

**CHILD PROTECTION INSTITUTIONS AS AN IMPLEMENTATION OF THE VALUE OF RAHMATAN LIL 'ALAMIN IN ISLAMIC FAITH**

**Astri Amanda Putri<sup>1</sup>, Maulida Rahmi Lubis<sup>2</sup>, Mardhiah Abbas<sup>3</sup>**

<sup>123</sup>Program Studi Aqidah Filsafat Islam, Fakultas Ushuluddin dan Studi Islam, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Correspondence Email: [astri0401222042@uinsu.ac.id](mailto:astri0401222042@uinsu.ac.id)

**ABSTRACT**

*The value of Rahmatan lil 'alamin in Islamic creed emphasizes compassion, justice, and protection for all beings, including children as a vulnerable group. This study aims to analyze the role of child protection institutions as an implementation of the value of Rahmatan lil 'alamin from the perspective of Islamic aqidah. The research uses a qualitative approach through library research by examining relevant literature on Islamic creed and child protection. The findings indicate that child protection institutions play an important role in realizing the value of compassion through efforts to prevent violence, fulfill children's rights, and provide legal and social protection. This implementation shows that child protection is not only a social and legal obligation but also has a theological foundation in Islam as a manifestation of mercy for all creation.*

*Keywords* child protection; Rahmatan lil 'alamin; Islamic creed; children's rights.

## **INTRODUCTION**

Child protection is a direct demonstration of Islam's primary goal as a religion of mercy for all creation. Theologically, children are a sacred trust from Allah SWT whose natural qualities, not just their offspring, must be protected. To implement this good value, measures must be taken to ensure that every child has the right to live, grow, and be protected from violence and discrimination (Shihab, 1995). Islamic faith regulates the vertical relationship between servants and their Creator, as well as the horizontal relationship between humans. From an Islamic perspective, one aspect of demonstrating faith is honoring others, especially vulnerable children. Therefore, systematically protecting children through specific institutions is a way to serve Allah through just social service (al-Qaradawi, 1994).

However, current global realities show a concerning increase in cases of child neglect, violence, and exploitation. This creates a gap between the social reality on the ground and Islamic principles that uphold human dignity. To address this issue, the role of child protection institutions must be restored administratively and have a strong philosophical and religious basis (KPAI, 2023). The principles of Maqasid al-Shari'ah, particularly regarding safeguarding the soul (hifz al-nafs) and offspring (hifz al-nasl), are represented by the Child Protection Agency (LPA). This agency serves as a crucial tool for establishing policies that prioritize the best interests of children. This agency can provide a more holistic approach and address spiritual aspects in child protection by integrating Islamic values.

Child protection facilities that uphold the values of Rahmatan lil'Alamin (Rahmatan lil'Alamin) ensure that justice and compassion are provided regardless of a child's background. This principle emphasizes that caring for children is a collective obligation, or fardhu kifayah, which, if neglected, will undermine the future social order. Thus, child protection institutions serve as a representation of a welcoming and open image of Islam (al-Zuhaili, 2004). This institution has developed into a vital pillar in building a harmonious and civilized society by positioning children as subjects honored by God. By internalizing substantial Islamic principles, this method is expected to help strengthen the national child protection system (Guidance, 2010).

