



## ISLAMIC LAW ANALYSIS ON PARENTS' RESPONSIBILITIES TOWARDS CHILDREN WITH DISABILITIES (CASE STUDY IN KISARAN BARAT DISTRICT, ASAHAN REGENCY)

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### Abstract

Parental responsibility towards children with disabilities in Islamic legal analysis emphasizes the principles of compassion, justice and protection of every individual, including those with special needs. In Islam, children, including children with disabilities, are considered as a mandate given by Allah SWT to parents. Therefore, parents have a great responsibility in caring for, protecting and guiding their children comprehensively, including physical, mental and spiritual aspects. The focus of research in writing this thesis is the responsibility of parents towards children with special needs. The purpose of the study is to analyze and understand the perspective of Islamic law on parental responsibility towards children with disabilities comprehensively in Kisaran Barat District, Asahan Regency. This method uses a qualitative research method which is a process of various steps involving researchers, theoretical and interpretative paradigms, research strategies, data collection methods and empirical data analysis as well as the development of interpretations and presentation of research results. Children with disabilities have physical limitations, hearing limitations, vision limitations, intellectual limitations, emotional behavioral limitations and communication limitations. Islamic law teaches that parents must provide affection and fair treatment without discriminating between children with special needs and children without, and requires parents to seek education and life skills that will enable children with disabilities to participate well in society. In an effort to meet their needs, Islam also allows parents to seek professional help, such as therapy or health services, to support their child's development.

**Keywords :** Child Welfare, Children with Disabilities, Parental Responsibility



### Abstrak

Anak merupakan amanah yang diberikan oleh Allah SWT kepada orang tua sebagai tanggung jawab utama untuk dijaga, dipelihara, dan dibimbing dengan penuh kasih sayang serta keadilan. Dalam ajaran Islam, tidak terdapat perbedaan hak antara anak normal dan anak penyandang disabilitas, keduanya memiliki hak yang sama untuk memperoleh perlindungan, pendidikan, serta pembinaan agar dapat tumbuh dan berkembang secara optimal. Prinsip keadilan dan perlindungan yang diajarkan Islam menegaskan bahwa anak difabel harus mendapatkan perhatian khusus dan perlakuan yang layak dalam lingkungan keluarga, sehingga mereka tidak mengalami diskriminasi maupun pengabaian dalam pemenuhan hak-haknya. Penelitian ini bertujuan untuk mengkaji secara mendalam tanggung jawab orang tua terhadap anak difabel dalam analisis hukum Islam, khususnya di masyarakat Kecamatan Kisaran Barat, Kabupaten Asahan. Dengan menggunakan pendekatan kualitatif, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang kemudian dianalisis secara deskriptif menggunakan pendekatan deduktif. Metode ini memungkinkan penelitian untuk menghubungkan prinsip-prinsip hukum Islam dengan kondisi nyata yang terjadi di lapangan, sehingga dapat diperoleh pemahaman yang komprehensif mengenai pelaksanaan tanggung jawab orang tua terhadap anak difabel dalam konteks sosial dan agama. Hasil penelitian menunjukkan bahwa sebagian orang tua telah melaksanakan peran mereka dengan baik, namun masih ditemukan kesenjangan, terutama dalam hal akses pendidikan dan layanan dasar. Hambatan utama yang dihadapi orang tua adalah keterbatasan ekonomi serta kurangnya pemahaman terhadap kewajiban dalam Islam terkait anak difabel. Kondisi ini menunjukkan perlunya keterlibatan aktif pemerintah daerah dan lembaga terkait dalam menyediakan program edukasi bagi orang tua, serta memberikan dukungan kepada anak-anak disabilitas, agar hak-hak anak difabel dapat terpenuhi sesuai dengan prinsip keadilan dan tanggung jawab dalam hukum Islam.

### 1. INTRODUCTION

The family is the most fundamental social unit within the structure of society, consisting of a head of the family and other members living together in one household. For a child, the family becomes the first environment they know and serves as the place where they begin to learn about social life. Within the family, children receive affection, protection, and initial character formation, all of which play a significant role in their growth and development (Haerunisa, 2015: 25–30).

