



# Child Protection According to Tafsir Asy-Sya'rawi and Tafsir Al-Misbah: Analysis of the Al-Quran Surah Al-Isra Verse 31

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## ARTICLE INFO

### Keywords:

Child protection;  
Islamic education;  
Al-Sya'rawi's Tafsir;  
Tafsir Al-Misbah.

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### Article history:

Received 2022-12-18  
Revised 2023-01-22  
Accepted 2023-03-12

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## ABSTRACT

This paper will examine the protection of children in Islam, especially as outlined in the Tafsir Asy-Sya'rawi by Muhammad Mutawalli Al-Sya'rawi and the Tafsir Al-Misbah by M. Quraish Shihab. This is because both of them are contemporary commentators whose interpretation studies are discussed in social studies. This paper is a library-research with the main sources being Tafsir Asy-Sya'rawi and Tafsir Al-Misbah, in addition to books and journal articles that support secondary sources. This paper concludes that both Al-Sya'rawi and Quraish Shihab prohibit violence and killing of children in their respective interpretations. For Asy-Sya'rawi children are the pearls of life in the future. This is in accordance with the main message of Law Number 23 of 2002 concerning the Protection of Indonesian Children. Meanwhile, in the view of Quraish Shihab, children are a gift from Allah SWT who are born out of nature that must be maintained and developed by their parents. For Quraish Shihab, if the child deviates then it is the fault of the parents. The Qur'an forbids killing children both physically and mentally. Neglecting children's education is part of killing children mentally.

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## ABSTRAK

Tulisan ini akan mengkaji tentang perlindungan anak dalam Islam, khususnya yang dituangkan dalam Tafsir Asy-Sya'rawi karya Muhammad Mutawalli Al-Sya'rawi dan Tafsir Al-Misbah karya M. Quraish Shihab. Hal ini karena keduanya merupakan mufasir kontemporer yang dalam kajian tafsirnya dibahas kajian-kajian sosial kemasyarakatan. Tulisan ini merupakan kajian kepustakaan (library research) dengan sumber utama merupakan Tafsir Asy-Sya'rawi dan Tafsir Al-Misbah, selain buku-buku dan artikel jurnal yang menunjang untuk sumber sekunder. Tulisan ini menyimpulkan bahwa baik Al-Sya'rawi dan Quraish Shihab melarang kekerasan dan pembunuhan terhadap anak dalam tafsirnya masing-masing. Bagi Asy-Sya'rawi anak adalah anak adalah mutiara kehidupan di masa depan. Hal ini sesuai dengan pesan utama dari Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak Indonesia. Sementara pandangan Quraish Shihab, anak adalah anugerah Allah Swt yang dilahirkan atas fitrah yang harus dijaga dan dikembangkan oleh orangtuanya. Bagi, Quraish Shihab jika anak menyimpang maka itu adalah kesalahan orangtuanya. Al-Qur'an melarang membunuh anak-anak baik fisik maupun mentalnya. Mengabaikan pendidikan anak merupakan bagian dari membunuh anak-anak secara mental.

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## 1. INTRODUCTION

One of the big problems that are widely discussed is crime against children (Rosyad et al., 2022). And it is proven that the number of violence against children in Indonesia is still quite high. Starting from violence, murder, persecution and other forms of criminal acts that negatively affect the child's psyche (Zulaiha & Mutaqin, 2021). A child should be given a high education and supported by family love so that his soul is not disturbed. Cases of violence against these children, both from families, schools, and the surrounding environment, continue to increase from year to year.

The high level of violence against children shows that the issue of violence is a very serious problem, especially since the violence is carried out by the parents themselves (Rahman & Setia, 2021). Whereas the role of parents in the family scope is as the first environment in a child's life, a place where children learn and declare themselves as social beings. The family provides the basis for the formation of behavior, character, morals and education for children, where parents should be the person most responsible for the development and formation of a child's character.