## **RESEARCH METHODS**

This research is qualitative research with a descriptive-analytical approach and field research. Qualitative data is data expressed in words and sentences that are usually related to values, such as high-low or big-small. Meanwhile, quantitative data is data that uses statistics in its presentation (Sugiyono, 2019). Descriptive qualitative research allows researchers to describe phenomena systematically, factually, and contextually based on field conditions observed directly. Field research emphasizes data collection at the research location to understand the practices, processes, and dynamics that occur in the real context of the institution being studied (Rahardjo, 2010). The research data sources consist of primary and secondary data. Primary data was obtained through direct observation of the library digitization process, the author's involvement in scanning activities, digital document management, and the classification of Islamic literature collections during the internship period. In addition, the author's practical experience in dealing with technical and managerial obstacles was also part of the primary data for this research. Secondary data was obtained from institutional documents, activity reports, and scientific literature relevant to library digitization and the preservation of Islamic literacy. The data collection technique was carried out through participatory observation, in which the author was directly involved in the entire series of library digitization activities (Mujahid, 2024). Participatory observation allows researchers to gain a more comprehensive understanding of work processes, management patterns, and issues that arise during the implementation of digitization. This technique is relevant for use in field experience-based qualitative research because it places the researcher as part of the subject being studied (Sugiyono, 2016).

## **RESULTS AND DISCUSSION**

### **History of Child Protection Institutions**

The issue of child protection is complex and raises various other issues, which cannot always be adapted individually but must be addressed collectively. The history of the child protection movement in Indonesia began when Indonesia ratified the results of the Convention on the Rights of the Child (CRC) at the United Nations General Assembly (UNGA) (Dellyana, 1998). In 1990, the ratification of the CRC decision was ratified through Presidential Decree (Keppres) No. 36 of 1990.

The CRC is an instrument that formulates universal principles and legal norms regarding the status of children (Djamil, 1997). Then in 1997, President Soeharto initiated the National Child Protection Movement (GNPA), which was declared on National Children's Day on July 23, 1997 (Irwanto, 2016).

The year 1997 marked the beginning of a significant period in the history of child protection in Indonesia. In addition to initiating the National Child Protection Movement (GNPA), in 1997 the government also established an official institution to oversee the implementation of child protection. On December 5, 1997, the Minister of Social Affairs at the time, Inten Soewono, inaugurated the Child Protection Agency (LPA) through Decree of the Minister of Social Affairs No. 81/HUK/1997 9. However, before even a full term had passed, through the National Child Protection Forum held on October 26-28, 1998, it was agreed that the status and position of LPA would no longer be under the coordination of the Ministry of Social Affairs. LPA, which had the status of a non-governmental organization, then changed its name to Komnas PA, which obtained its legal status through a notarial deed issued on October 5, 1999.

In subsequent developments, the government issued Law No. 23 of 2002 concerning Child Protection as an effort to increase the effectiveness of independent child protection. As mandated by this law, President Megawati established the Indonesian Child Protection Commission (KPAI), whose management was ratified through Presidential Decree No. 7 of 2003. KPAI is an independent government-established institution that aims to ensure the implementation of child protection in Indonesia. After the KPAI was established, the National Commission on Child Protection (Komnas PA) continued to exist as an independent organization engaged in the field of child protection. Komnas PA then experienced internal dualism after the National Forum in 2015. The first camp was driven by the figure of Arist Merdeka Sirait. Then the second camp represented the figure of Seto Mulyadi.

In response to this reality, President Soeharto issued Presidential Instruction No. 3 of 1997 concerning the implementation of child quality development and encouraged the government to establish an official institution. While the Presidential Instruction was a good initiative by the government, its implementation failed to function as intended (Teguh, 2016). Presidential Instruction No. 3 of 1997 issued by the President encouraged the establishment of an official institution to oversee the government's child protection efforts. The Child Protection Agency (LPA) was then established through Decree of the Minister of Social Affairs No. 81/HUK/1997 issued on December 5, 1997. As an institution under the auspices of the Ministry of Social Affairs, the LPA was chaired directly by the Minister of Social Affairs at that time, Endang Kusuma Inten Soewono. At that time, the LPA, which was under the coordination of the Ministry of Social Affairs, was discussed to be given the freedom to change its position and status to become an independent institution. Discussions regarding independence within the LPA were then realized through the National Forum for Child Protection.

