses those resources
Neglect	Neglect occurs when someone has the responsibility to provide care or assistance for an individual but does not

- Physical violence
- Sexual violence
- Emotional violence
- Psychological violence
- Spiritual violence
- Cultural violence
- Verbal Abuse
- Financial Abuse
- Neglect

Physical violence

Physical violence occurs when someone uses a part of their body or an object to control a person’s actions:

Physical violence includes but is not limited to:

- Using physical force which results in pain, discomfort or injury
- Hitting, pinching, hair-pulling, arm-twisting, strangling, burning, stabbing, punching, pushing, slapping, beating, shoving, kicking, choking, biting, force-feeding or any other rough treatment
- Assault with a weapon or other object
- Threats with a weapon or object
- Deliberate exposure to severe weather or inappropriate room temperatures
- Murder

Medication abuse:

- Inappropriate use of medication, including:
 - Withholding medication
 - Not complying with prescription instructions
 - Over-or under-medication

Restraints abuse:

- Forcible confinement
- Excessive, unwarranted or unnecessary use of physical restraints
- Forcing a person to remain in bed
- Unwarranted use of medication to control a person (also called “chemical restraint”)
- Tying the person to a bed or chair

Sexual violence

Sexual violence occurs when a person is forced to unwillingly take part in sexual activity: Sexual violence includes but is not limited to:

- Touching in a sexual manner without consent (i.e., kissing, grabbing, fondling)
- Forced sexual intercourse
- Forcing a person to perform sexual acts that may be degrading or painful
- Beating sexual parts of the body
- Forcing a person to view pornographic material forcing participation in pornographic filming
- Using a weapon to force compliance
- Exhibitionism
- Making unwelcome sexual comments or jokes; leering behaviour
- Withholding sexual affection
- Denial of a person’s sexuality or privacy (watching)
- Denial of sexual information and education
- Humiliating, criticizing or trying to control a person’s sexuality
- Forced prostitution
- Unfounded allegations of promiscuity and/or infidelity
- Purposefully exposing the person to HIV-AIDS or other sexually transmitted infections

Emotional violence

Emotional violence occurs when someone says or does something to make a person feel stupid or worthless: Emotional violence includes but is not limited to:

- Name calling
- Blaming all relationship problems on the person
- Using silent treatment
- Not allowing the person to have contact with family and friends
- Destroying possessions
- Jealousy
- Humiliating or making fun of the person
- Intimidating the person; causing fear to gain control
- Threatening to hurt oneself if the person does not cooperate

- Threatening to abandon the person
- Threatening to have the person deported (if they are an immigrant)

Psychological violence

Psychological violence occurs when someone uses threats and causes fear in a person to gain control: Psychological violence includes but is not limited to:

- Threatening to harm the person or her or his family if she or he leaves
- Threatening to harm oneself
- Threats of violence
- Threats of abandonment
- Stalking/criminal harassment
- Destruction of personal property
- Verbal aggression
- Socially isolating the person
- Not allowing access to a telephone
- Not allowing a competent person to make decisions
- Inappropriately controlling the person’s activities
- Treating a person like a child or a servant
- Withholding companionship or affection
- Use of undue pressure to
 - Sign legal documents
 - Not seek legal assistance or advice
 - Move out of the home
 - Make or change a legal will or beneficiary
 - Make or change an advance health care directive
 - Give money or other possessions to relatives or other caregivers
 - Do things the person doesn’t want to do

Spiritual violence

Spiritual (or religious) violence occurs when someone uses a person’s spiritual beliefs to manipulate, dominate or control the person: Spiritual violence includes but is not limited to:

- Not allowing the person to follow her or his preferred spiritual or religious tradition
- Forcing a spiritual or religious path or practice on another person
- Belittling or making fun of a person’s spiritual or religious tradition, beliefs or practices
- Using one’s spiritual or religious position, rituals or practices to manipulate, dominate or control a person