Of the many complaints of violence received by the National Commission for Child Protection (PA), the triggers for violence against children that occur include, firstly, the emergence of domestic violence, violence involving both the father, mother and other siblings, causing violence to happen to children as well (Suryamizon, 2017). Children are often the main targets in the anger of their parents, secondly the occurrence of family dysfunction, namely the role of parents does not work properly, the third economic factor, namely violence arises because of economic pressure. The stress of the family's condition caused by the economic crush is many factors that occur.

The issue of child protection is finally discussed through facts that have occurred in the community. Such as violence that continuously afflicts children, difficulty in getting an education, children being killed due to inadequate economic conditions, sexual violence against children, to child trafficking. All of these are usually children from poor families, and this includes a lack of understanding of child protection as has been written in the Child Protection Act. In this context, children really need legal protection, because apart from being the pearl of the family, children are also state assets. In fact, the state and even the international community have formulated rules on child protection. It's just that in practice it is not optimal. Perhaps the role of religion, in this case Islam, needs to be emphasized more considering that most of our society is Muslim. How does Islam lead its people to protect children? (Makarao et al., 2013).

Children are the dream of every family to complete happiness. Children are a gift, pride, trust, and at the same time a trial and a test (Surah al-Anfal verse 28 and QS. At-Tagabun verse 15). Children are 4 gifts, trust and grace that must be accepted, cared for, raised, educated properly because all of them must be accounted for. In general, humans experience three phases in their lives, namely; first, a weak state (infancy/childhood), second, a strong state (adulthood), third, a weak state (old age/elderly) (QS. al-Hajj verse 5). Each phase has a varied time span. Especially for childhood, humans experience a long period of time when in reaching the next stage the benchmark is on the independence of all activities including meeting their needs (Prabowo et al., 2020).

In studies of the Qur'an, from time to time it always experiences dynamic developments in accordance with the development of social and cultural conditions as well as human civilization itself (Yunus & Zulaiha, 2020). This is evidenced by the emergence of various kinds of works of interpretation, starting from the classical period to the contemporary with various styles, methods, and approaches used.<sup>5</sup> The development of science and the dynamic changes of world society affect paradigms, viewpoints, methods and deepening efforts to study the Qur'an so that the study and interpretation of the Qur'an remains up to date, applicable, and can be used as an alternative solution to the problems faced by the community. The study of the Qur'an must be able to prove the present and future dimensions of the hudan (guidance) of rahmat li al-'alamin (grace for all nature) (Rahtikawati et al., 2013). Various community problems, including the enforcement of child protection rights, are actual things that must receive attention and response from studies of the interpretation of the Qur'an.

In relation to child protection, there are many figures who discuss this issue such as Tafsir al-Misbah, Tafsir Ibn Kasir, Fi Zilal al-Qur'an, Tafsir Al-Wasit by Wahbah Az-Zuhaili, Tafsir Munir or Sheikh Muhammad Mutawalli Al-Sya'rawi in Tafsir Sya'rawi and many others. They are all commentators who incidentally have the pattern of adab al-ijtima'i, of course in it there is a discussion of social issues (Baidan, 2005).

Of the many interpreters, Tafsir Al-Sya'rawi written by Muhammad Mutawalli Al-Sya'rawi and Tafsir Al-Misbah by M. Quraish Shihab are quite productive in discussing child protection, as evidenced in the interpretation of verses whose discussion is more in-depth and it is written in simple Arabic. These two interpretations in general have the aim of straightening out social problems related to today's era. Therefore, the author focuses this research

on Tafsir Al-Sya'rawi by Sheikh Muhammad Mutawalli Al-Sya'rawi and Tafsir Al-Misbah by Muhammad Quraish Shihab. The reason the author refers to the two interpretations is because he was born in the 20th century and his thoughts are in contact with the social life of everyday people.

## 2. RESEARCH METHOD

The method used in this study is a qualitative method through an interpretive descriptive study. This method is used to raise the thought figure of a predetermined character. What must be done is to describe the thoughts of the mufassir by carefully reconstructing and connecting various data in the form of statements of opinion. Data collection techniques through library research (*library research*) (Silverman, 2015). This research aims to collect data and information from the help of various materials contained in the library, religious books and encyclopedias which are public libraries. As for special literature such as journals, dissertations, and so on. After that, collect the verses of the Qur'an that discuss the protection of children first identified, then traced their meaning according to the Tafsir of Muhammad Mutawalli Al-Sya'rawi in Tafsir Sya'rawi and M. Quraish Shihab in Tafsir Al-Misbah.