The National Forum for Child Protection, held on October 26-28, 1998, agreed to grant LPA its independent status. Since then, LPA has been no longer a state institution but a non-governmental organization. This decision was expected to optimize LPA's performance. Furthermore, the National Forum also elected a new chairman. Seto Mulyadi was elected as LPA chairman, accompanied by Andi Nafsiah Mboi as secretary general. Seto then led LPA, which had now become a non-governmental organization.

One year into the first term of the LPA under Seto's leadership, another change occurred within the LPA. The name was changed to Komnas PA. According to Seto Mulyadi, the name Komnas PA was intended to further popularize the LPA (which was then renamed Komnas PA), as the use of commissions was becoming popular with the presence of the National Commission on Violence Against Women and the National Commission on Human Rights. The name change was agreed upon at the Second National Forum for Child Protection in 1999. Since then, the LPA has been renamed Komnas PA.

### **Children in the Perspective of Faith**

From an Islamic perspective, children are considered a sacred trust (entrusted) from Allah SWT to parents and society, not the exclusive property of humans. Ontologically, every child is born with the potential for pure monotheism and purity, free from original sin. Theologically, this perspective holds that safeguarding a child's safety, health, and spiritual development is the best way to worship and preserve God's creation in its best condition (Hamka, 1992). Furthermore, the existence of children is a test (ibtila') of one's faith. Islamic faith dictates that parents will be held accountable for their treatment of their children in the afterlife, as is the principle of leadership in Islam. Therefore,

child protection is not solely based on positive law or a social contract, but is also driven by the transcendental awareness that abandoning a child violates the commitment to servitude to the Creator.

According to Islamic beliefs, from birth, babies have the same human dignity (karamah insaniyah) before Allah. Children's basic rights, such as the right to life and the right to a good name, are rooted in the belief that the Spirit of God flows into every soul. Therefore, violence against children is a violation of the principle of monotheism, which promotes justice and compassion for all creatures (Shihab, 2013). The aqidah perspective also emphasizes the importance of monotheism education in protecting children's mental health. In Islam, protecting children means keeping them away from things and places that undermine morality and common sense. This aligns with the Quranic command to protect oneself and one's family from the fires of hell, which, contextually, means providing comprehensive protection from ideological and physical dangers that can destroy a child's future (Qutb, 2013).

In this situation, the integration of the values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) demonstrates universal compassion. Aqidah (belief) does not differentiate between boys and girls, or between biological children and orphans. Muslims are called upon to build an inclusive protection system, aligned with the attributes of Allah, Ar-Rahman and Ar-Rahim (the Merciful), where every child has a safe place to grow up without fear (al-Maududi, 1980). From this perspective, safeguarding children in their faith is key to a prosperous society. It is believed that a society that ignores children's rights has a religious problem. Conversely, institutions focused on child protection are actually fulfilling a prophetic mission to ensure the survival of the Islamic message, so that God's values can be preserved through generations that are physically and mentally healthy (an-Nahlawi, 1992).

### **Integration of Rahmatan lil'Alamin Values**

The concept of Rahmatan lil 'Alamin (mercy for the universe) is one of the main foundations of Islamic teachings, emphasizing that Islam's presence is not limited to the interests of Muslims alone, but is intended for the entire universe. This is explicitly stated in Surah Al-Anbiya', verse 107, which states that the Prophet Muhammad (peace be upon him) was sent as a mercy to all creation. This concept contains theological, ethical, and social dimensions that must be integrated into the real life of humanity.

In this context, the integration of Rahmatan lil 'Alamin is not just a normative doctrine, but must be realized in a life system that reflects the values of compassion, justice and universal benefit. As explained by M. Quraish Shihab, mercy in Islam does not only mean mercy, but also includes all forms of kindness that bring benefit to humans.

#### **1. The Essence of the Integration of Rahmatan lil 'Alamin**

The integration of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) can be understood as an effort to unite divine values with social reality. From an aqidah perspective, this reflects the relationship between the dimensions of *hablum minallah* (relationship with God) and *hablum minannas* (relationships with fellow human beings). This concept demands that every form of worship not only ceases with rituals but also impacts social life. In other words, spiritual piety must give rise to social piety.