The emotional closeness between family members, especially between parents and children, makes the family the most immediate and significant environment in a child's life. Within the family, children gain a sense of security, protection, and affection that are crucial for their growth. It is therefore unsurprising that children tend to place their trust in and depend heavily on their families when facing various life challenges. Children are a trust and a gift from Allah SWT that must be cared for and nurtured in the best way possible in order to attain His pleasure and mercy. As stated in the Qur'an, Surah At-Taghabun, verse 15: *"Indeed, your wealth and your children are but a trial, and Allah has with Him a great reward."*

Parents hold the primary responsibility for their children from the moment they are born until they reach adulthood. This responsibility includes comprehensive care and nurturing to ensure the child's well-being and survival. Parents are also obligated to fulfill their child's basic



needs, including physical or biological needs (*asuh*), emotional needs related to affection (*asih*), as well as cognitive and intellectual needs (*asah*) that support the child's learning and development (Haerunisa, 2015: 26). Parents play a vital role in a child's educational process, as education first and foremost begins in the family environment. In this context, parents act as the primary guide in shaping the child's education at home. Their responsibilities include providing a foundation of religious values, ethics, manners, aesthetics, love, a sense of security, and early exposure to rules and positive behavior. Based on John Locke's theory of *tabula rasa*, a child is like a blank slate with no markings (Locke, 1690: 33–36), meaning that parents play a crucial role in shaping the child's character, whether positively or otherwise. In a hadith, the Prophet Muhammad (peace be upon him) said: "No child is born but upon the natural disposition (*fitrah*). It is the parents who make him a Jew, a Christian, or a Magian." (Al-Bukhari, *Sahih Bukhari*, 2010).

## 2. METHODE RESEARCH

From this hadith, we learn that the relationship between parent and child is not one of ownership, but of stewardship. Children are a trust given by Allah SWT to their parents. Therefore, this relationship is of utmost importance, especially in terms of communication between parent and child. Allah SWT created every human being, including children, with their own unique conditions. At birth, not all children are born in perfect physical or mental condition. Some are born with certain conditions that result in physical, mental, or psychological limitations. These conditions may arise from complications during pregnancy or from incidents such as accidents or natural disasters after birth (Rahmatika, 2020: 21). Such conditions impact a child's ability to perform daily tasks, placing them into the category of children with special needs or children with disabilities.

Children with disabilities are those who have long-term physical, mental, intellectual, or sensory impairments, which may hinder their interaction with their environment or prevent equal participation in social activities. These children often face challenges in forming social relationships and have limited access to education and healthcare services. Additionally, like many other children, children with disabilities are highly vulnerable to abuse, exploitation, neglect, and violence—particularly when they are hidden away or institutionalized due to social stigma or the economic burden associated with their care (Vani et al., 2015: 67). Thus, children with disabilities face complex challenges in their daily lives, reflecting real and ongoing societal issues. These children must learn to accept and adapt to their disabilities while also dealing with a social environment that often lacks support. As such, they need adequate assistance to overcome these obstacles. This includes access to services and specially designed programs to support their optimal development. In this regard, the role of parents is crucial in continuously monitoring and assisting the development of their children with disabilities.

Law Number 8 of 2016 on Persons with Disabilities states that children with disabilities have the right to receive special protection from discrimination, neglect, abuse, exploitation, sexual violence, and other criminal acts. Moreover, they have the right to be cared for and educated by their families, to have their best interests protected, to be treated according to their rights as children, and to have their special needs met. Therefore, in principle, children with disabilities should be treated equally to other children, both in terms of caregiving and the fulfillment of their rights and needs (Republic of Indonesia, Law No. 8 of 2016). The role of parents is therefore essential in supporting the lives and development of children with disabilities.



Positive parenting cannot be separated from active parental involvement. This includes fulfilling the child's basic needs, such as providing nutritious food, instilling religious and moral values in daily life, maintaining emotional stability, offering affection, attention, and a sense of security. Social values such as respect, tolerance, cooperation, responsibility, and simplicity are also instilled through emotional closeness between parents and children.