Cultural violence

Cultural violence occurs when a person is harmed as a result of practices that are part of her or his culture, religion or tradition: Cultural violence includes but is not limited to:

- Committing “honor” or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for
 - Falling in love with the “wrong” person
 - Seeking divorce
 - Infidelity; committing adultery
 - Being raped
 - Practicing witchcraft
 - Being older

Cultural violence may take place in some of the following ways:

- Lynching or stoning
- Banishment
- Abandonment of an older person at hospital by family
- Female circumcision
- Rape-marriage
- Sexual slavery
- Murder

Verbal abuse

Verbal abuse occurs when someone uses language, whether spoken or written, to cause harm to a person:

Verbal abuse includes but is not limited to:

- Recalling a person’s past mistakes
- Expressing negative expectations
- Expressing distrust
- Threatening violence against a person or her or his family members
- Yelling
- Lying
- Name-calling
- Insulting, swearing
- Withholding important information
- Unreasonably ordering around
- Talking unkindly about death to a person
- Telling a person she or he is worthless or nothing but trouble

Financial abuse

Financial abuse occurs when someone controls a person’s financial resources without the person’s consent or misuses those resources: Financial abuse includes but is not limited to:

- Not allowing the person to participate in educational programs
- Forcing the person to work outside the home

- Refusing to let the person work outside the home or attend school
- Controlling the person’s choice of occupation
- Illegally or improperly using a person’s money, assets or property
- Acts of fraud; pulling off a scam against a person
- Taking funds from the person without permission for one’s own use
- Misusing funds through lies, trickery, controlling or withholding money
- Not allowing access to bank accounts, savings or other income
- Giving an allowance and then requiring justification for all money spent
- Persuading the person to buy a product or give away money
- Selling the house, furnishings or other possessions without permission
- Forging a signature on pension cheques or legal documents
- Misusing a power of attorney, an enduring power of attorney or legal guardianship
- Not paying bills
- Opening mail without permission
- Living in a person’s home without paying fairly for expenses
- Destroying personal property

Neglect

Neglect occurs when someone has the responsibility to provide care or assistance for you but does not: Neglect includes but is not limited to, the following:

- Failing to meet the needs of a person who is unable to meet those needs alone
- Abandonment in a public setting
- Not remaining with a person who needs help

Physical neglect: Disregarding necessities of daily living, including failing to provide adequate or necessary:

- Nutrition or fluids
- Shelter
- Clean clothes and linens
- Social companionship
- Failing to turn a bed-ridden person frequently to prevent stiffness and bed-sores

Medical neglect:

- Ignoring special dietary requirements
- Not providing needed medications
- Not calling a physician; not reporting or taking action on a medical condition, injury or problem
- Not being aware of the possible negative effects of medications

Theory of Islamic law about children

Maqashid Al-Syariah: The presence of children in the family is something very significant who is also the descendent. When viewed from the purpose of the application of Islamic law (maqashid ash-shari'a). By preserving the descendent, it could be continued human descent and avoid extinction. Once the importance of the child's existence in human life therefore Allah SWT ordained their marriage, so that preserve nashab. Preserving physical and soul need to be maintained through the fulfillment of basic needs such as food to sustain life and to stay healthy and recommended preserve the sense that the existence of reasonable maintained. That is why it is forbidden foods and drinks that will make damage are reasonable. This preserve reasonable is the primary reason that in the future efforts of the existence of the creation of human as chaliphate on earth done well anyway.

Theory of Fitrah in the Qur'an: A child that was born bringing the potential of the base or fitrah religious. According to Islam that human beings from birth has brought the potential base. The basic potential is called "fitrah" that is an ability that there were in human to always believe God and recognizes him that the existence of Allah SWT Almighty as the creator of human and world. In the Qur'an, the word of fitrah in its various forms repeated as many as twenty-eight times. But the word of fitrah that referenced in this article are as in the Qur'an Surah al-Rum verse 30 which means: "so direct your face toward the religion, inclining to truth (Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion but most of the people do not know" (Abdul, 1984).