This is in line with Yusuf al-Qaradawi's view which states that the characteristic of Islam is a balance between spiritual and social aspects in human life . Furthermore, this integration is also closely related to the concept of *Maqashid al-Shari'ah* put forward by Abu Ishaq al-Shatibi, where the aim of sharia is to protect religion, soul, mind, lineage and property. Thus, Rahmatan lil 'Alamin is not just an abstract concept, but has practical implications in maintaining the balance of human life.

#### **2. Dimensions of Integration of Rahmatan lil 'Alamin**

##### **a. Theological Dimension**

In this dimension, Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) is rooted in belief in God's attributes as Ar-Rahman and Ar-Rahim. Muslims are expected to emulate these attributes in their daily lives . Therefore, every action that reflects compassion, justice, and social concern is a manifestation of the values of monotheism. Conversely, acts of violence and oppression contradict the fundamental principles of Islam as a religion of mercy.

##### **b. Socio-Human Dimension**

In the social dimension, the integration of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) is realized through human relationships based on universal humanitarian values. Islam

rejects all forms of discrimination and emphasizes the equality of all human beings before God. In the context of child protection, for example, this value demands a system that guarantees children's rights comprehensively, regardless of their social, economic, or cultural background. This aligns with the principle of child protection as a form of practicing the value of mercy in Islam .

c. Structural and Institutional Dimensions

The integration of Rahmatan lil 'Alamin (blessings for the universe) must also be realized in concrete institutional forms. The existence of social institutions such as the Child Protection Agency (LPA) is one example of the implementation of the value of rahmatan lil 'Alamin in modern social structures.

This institution not only functions administratively, but also has a moral role in upholding justice and protecting vulnerable groups. As explained in the study Previously, child protection was a real form of implementing the Rahmatan lil 'Alamin values in social life (Rosidi, 2021).

### **3. Principles of Integration of Rahmatan lil 'Alamin**

To achieve complete integration, there are several main principles that must be the foundation. :

a. Universality (Syumuliyah)

The mercy of Islam is universal and encompasses all creatures without limitation. This confirms that Islam is an inclusive religion and open to diversity.

b. Justice ('Is)

Justice is an integral part of mercy. Without justice, mercy will not be fully realized. Therefore, every policy and action must be oriented toward social justice.

c. Compassion (Rahmah)

Compassion is at the heart of all Islamic teachings. In practice, this value is reflected in empathy, concern, and protection for others, especially the vulnerable.

d. Benefit (Maslahah)

Every policy and action must aim to create the common good. This principle aligns with the goal of Islamic law to safeguard human welfare.

### **4. Implementation of the Integration of Rahmatan lil 'Alamin**

a. In Individual Life

Every Muslim individual is required to internalize the value of mercy in daily behavior, such as being honest, fair, and caring for others .

b. In Education

Education is a strategic tool for instilling the values of Rahmatan lil 'Alamin (blessings for the universe) from an early age. Islamic education focuses not only on the transfer of knowledge but also on character development based on compassion and tolerance (Parjiman et al, 2023).

c. In Social Life and the State

The state has a crucial role in integrating the value of mercy through public policy. Protection of children, women, and vulnerable groups is a concrete manifestation of this value's implementation in national and state life.

### **5. The Relevance of the Integration of Rahmatan lil 'Alamin in the Modern Era**

Amidst various global crises such as violence, social conflict, and moral degradation, the concept of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) has become highly relevant as an alternative solution. This value offers an approach that is not only based on law, but also spiritual and moral principles . By integrating this value into life, society will be able to build a civilization that is :

a. Justice

b. Humanist

c. Tolerant

d. Oriented towards the common good

As explained by Wahbah al-Zuhaili, Islam as a religion of grace places humans as creatures whose rights must be glorified and protected in every aspect of life (Munawir et al, 2023).