Applying appropriate parenting methods is especially important for parents of children with disabilities. From an early age, children begin to learn and absorb their environment. Childhood is a critical phase that significantly influences future development. Various studies show that positive parenting has a significant impact on a child's ability to adapt, enhances social skills, and reduces the risk of problematic behaviors (Vani et al., 2015: 67; Rahmatika, 2020: 22). Therefore, positive parenting not only supports a child's optimal development but also ensures that their rights are fully and properly fulfilled. Based on the background explained above, a deeper study is necessary to explore the Islamic legal perspective on parental responsibilities in educating and caring for children with disabilities. Moreover, it is important to assess whether these responsibilities align with the principles of Islamic law. Thus, the author proposes to conduct research under the title:

**"Islamic Legal Analysis of Parental Responsibility Toward Children with Disabilities (Case Study in West Kisaran District, Asahan Regency).**

### 3. RESULTS AND DISCUSSION

#### A. Forms of Parental Implementation of Responsibility toward Children with Disabilities in West Kisaran District

Parents hold a vital role and responsibility in wisely educating their children—whether born without disabilities or with limitations such as a disability. Thus, the parenting style they adopt significantly influences a child's future, shaping their character and personality. A child is a gift from God entrusted to us to be cared for, protected, and lovingly educated, so that in time they may benefit not only their family but their nation and faith. From interviews with several parents of children with disabilities in West Kisaran District, Asahan Regency—namely Mrs. Aminah, Mrs. Irawati, and Mrs. Ina—it was revealed that parenting approaches toward children with disabilities vary greatly. Their methods of caregiving, nurturing, and educating differ from parents of non-disabled children. Often, these approaches are shaped by parental intentions and limitations on the child's activities, especially in play, due to the child's differing condition and parents' apprehensions for their health. Based on these findings, the author identified several variations in parenting styles among these families.

##### 1. Parenting by Mr. Sumanto and Mrs. Aminah

I had the opportunity to meet the family of Mr. Sumanto and Mrs. Aminah, whose 9-year-old son Andi has had a physical disability since birth. They show intense love and attention in caregiving: Mrs. Aminah mostly accompanies Andi in daily routines, while Mr. Sumanto works to support the family financially. Despite numerous challenges, they remain committed to supporting Andi's growth, though they maintain concerns regarding his education and social development. As Mrs. Aminah said:

"Mr. Sumanto works daily in construction and as a small-business owner, while I—Aminah—am a housewife with a high school education. Every day I care for Andi, who has had a physical disability since birth due to body function impairment. We train him in self-care



activities like eating, dressing, and moving independently with assistive devices if needed. We have attempted various medical and alternative treatments recommended by relatives and neighbors. We worry about his ability to attend school outside, so we decided on private tutoring and religious lessons at home.” They care for Andi tenderly, prioritizing his welfare and health. Andi typically plays only when relatives visit. They choose a learning environment that supports Andi’s development and ensures he feels comfortable and receives tailored attention.

## 2. Parenting by Mr. Adi and Mrs. Irawati

This family has an 8-year-old son, Rizki, diagnosed with hyperactivity. Mr. Adi works as a farm laborer, while Mrs. Irawati is a housewife and a religious instructor in the village. I asked how parenting is carried out for Rizki, who has special needs. As Mrs. Irawati said:

“I raise Rizki as any parent would for a child with a disability. Of course, I’m worried because he behaves differently from his peers. We sent him to SLB Kedai Ledang so he can learn alongside other children despite his pronounced hyperactive behavior. It saddens me to see him struggle to focus during lessons—he can’t stay still and is easily distracted. My husband and I keep trying our best, taking him for treatment to various places. To manage his hyperactivity, I stay calm and patient. I’ve not introduced specialized activities or skill-training yet because I worry it might stress him. So I often let him play alone or watch television to help him remain calm and active in a controlled way.”