SIIn Islam, fitrah needs to be developed properly anyway by the environment (parents). The role of parents are very required because the child that could be majusi or nasrani when parents (their environment) to provide guidance that is not in accordance with Islam itself. So to develop fitrah, child needs guidance, education and protection of parents that activities in accordance with the straight instructions that is the true religion (Rasyidin, 2007).

Referring to the theory of fitrah that proposed above, it can be understood that a child since the origin of the story, who was born has brought the potential of religion that straight that were understood by ulama as the religion of tauhid. Fitrah of tauhid religious adhering to the child as part of the creation of Allah SWT who can not be avoided by someone. Fitrah will be developed through a process of coaching, education by parents (environment).

The purpose of human creation in Al Qur'an: Human existence on earth as revealed in the Quran Surah al Zariyat, verses 56 is to worship and also as the caliphate on earth as it is also revealed in the Qur'an Surah al-Baqoroh, verses 30 (Azahary, 2004).

All ulama categorizes worship in mahdhoh worship and Ghoiru mahdhoh worship. All the rules manages how a person doing good in terms of human's relationship with God, relationships with fellow human beings and relations with nature, so that in the act, it obtains the blessing of God. In accordance with the task of creation of human beings on earth is to worship, then all activities conducted by someone must be done with provisions that have been prescribed in Islamic law.

Human is created as caliphate on earth revealed in the Qur'an Al-Baqaraoh, verses 30, gives an indication that human is capable of becoming a leader. To be able to become a leader, it necessarily requires knowledge or well educated, as well as experience and training gained through education, coaching and training and the ability or skill.

The concept of children in Al Quran: The concept of children in the perspective of the Quran (Tafsir Thematic Studies)" is so many, among others are walat, tiftl, gulam, ibn, zurriyat etc. The meaning of the term walat which means the child is the child as a second person in a family environment, a newborn child who is still breastfeeding and still a child, that mandated to parents to be nurtured and raised. The term tiftl is oriented to understanding child development starting from nuthfah until puberty (ihtilam). Child who is still young physically is soft, smooth, until baligh. While the term of gulam is at adolescent. Qur'an does not mention clearly about age limits that categorized as a child. The term of ibn shows suppression of meaning child which has the potential to be developed. Through education, coaching/guidance and assistance for child growth and development, this potential can be developed so that the child becomes as an individual stand-alone. The term of zurriyat indicates that the child has the potential to recognize God as his rab, the potential for bow and obedient to Allah and the potential for knowledge.

RESULTS AND DISCUSSION

Description of general findings: This reasearch is conducted to the whole of Moslem family having child 1-18 years old inhabitant of Medan city. Medan is a dynamic city which are quite heterogeneous both levels of education, livelihood diverse tribes. Medan city is the

capital of North Sumatra province. It is the center of local government of North Sumatra, the government administration chaired by a Governor (Aziz, 1998).

Medan is one of 25 regional level II in North Sumatra, with an area of 265.10 km around the square. Medan city is one of the cities madya capital Medan composed of 21 districts and 151 villages, 2000 environments. Medan city government administration is headed by a mayor.

Medan is situated between two $^{\circ}27'-2^{\circ}47'$ North latitude, $98^{\circ}35'-98^{\circ}44'$ east longitude. Medan 2.5-37.5 meters above sea level. Medan is bounded by the Northern, Southern, Western and Eastern with Deli Serdang. Most areas of the cities in Medan are lowland area be important for meeting place of two rivers that are Babura and Deli River. Medan city has a tropical climate with minimum temperatures by Polonia Station in 2006 ranged between $23,0^{\circ}\text{C}-24,1^{\circ}\text{C}$ and maximum temperatures range between $30,6^{\circ}\text{C}-33,1^{\circ}\text{C}$ as well as the minimum temperature according to Sampali station $23,6^{\circ}\text{C}-24,4^{\circ}\text{C}$ and maximum temperature ranges $30,2^{\circ}\text{C}-32,5^{\circ}\text{C}$. Humidity region of the city of Medan on average 78-82% and the average wind speed of 0.42 m sec^{-1} . Whereas total average monthly pace of appreciation of 100.6 mm.