### **Strategic Role of Institutions**

The Child Protection Agency (LPA) plays a very strategic role in addressing the various complex issues faced by children in Indonesia. In the contemporary social context, children are not only seen

as individuals who must be protected, but also as national assets that determine the future of the country. Therefore, child protection is an issue that cannot be separated from national development . As emphasized in the Child Protection Law, "every child has the right to live, grow, develop, and participate fairly in accordance with human dignity and honor," which shows that child protection is a joint obligation of the state and society (Huda, et al., 2023).

In practice, the Child Protection Agency (LPA) functions as a mediator between the community and the state. This institution receives reports, provides assistance, and ensures that the legal process is carried out fairly (Fatah et al., 2023). This role is crucial, especially for communities with limited access to justice Irwanto et al. state that "child protection must be carried out systematically and sustainably through a multidisciplinary approach," emphasizing that the institution's role cannot stand alone but must be integrated with various sectors . In addition to its advocacy function, the LPA also plays a strategic role in influencing public policy (Suharto, 2024).

This institution provides recommendations to the government so that the resulting policies truly support the best interests of children . From an Islamic perspective, child protection is part of the implementation of the value of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin). Quraish Shihab stated that "Islam came to bring mercy to all of nature, including protection for vulnerable groups such as children . " Furthermore, the concept of Maqasid al-Shari'ah places the protection of life (hifz al-nafs) and offspring (hifz al-nasl) as the primary objectives of sharia.

This demonstrates that child protection is not only a social obligation, but also a religious one . In a social context, LPA also plays a role as an agent of change through education and outreach to the community. This education aims to raise awareness of the importance of good parenting and the prevention of violence against children . The Indonesian Child Protection Commission (KPAI) reports that "cases of child rights violations continue to increase every year," indicating that the role of child protection institutions is still greatly needed in addressing this problem.

In addition, LPA also provides legal and psychological support to victims of child abuse. The approach is holistic to ensure the child's complete recovery . Therefore, it can be concluded that child protection institutions play a strategic role in various aspects, from policy advocacy and case management to community education and the implementation of religious values in social life . The existence of these institutions is a crucial pillar in creating a civilized and just society, as well as ensuring the sustainability of future generations .

## CONCLUSIONS

The Child Protection Agency is a concrete implementation of the Rahmatan lil 'alamin (Rahmatan lil 'alamin) value in Islamic faith, which affirms that Islamic teachings are present as a blessing for all creatures, especially in ensuring protection for vulnerable groups such as children. The principle of Rahmatan lil 'alamin embodies the values of compassion, justice, welfare, and respect for human dignity, which align with the goals of child protection to guarantee the right to life, growth and development, participation, and protection from violence, discrimination, and neglect. From the perspective of Islamic aqidah, child protection is not only a social obligation, but also a moral and spiritual responsibility as a mandate from Allah SWT. The existence of the Child Protection Agency reflects a concrete effort to realize the values of monotheism, which guide people to behave fairly, empathize, and protect the welfare of others. The agency's implementation of the Rahmatan lil 'alamin (blessing for the universe) values is evident in various advocacy programs, legal assistance, education, and prevention of violence against children, aimed at creating a safe and compassionate environment. Thus, Child Protection Agencies play a strategic role in actualizing the humanistic and universal teachings of Islam. The integration of Islamic faith values with child protection practices demonstrates that the concept of Rahmatan lil 'alamin (Rahmatan lil 'alamin) is not merely theological but also applicable in social life, thus enabling a just, civilized society oriented toward the welfare of future generations.