## 3. RESULTS AND DISCUSSION

### 3.1. Child Protection in the Qur'an

Children are a mandate as well as a gift from Allah SWT that must always be protected because they have inherent dignity, dignity and human rights that must be upheld by parents, family, community, government. The state is also responsible for the protection of children's rights continuously, sustainably, and directed to ensure the growth and development of children, both physically, mentally, spiritually, and socially (Asy-Sya'rawi, 2008). However, Article 9 of Law Number 4 of 1979 stipulates that parents are the first to be responsible for the realization of the welfare of children, both spiritually, physically and socially.

The Qur'an as the main source of law in Islam contains the principles of protection of human rights. And efforts to ground the values contained in the Qur'an in society must start from the smallest sphere of society, namely the family (Asy-Sya'rawi, 2001). In the perspective of the Koran, child protection includes various matters relating to; family formation, fostering a happy family, caring for and caring for children after birth, the obligation to protect and educate children (Shihab, 1996).

The following are forms of child protection in the Qur'an that must be considered especially by the Muslim community (Ridho, 2015):

*First*, the formation of a family. Family is an environment where there are some people who are still related by blood. The family is the smallest unit of society consisting of the head of the family and several people who are gathered and live in one place under a roof in a state of interdependence. A good family in the Qur'an is used the terms *sakinah*, *mawaddah*, and *rahmah* family, which means a calm and peaceful family full of love and mutual affection. Educating children and religious, physical and spiritual education and various skills that contain good values for the next generation are Islamic religious guidance and instructions that should be used as guidelines.

*Second*, fostering a happy family. Apart from the controversy over the creation of Adam and Eve, in the next process, humans actually received the mandate of the birth of a child who would continue the human generation. Therefore, Allah warns people who have been able to accept the mandate of offspring (Surah al-Aḥzab verse 72) in the form of children who must be educated properly, because otherwise they will become people who are unjust and very stupid.

*Third*, the care and upbringing of children after birth. The guidance of parents to children must be exemplary so that they are able to encourage each family member to become a strong person, be disciplined, and have the right lifestyle in accordance with religious instructions. The pattern of coaching must also be accompanied by the provision of facilities and equipment to be able to support the ongoing coaching and education in the family, such as a study room, a room for prayer and reading the Qur'an. Besides, there are learning tools such as textbooks, stationary, computers, internet facilities, and so on according to the level of need.

*Fourth*, the obligation to protect and educate children. The prohibition on killing children for fear of poverty stems from the habit of the jahiliyah era which killed baby girls, namely by burying their daughters alive because they were ashamed and liked to have daughters, because according to them girls were only a burden. This is not true and is forbidden by religion. In this modern era, people kill children out of shame by being born outside the legal marriage bond, whether the child is a boy or a girl. They even throw and leave their newborn child in the trash. This is very contrary to religious teachings.

### 3.2. Asy-Sya'rawi's Tafsir

Khawathir Ash-Sya'rawi Haula Al-Qur'an al-Karim or better known as Tafsir Ash-Sya'rawi was written by ash-Shaykh Muḥammad Mutawalli ash-Sya'rawi. This Arabic interpretation was published in the al-Liwa al-Islami magazine from 1986 to 1989, editions 251 to 332 editions (Sya'rawi, 1995). Then this commentary was printed by the printing house of Akhbar al-Yaum in 1991. Asy-Sya'rawi's Tafsir is a work of interpretation that its verses include educational and reformative values. Ash-Sya'rawi does not refer to this work as an interpretation of the Qur'an, but as Khawathir Ash-Sya'rawi whose purpose is to explain what he understands from the verses of the Qur'an (Sya'rawi, 1995).