Since 1951, the area of Medan city has experienced five times the extension of the area and the last number is based on the Decree of the Governor of North Sumatra KDH Level I Number: 140.22/2727.K/1996 date 30 September 1996 about defining 7 villages in the Municipality Regional Level II thus coming 21 districts that include 151 villages and 2000 environments. A total area of 265.1 Km Longitude Cage. These districts are:

- District of Medan Tuntungan
- District of Medan Johor
- District of Medan Sandpaper
- District of Medan Denai
- District of Medan Area
- District of Medan City
- District of Medan Maimun
- District of Medan Polonia
- District of Medan Baru
- District of Medan Selayang
- District of Medan Sunggal
- District of Medan Helvetia
- District of Medan Petisah
- District of Medan Barat
- District of East Medan
- Medan District of Medan Perjuangan
- District of Medan Tembung
- District of Medan Deli
- District of Medan Labuhan

- District of Medan Marelan
- Districts of West Medan population reached 7798 inhabitants/km

In 2006, occurred accretion population of 163,015 people, so that the total population about 2,067,288 inhabitants, comprising 1,027,607 males and 1,039,681 females. Based on National Social Economic Survey (SUSSENAS) in 2006, the number of poor people in Medan reached 7.77%. The population and the city of Medan total household consisting of 21 sub-district, 465.218 head of household and there are 629.659 inhabitants aged 1-19 and 20-65 year of age 1,437,629 inhabitants. The number of children in Medan City until 2009, there were 241.760 lives 0-5 and 6-12 year, 281.182 inhabitants (elementary school age), 172.676 inhabitants aged 13-15 year (junior secondary school age), 146.332 inhabitants aged 16-18 year (high school age). So, the total school age is 600.190 inhabitants. The number of Muslim population is 1,461,815 (70.71%), in addition to Christian religion, Protestann, Buddhist and Hindu (29.29%). The number of school-age population by 2010 are (Table 2).

Table 2 is based on the population of the city of Medan until 2010 that the majority of the population of the city of Medan is of school age are 6-18 years. Medan has a health facility at 5 districts that serve as the study population areas.

Based on the Table 3, it can be seen that every area in the city of Medan has equipped health facility that is the presence of hospitals, health centers and clinics treatment. Nutritional condition of Medan city communities in the region can be seen in the Table 4.

Based on this data, it is known that the city of Medan nutrition is at a good level and the excess reached 97% and contained 3.85% is in the category of malnutrition and there is a small portion of which 0.54% are severely malnourished.

Medan has Religious Court Offices, institutions of child protection advocacy in Medan District Court that handles cases of children in the city of Medan. Agencies that deal with child protection such as the Indonesian Child Protection Commission (KPAI) and to deal with people who are doing violence including violence in the home (domestic violence), committed against children are handled by police agencies (POLTABES) Medan (Table 5).

Violences of children at home in medan: The results of this study shows that there are many kinds of violences against children at home such as physical, psychological,

Table 2: Medan city residents based upon age

Age group (years)	Males/percentage	Females (%)
0-5	21.98	20.52
6-12	25.54	23.89
13-15	11.43	11.01
16-18	12.74	12.98
19-25	28.32	31.60
Total	100.00	100.00

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Table 3: Number of facilities according to the district of health research areas

Districts	Total of		
	health center	Hospital	BPU
Medan City	3	10	29
West Medan	3	8	23
East Medan	1	6	22
Medan Tembung	2	4	18
Medan Marelan	1	2	21
Total	10	30	117

Table 4: According to the nutrition prevalence status and district in the city of medan