Rizki sometimes displays severe hyperactivity, such as running inside the house, climbing furniture, or rearranging things without stopping. His parents enforce rules to keep him at home under supervision to ensure a calm, safe environment. They respond with patience and redirect his energy to toys or television to help settle him.

## 3. Parenting by Mr. Kariman and Mrs. Ina

Mrs. Ina has two children: the first is 16, and the second, Fahri, is 12 and nonverbal. Her husband, Mr. Kariman, recently passed away. Mrs. Ina bakes for a living; her late husband was a small business owner. In discussing daily parenting, I learned how Mrs. Ina lovingly cares for Fahri. As Mrs. Irawati shared:

“Caring for my second child is filled with challenges due to his condition. Before my husband passed away, Fahri attended SLB Darussalam on Jalan Durian, with my husband driving him to school. After his passing, I couldn’t continue that because I don’t ride a motorcycle. The school encouraged him to stay because they saw his potential, but I transferred him to the local village school. He resisted, feeling different, especially when comparing himself to peers who can speak. I gently encourage him to return to school. Meanwhile, limited access to special education, speech therapy, and health services forces me to rely on my abilities alone to care for and guide him.”

Her lack of access to therapy and adequate resources means she must single-handedly nurture and guide her son—which is a heavy burden. This underscores the critical need for social support, healthcare, and special education services so children with special needs can thrive, particularly in underserved or remote areas.





## B. Islamic Legal Perspectives on Parental Responsibility toward Children with Disabilities in West Kisaran District

### 1. Views of Religious Authorities in West Kisaran

#### a. Ustadz Ahmad Fauzi

According to Ustadz Ahmad Fauzi, a child with a disability is an “amanah” (trust) that parents must safeguard with full responsibility. He emphasizes that in Islam, children with disabilities hold the same status as other children—as blessings from Allah SWT to be appreciated, cared for, and loved. Parents are obligated to provide attention and special care according to the child’s needs; this responsibility is even greater due to the additional care involved.

#### b. Ustadz Ridwan

Ustadz Ridwan holds that parents of children with disabilities are presented with an opportunity for immense spiritual reward. Their patience and sacrifice in caring for a disabled child are regarded as noble acts of worship in Islam. The Prophet Muhammad SAW taught that good parenting has everlasting rewards—such rewards are multiplied for those who raise children with disabilities because of the heightened challenges. Patience and sincerity in caregiving are deeply beloved by Allah SWT.

### 2. Parenting from the Islamic Legal Analysis Perspective

#### Sumanto and Aminah's Parenting

Their parenting of Andi reflects Islamic legal principles. Islam mandates that parents protect, educate, and care for their children—including those with special needs—with love and attention. As stated in Qur'an, Surah Luqman 31:14: “And We have enjoined upon man [care] for his parents...”

In context, Mrs. Aminah's daily caregiving and Mr. Sumanto's labor to meet family needs manifest a balanced division of roles safeguarding their child's physical, psychological, and social needs. Islam insists on equitable and attentive fulfillment of children's rights, devoid of discrimination. The concerns they hold for Andi's education and socialization align with the Islamic principle of *maslahah* (benefit): protecting one's child from harm or marginalization which could hinder their development. Their choice of a supportive learning environment reflects this responsibility, in line with Islamic teachings.

#### Irawati and Adi's Parenting

From the Islamic legal standpoint, parents have a strong obligation to provide protection, education, and affection—including for children like Rizki. Their efforts to enroll him in an SLB (special school), their patience in handling his behavior, and their pursuit of treatments reflect compliance with *maqasid sharia*—particularly the preservation of the soul (*nafs*), intellect (*'aql*), and inculcation of *rahmah* (compassion).

However, letting Rizki play unsupervised or watch TV without developmental stimulation may fall short in satisfying the child's right to education and personal growth. In Islam, parenting extends beyond protection to guiding children toward realizing their potential. Qur'an, Surah At-Tahrim 66:6 says:

“O you who have believed, protect yourselves and your families from a Fire...”