Ash-Sya'rawi's full name is as-Sayyid ash-Sharif Muhammad bin as-Sayyid Mutawalli Asy-Sya'rawi al-Ḥusaini. Asy-Sya'rawi was born on April 15, 1911 in the village of Daqads, Mait Ghamr region, Daqahliyah Province, Arab Republic of Egypt. Various achievements have been achieved by Asy-Sya'rawi during his lifetime, including winning a medal based on quality and quality in 1976, the King Faishal award in Saudi Arabia in 1978, an international award in 1988, and the ash-Shaykh Zayid award (Sya'rawi, 2006). Asy-Sya'rawi was also elected as an Islamic figure in 1419 H. and received an award from the Dubai government for his dedication in Islamic da'wah. Ash-Sya'rawi died on 22 Shafar 1419 H. coinciding with 17 June 1998 and was buried in his homeland Daqāds. Thousands of Egyptians attended his funeral.

### 3.3. Al-Misbah's Tafsir

M. Quraish Shihab was born on February 16 in the district of si dendeng Rampang, South Sulawesi, about 190 km from the city of Ujung Pandang. He comes from educated Arab descent. Quraish Shihab started his education in his hometown in Ujung Pandang, and continued his secondary education in Malang, precisely at the Dar al-Hadist al-Fiqhiyyah Islamic Boarding School. Then in 1958, he left for Cairo, Egypt to continue his education at al-Azhar and was accepted in class II Tsanawiyah (Munawaroh, 2018). Then in 1967 he won the Lc. (S1) at the Faculty of Ushuludin, Department of Hadith Interpretation, Al-Azhar University. Then he continued his education at the same faculty, so that in 1969 he received an MA degree for specialist in Tafsir Al-Qur'an with the title al'jaz al-Tasyri' li al-Qur'an al-Karim. In 1980, Quraish Shihab resumed his education at al-Azhar University, and wrote a dissertation entitled Nazm al-Durar li al-Baqā'i Taḥqiq wa Dirasah so that in 1982 he received a doctorate in the study of the Qur'anic sciences. with a degree of Summa Cumlaude, which is accompanied by a level 1 award (Mumtaz Ma'a Martabat al-syaraf al-Ula). Thus he is listed as the first person from Southeast Asia to receive the title (Shihab, 2008).

Tafsir al-Misbah was written with a background because the enthusiasm to present works of Qur'anic exegesis to the public in a normative manner was fueled by what he considered to be a phenomenon of the weakening of the study of the Qur'an so that the Qur'an was no longer a way of life. and sources of reference in making decisions. According to Quraish today, the Islamic community is more fascinated by the recital of the Qur'an, as if the holy book of the Qur'an was only revealed to be read (Budiana & Gandara, 2021).

### 3.4. Child Protection in Surah Al-Isra Verse 31

The right of the child to live is not only after birth, but even while still in the womb, the child must still be protected. Islamic religious guidelines also forbid parents not to kill their children for any reason. And this is a protection for children to live and develop properly. If the child is not adjusted properly then the behavior is considered an injustice (Hasan, 2009). This is stated in the Qur'an letter al-Isra verse 31.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةً ۖ إِنَّكُمْ أَنْتُمْ نَزَرْتُمْهُم وَإِنَّكُمْ إِنَّمَا كُنْتُمْ كَافِرِينَ ۚ

*"And do not kill your children for fear of poverty. We are the ones who will provide sustenance to them and also to you. Indeed, killing them is a great sin." (Surah Al-Isra [17]: 31)*

This verse also explains that there is a prohibition for parents not to kill their children for fear of poverty. As for in this context, like hitting a child is an easy way in Islam (Sahim, 2002). However, you must know the limits of hitting.

### 3.5. Discussion of Asy-Sya'rawi's Tafsir and Al-Misbah's Tafsir of Surah Al-Isra Verse 31

Child protection according to Al-Sya'rawi in his interpretation of QS al-Isra verse 31 that prohibits killing children and Sya'rawi interprets the word *ولا تقتلوا* in the letter, namely:

فالقتل غير الموت، القتل اعتداء على بنية إنسان آخر وهم لها.