District	Better and more	Less	Bad
Medan city	2325	87	7
West Medan	7489	585	155
East Medan	7139	149	14
Medan Tembung	7585	300	32
Medan Marelan	9765	188	103
Total (%)	96.62	3.85	0.54

BPS Medan in 2007

Table 5: The number of households and household health examined by the district

District	Percentage	Total of household	Health (%)
Medan Kota	56.7	12838	85.26
West Medan	72.6	15617	86.55
East Medan	41.4	8890	85.30
Medan Tembung	39.7	12709	86.87
Medan Marelan	52.7	6227	85.09

economic or sexual violence. These violences donot only done by their parentsb but also done by their brother and sister. From the interview, it can be revealed a few things about the refusal of participants on violence against children because violence is a negative actions that can spoil the children. According to participants, violences against children will be bad not only to the children but also to the family such as:

- Fueled resentment in the child, even revenge
- A child to be antipathy towards anything that their parents instilled even tend to fight an old man
- Violence causes suffering to children both physically and mentally. Therefore, the participants agreed that violence is a bad thing that should not happen, mainly perpetrated by parents against their

Physical violence: From interviews gathered, there were 21 people (15%) of parents do a penalty in the form of

Table 6: Physical violence

Forms of violence	Frequency	Presentage
Beaten	21	15
Slapped	27	19.3
Kicked	17	12.1
More than one type of violences	40	28.6
Never	35	25

Table 7: Psychological violence

Forms of violence	Frequency	Percentage
Threatens not fed and snack	43	30.7
Expelling from home	4	2.8
Curse	51	36.4
Said some hurtful	42	30
Total	140	100

ever hit a child and there are 27 people (37.8%) had slapped a child, there were 17 (12.1%) had kicked his son and the rest 40 people (28.5%) and the rest had never abuse the children, if they violate religious teachings such as lying, do not do the prayer, stubborn and did not abide by the words of the parents (Table 6).

Psychological violence: In addition to the physical violence, the violence that occurs in families is psychological which can be expressed as follows: there are 46 people (32.8%) parents threatening, expel the child from the house, scold him and said some hurtful to the child is stubborn, disobedient to the old and did not want to go to school (Table 7).

From these data it can be seen that domestic violence psikhis in various forms, such as threatening the child is not being fed as many as 43 people (35.8%), there were 4 people (3.3%) expel the child from the home, there are 51 people (42.5%) memki child and put him down and in others've said some hurtful total of 42 children (18.6%). This condition can illustrate that in family violence diverse psikhis that give meaning that parents in educating and treating children in families with violence psikhis.

Economical violence: Also based on the results of these interviews, it is known that there are parents who do economic violence against children to involve children in the form of living, forcing children, let the children work in the area of child endangerment and income exploiting their children. Economic violence that occurs in the household can be seen in Table 8.

Sexual violence: Sexual violence within the family in the form of attitudes of parents against forcing children to marry at a young age, allowing children to mix freely going out and having fun in places of entertainment are as Table 9.

Table 8: Economical violence

Forms of violence	Frequency	Percentage
Opting for a living	27	19.28
Forcing children to helping parents work	20	14.28
Let the children work in dangerous places	6	4.28
Not violent	87	62.14
Total	140	100

Interviews in 2010

Table 9: Sexual violence

Forms of Violence	Frequency	Percentage
Marrying one child at a young age	9	5.5
Allowing a child to mix freely	2	1.5
Let children have fun in nightclubs	7	4.6
Do not do things above	122	87.14

Interviews in 2010

CONCLUSION

Based on the above findings, it can be revealed that child abuse in physical violence, psikhis, economic and sexual abuse is still happening in Muslim families with a reason to discipline children and giving a learning to the children. According to investigators, parents who commit violence against children inform that what they have done to the children are still within the limits of tolerance, rather the punishment for her children. It is expected that children become aware that what he done is prohibited or

not true. Al Qur'an forbids such violences to the children. But Al Qur'an just emphasizes to the parents to keep the children in a good way and a good manner.

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