This verse is taken to mean that safeguarding family includes moral and spiritual nurturing—not merely physical safety. Applying strict isolation to hyperactive children might hinder their *tazkiyatun nafs* (self-developing growth), especially without remedial programs or stimulation. Likewise, Qur'an, Surah Al-Hujurat 49:13 highlights the value of social interaction and



equality: "...the most noble of you in the sight of Allah is the most righteous of you." Limiting a child's social exposure could inadvertently impede their social, emotional, and spiritual development.

#### Ina's Parenting of Fahri

Mrs. Ina's dedication to raising Fahri alone mirrors extraordinary sacrifice and responsibility. Despite financial strain and limited therapeutic resources, she continues to care with love. Islam regards children—including those with disabilities—as amanah from Allah SWT, to be safeguarded and nurtured. The Prophet said, regarding breastfeeding:

"Breastfeeding is for two years..." (Sahih Abu Dawud)

This tradition underscores the prolonged nature of parental duty—not just in early childhood but through later stages—as reflected in age brackets like seven, nine, or ten years. Fahri's speech disability requires sustained support, aligning with Islam's respect for the developmental journey and the necessity of patient, loving guidance.

Moreover, Allah says in Qur'an, Surah Al-Baqarah 2:286:

"Allah does not burden a soul beyond that it can bear..."

For Mrs. Ina, who strives to fulfill her child's needs single-handedly, her efforts—even under limitations—are accepted as sincere striving within her capacity. Islam evaluates effort and sincerity as much as outcomes. In such circumstances, parental responsibility extends beyond individual duty—it becomes a collective societal obligation. The Prophet said:

"Whoever relieves a believer from one of the burdens of the world, Allah will relieve him of one of the burdens on the Day of Resurrection." (Muslim)

Thus, in Fahri's case—especially given his mother's hardship—the roles of community, zakat institutions, and government are vital to ensure Fahri's rights to education, therapy, and developmental support. This reflects Islamic values of justice and solidarity: society must pool resources and care for its vulnerable. Providing via zakat, sadaqah, or inclusive policies strengthens both family resilience and societal well-being. With such support, Fahri can flourish as an amanah of Allah SWT and positively contribute to family and society. Neglect, by contrast, undermines moral and social welfare—contrary to Islam's core objective of establishing justice and collective prosperity.

Islamic legal views affirm that parental responsibility for children with disabilities is an obligation to be fulfilled with patience, sincerity, and compassion. Parents who uphold this responsibility with devotion are promised great rewards from Allah SWT, while those who neglect it bear accountability in the Hereafter. Qur'an, Surah Al-Anfal 8:27 states:

"O you who have believed, do not betray Allah and the Messenger, or knowingly betray your trusts."

Ibn Kathir and Al-Baghawi interpret "trusts" to include family and children—making their proper nurturing a sacred responsibility. Betrayal includes neglecting their education, spirituality, care, or human dignity.

## 4. CONCLUSION

Parental responsibility toward children with disabilities is a profound moral and religious obligation that encompasses love, care, protection, and education. The families in West Kisaran District show diverse approaches to parenting based on their understanding, socio-economic background, and access to resources. While each parent strives to meet their child's needs, their efforts are often limited by financial constraints, lack of access to special



education, and inadequate support from the broader community. From an Islamic legal perspective, parenting a child with a disability is not only a duty but also a source of immense spiritual reward. Islam emphasizes compassion, patience, and justice in caregiving, viewing children—regardless of ability—as a trust (amanah) from Allah SWT. Parents are expected to nurture their children's physical, emotional, intellectual, and spiritual development, guided by the principles of maqasid al-sharia and rahmah (mercy). However, when parents lack the means to fulfill these responsibilities, the broader community, including religious institutions and government, shares in the duty to provide support and ensure the child's rights are upheld. Ultimately, parenting children with disabilities requires collaboration, empathy, and commitment—not only from the parents but from society at large. Islam teaches that such responsibility, when fulfilled with sincerity and perseverance, leads to immense blessings in this life and the Hereafter.

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