That the word al qatlu is different from the word al mautu while al qatlu is a violation of destroying the composition of the human body or it can also be called persecution (Al-Sya'rawi, 1997).

So in Surah al-Isra verse 31 in Tafsir Sya'rawi explains that it is forbidden to kill children as in his interpretation:

لأن حياة كل مناهي بناء أ قامه الخالق تبارك وتعالى

In fact, life belongs only to Allah, the only one who has the right to take life back is Allah, from the above explanation, the writer assumes that Al-Sya'rawi's interpretation is very clear in protecting children's rights to live. As for this interpretation, why should children be protected because children are *بذور الحياة في المستقبل* "Pearl of life in the future". So if one point of the child's right to life has been implemented, at least a few of the many means that it can protect the child (Sya'rawi, 1997, p. 8490).

Sya'rawi dias' interpretation is in line with Law Number 23 of 2002 which states that child protection is all forms of activities to guarantee and protect children and their rights. The goal is to be able to live, grow, develop, and participate optimally in accordance with human dignity, as well as get protection from violence and discrimination (Makarao et al., 2013).

As explained earlier, the main purpose of this is to find verses on child protection as well as on children's rights. And it has also been understood that child protection in the Qur'an is more universal and not specific and not all verses are casuistic (related to cases). Therefore, the universal protection of children may explain the protection and rights of one, two or more children.

In this discussion, in Surah Al-Isra verse 31, Al-Sya'rawi has the opinion that physical protection of children is by maintaining the child's right to life. This is found in the Qur'an surah al-Isra verse 31. The killing of children is clearly contrary to Islamic law, because Islam respects, respects, and even protects children as explained by Muhammad Mutawalli Al-Sya'rawi, in Tafsir Sya'rawi as follows:

الثابت هنا هو أن الخالق سبحانه خلق الإنسان وكرمه ليكون خليفة له في الأرض ليعمرها، و يقيم فيها بمنهج الخالق سبحانه، فكيف يستخلفنك الخالق سبحانه، وتأني أنت لتقطع هذا الاستخلاف بما تحدثه من قتل الأولاد، وهم بذور الحيات في المستقبل.

In this verse, Allah (swt) has created man and glorified him because man is the vicegerent on earth and to enliven the earth, and why did Allah swt create man? And bring to you to decide this difference with what has come to you from killing your children, because what is forbidden to kill a child Al-Sha'rawi argues that the child *بذور الحيات* "pearl of future life" (Sya'rawi, 1997, p. 8496).

In the Qur'an and its interpretation, the Ministry of Religion of the Republic of Indonesia explains that the above verse (QS al-Isra verse 31) relates to the ancient Arab culture of ignorance that kills girls, because the motives of girls will only become a burden and reduce the status of the family. In contrast to boys, they think otherwise (Ministry of Religion, 2005). Al-Sya'rawi explains how the interpretation of the word child, in Tafsir Sya'rawi as follows::

الأولاد: تطلق على الذكور والأنثى، ولكن المشهور في استقصاء التاريخ أنهم كانوا ثدون البنات خاصة دون الذكور، وفي القرآن الكريم: (وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ۖ «أَبِي ذُنْبٌ قُتِلَتْ» ٩)

The word al-auladu is what is absolute for men and women, but in the famous kaol in history it has been investigated that al-auladu is other than women who have special characteristics other than men. Al-Sya'rawi also relates to the surah at-Takwir verse 8-9 which means "and if the baby girl who is buried alive is asked for what sin she was killed." (Sya'rawi, 1997).

Al-Sya'rawi explains below about why child murder is a major sin among them:

أنك باطل هدمت بنيان الله، ولا يدم بنيان الله إلا الله أنك قطعت سلسلة التناسل في الأرض، وقضيت على الخلافة التي استخلفها الله في الأرض أنك تعديت على غريزة العطف والحنان: لأن ولدك بعض منك، وقتله يجرك من كل معاني الأبوة والرحمة، بل والإنسانية. وهكذا وضع الحق سبحانه لنا ما يضمن بقاء النسل واستمرار خلافة الإنسان لله في أرضه، بأن نهي كل والد أن يقتل ولده، ونهي كل الأباء أن يقتوا كل الأولاد.