## BIBLIOGRAPHY

- Abdurrahman, A. N. (1992). Prinsip-prinsip dan metoda pendidikan Islam. Diponegoro.
- Al-Bukhari, M. bin I. (1422 H). Shahih al-Bukhari: Kitab al-Jumu'ah, Bab al-Jumu'ah fi al-Qura wa al-Mudun (No. 893). Dar Thauq al-Najah.
- Al-Maududi, A. A. (1980). Human rights in Islam. The Islamic Foundation.
- Al-Qaradawi, Y. (1994). Karakteristik Islam: Kajian analitik. Risalah Gusti.
- Al-Shatibi, A. I. (n.d.). Al-Muwafaqat fi ushul al-shari'ah (Vol. 2). Dar al-Ma'rifah.

- Al-Zuhaili, W. (2004). *Al-Fiqh al-Islami wa adillatuhu* (Jilid 10). Dar al-Fikr.
- Dellyana, S. (1988). *Wanita dan anak di mata hukum*. Liberty.
- Departemen Agama RI. (2010). *Islam dan perlindungan anak*. Direktorat Jenderal Bimbingan Masyarakat Islam.
- Djamil, N. (1997). *Hukum anak Indonesia*. PT Citra Aditya Bakti.
- Fatah, et al. (2023). Revitalisasi makna rahmatan lil 'alamin dalam implementasi Kurikulum Merdeka Kementerian Agama. *Aulia: Jurnal Pendidikan dan Ilmu Keislaman*, 9(2).
- Hamka. (1982). *Tafsir Al-Azhar* (Jilid 7). Pustaka Panjimas.
- Huda, H. M., & Musnandar, A. (2022). Implementasi metode pembelajaran pendidikan agama Islam dalam perspektif konsep rahmatan lil alamin. *DIAJAR: Jurnal Pendidikan dan Pembelajaran*, 1(3).
- Irwanto, et al. (2016). *Analisis konsep perlindungan anak dan implementasinya di Indonesia: Kajian awal*. Pusat Penelitian dan Pengembangan Masyarakat Unika Atmajaya.
- Komisi Perlindungan Anak Indonesia. (2013). *Laporan tahunan pelanggaran hak anak*. KPAI.
- Kurniawan, T. (2015). Peran parlemen dalam perlindungan anak. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 6(1). <https://doi.org/10.46807/aspirasi.v6i1.467>
- Mujahid, T. (2024). Systematic literature review: Peran filsafat pendidikan Islam terhadap kurikulum pendidikan Islam. *Multatuli Jurnal Multidisiplin*, 1(1), 52–67. <https://ejournal.ypayb.or.id/index.php/jumu/article/view/16>
- Munawir, et al. (2024). Analisis konsep rahmatan lil alamin pada pembelajaran pendidikan agama Islam. *Journal of Instructional and Development Researches*, 4(6).
- Parjiman, et al. (2023). Rahmatan lil Alamin Islamic value education model based on Muhammadiyah school culture. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 15(2).
- Qutb, S. (2003). *Fi Zilal al-Qur'an* (Jilid 6). Dar al-Syuruq.
- Rahardjo, M. (2010). *Metode penelitian kualitatif*. UIN Maulana Malik Ibrahim Press.
- Rosidi. (2021). Implementasi rahmatan lil 'alamin perspektif KH. Hasyim Muzadi di Madrasah Ta'limuna. *Jurnal Pendidikan Islam*, 9(2).
- Shihab, M. Q. (1996). *Wawasan Al-Qur'an: Tafsir maudhu'i atas berbagai persoalan umat*. Mizan.
- Shihab, M. Q. (2013). *Secercah cahaya ilahi: Hidup bersama Al-Qur'an*. Mizan.
- Sugiyono. (2016). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sugiyono. (2019). *Metode penelitian pendidikan: Kuantitatif, kualitatif, kombinasi, R&D, dan penelitian pendidikan*. Alfabeta.
- Suharto, Y., & Kurniawan, S. (2024). Implementasi konsep rahmatan lil alamin pada pendidikan tinggi. *Nasir: Jurnal Pendidikan Islam*, 2(1).