Al-Sya'rawi said several reasons that killing children is a major sin including:



- 1) In fact if you kill by destroying the building of Allah, and you will not be able to damage the building of Allah, unless Allah himself destroys it.
- 2) Verily, if you cut off your descendants on earth, it is the same as you destroying the rulers of the earth in the future, indeed your children are some of you.
- 3) In this verse forbids every mother from killing her child, indeed your children are some of you, if you kill children it will eliminate offspring from fatherhood and forbid every father from killing his children (Sya'rawi, 1997, pp. 8496–8497).

Therefore, the above objectives are intended to change the perspective of every parent's way of thinking, and prohibit arbitrary acts of violence because this soul is more valuable than anything else, and to protect the right to life of every person which is clearly protected by humanitarian and religious norms. In particular, this verse is intended to protect children and give them the right to live, because children still need parents to carry on their lives and children will be the successors of the nation, religion, and leaders in the future.

While in Tafsir al-Misbah by Quraish Shihab in Surah al-Isra verse 31 he said that the word *ولا تقتلوا* is a prohibition aimed at the public (Amanah, 2019). This implies that the evil that is prohibited here and the verses that use the plural form is an evil that has spread in the ignorant society or the use of the plural form implies that what is ordered is a collective responsibility. In contrast to the singular, that the singular form, which emphasizes on each person, is also an individual responsibility. In this verse there is the word fear of poverty, in this case even though poverty has not yet occurred, it is only a form of worry. Therefore in the verse there is the addition of the word *Khasyyah*, namely fear. The poverty that is feared is the poverty that the child may experience. The fragment of the verse above can also be understood as a refutation for those who use poverty for whatever reason as an excuse to kill children (Shihab, 2002, pp. 78).

In this verse there is also the word *Khasyyah* is afraid of poverty, while her poverty has not yet happened, it is just a form of worry. The editor of the verse above can be a rebuttal for those who use poverty as an excuse to kill children (Kholik, 2017). Reinforced verse 33 confirms the prohibition of killing souls, both other people's souls and your own soul, except in a right way, except in conditions that are justified by religion with the exception of certain types of murder. Quraish Shihab quoted Sayyid Quthub saying three things, namely (M. Quraish Shihab, 2007):

First, on the basis of qishas. Second, he termed it as stemming the evil that kills due to the spread of abominations (zina). And third, stemming spiritual crimes that cause chaos in society and disturb its security, namely against apostates who leave Islam after they embrace it voluntarily, without coercion. With his entry into the Islamic group, he has known the secrets of the Islamic congregation so that his exit from Islam can threaten the Islamic congregation. If from the beginning he did not embrace Islam, then he is free and even protected.

Here we can reflect on the value of living according to religion (Umam, 2020). A life must be preserved. There is life there is sustenance. Don't get tired of parenting because you're worried about the food. The guarantee of life for him and for those who take care of him is always from God. Then the Islamic community that God wants is not to live alone, the rich forget the poor. In Islam it commands charity in addition to faith. There should be no one who is not charitable. Charity means trying. Religion commands. And an orderly state aspires to that. Do not be in a society of people who are destitute, who are not happy at work.

### 3.6. Similarities of Al-Sha'rawi Tafsir and Al-Misbah Tafsir

The similarity of syarawi interpretation with misbah interpretation in Surah Al-Isra verse 31. Both have similarities in terms of language in interpreting words. The difference between Sya'rawi's interpretation and Al-Misbah's interpretation of the two commentators has different characters and characteristics. In his commentary study in Surah al-Isra verse 31, Sya'rawi said in his commentary that in this verse it is forbidden for every mother or father to kill his child, in the sense of killing here by means of violence that will cause death. Al-Sya'rawi also said that life or a body and its spirit only belong to Allah, then the one who has the right to take life is only Allah Swt.

While in Tafsir al-Misbah by Quraish Shihab in Surah al-Isra verse 31 he said that the word *ولا تقتلوا* this is a prohibition addressed to the public, it implies that the evil that is prohibited here and the verses that use the plural form are the evils that have spread in ignorant society or the use of the plural form implies that what is ordered is a collective responsibility, different from the singular, that the singular form, which is to emphasize the individual, is also an individual responsibility.

In this verse there is the word fear of poverty, in this case even though poverty has not yet occurred, it is only a form of worry, therefore in that verse there is the addition of the word *Khasyyah*, namely fear. The poverty that

is feared is the poverty that the child may experience. The fragment of the verse above can also be understood as a refutation for those who use poverty for whatever reason as an excuse to kill children (Shihab, 2002, pp. 77–78). In this verse there is also the word *Khasyyah* is afraid of poverty, while her poverty has not yet happened, it is just a form of worry. The editor of the verse above can be a rebuttal for those who use poverty as an excuse to kill children. Reinforced Al-Isra verse 33 confirms the prohibition of killing souls, both the souls of others and your own soul, except in a right way, except in conditions that are justified by religion with the exception of certain types of murder.

Quraish Shihab also quoted Sayyid Quthub saying three things. *First*, on the basis of qishas. *Second*, he termed it as stemming the evil that kills due to the spread of abominations (zina). And *third*, stemming spiritual crimes that cause chaos in society and disturb its security, namely against apostates who leave Islam after they embrace it voluntarily, without coercion. With his entry into the Islamic group, he has known the secrets of the Islamic congregation so that his exit from Islam can threaten the Islamic congregation. If from the beginning he did not embrace Islam, then he is free and even protected.

#### 4. CONCLUSIONS

Child Protection according to Al-Sya'rawi in his interpretation he said that children must be protected from violence or abuse, because children are (بذور الحيات المستكبل) pearls of life in the future, this is in line with the law on child protection, namely children are buds, potential, and the young generation who succeed the ideals of the nation's struggle, have a strategic role and have special characteristics and characteristics that ensure the continuity of the existence of the nation and state in the future. Therefore, the issue of child protection is very very important to be realized in everyday life.

Meanwhile, child protection according to Quraish Shihab is that the child is a gift from Allah SWT who has been born on the basis of nature, so it is the parents who need to develop that nature so that it remains pure and does not deviate from what Islam has been brought since birth. So, with that Quraish Shihab quoted the Prophet's words which read "Every child is born on the basis of nature, and it is his parents who make him deviate from that nature". Child protection is not only directed at physical killings, but also future killings. Departing from the prohibition of killing children in (QS Al-Isra verse 71), Quraish Shihab mentions that the Koran forbids killing children both physically and mentally. The reason for mental killing is based on the Qur'anic view that death is not only limited to cessation of blood and brain dysfunction. Ignoring children's education and not maintaining the nature of the sanctity of their religion is also part of killing, in relation to the future of the child.

The interpretation of Al-Sya'rawi in Tafsir Sya'rawi and Quraish Shihab's Tafsir al-Misbah is that both have strong similarities in terms of language, but there are some differences in the interpretation of the two. Al-Sya'rawi has the opinion that the protection of children physically and psychologically by maintaining the rights of children. Al-Sya'rawi interprets the protection of children physically by maintaining the rights of children to live, because killing children is clearly contrary to Islamic law, because Islam respects, respects, and even protects children. In the interpretation of Sya'rawi, there are several reasons that killing a child is a big sin because actually killing a child is the same as destroying the building of Allah. Meanwhile, according to Quraish Shihab because of fear of poverty, in this case even though poverty has not yet occurred, it is only a form of concern, because of that in the verse there is the addition of the word "Khasyyah", namely fear. The poverty that is feared is the poverty that the child may experience. The editor of the verse above can be a rebuttal for those who use poverty as an excuse to kill children, namely the prohibition of killing souls, both other people's souls and your own soul, but in a right way, except in conditions justified by religion. Quraish Sihab concluded that a person can be punished for religious reasons including stemming spiritual crimes that cause chaos in society and disturb its security, namely against apostates who leave Islam after he embraces it voluntarily, without coercion.

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