

Parental Compassion in Family Education from the Perspective of Hadith and Its Implications for Children's Mental Health

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Abstract: This study explores the concept of compassion (*al-rahmah*) in family education based on prophetic hadiths and examines its contribution to children's mental health. Using a qualitative method with a library research approach, this study analyses primary hadith sources, classical commentaries, and contemporary psychological literature. The findings identify seven core hadiths that emphasise compassion, gentleness (*rifq*), physical expressions of affection, age-appropriate moral training, and responsible family leadership (*kullukum ra'in*) as fundamental elements of Islamic educational ethics. Interpretations by classical scholars such as An-Nawawi, Al-Ghazali, and Ibn Qayyim demonstrate that compassion is not only a moral virtue but also a structured educational strategy that aligns with modern mental-health theories. Compassionate family practices positively influence children's emotional security, stress regulation, empathy, self-confidence, and long-term psychological resilience. Conversely, a lack of affection increases vulnerability to anxiety, emotional dysregulation, and mental-health risks in adulthood. Thus, family education grounded in Islamic compassion serves as both a religious mandate and a strategic psychological investment to develop mentally healthy, emotionally balanced, and resilient future generations.

Keyword: compassion, *tarbawi* hadith, family education, mental health, *rahmah*..

Abstrak: Penelitian ini mengkaji konsep kasih sayang (*al-rahmah*) dalam pendidikan keluarga berdasarkan perspektif hadis serta kontribusinya terhadap pembentukan kesehatan mental anak. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka melalui penelusuran kitab-kitab hadis primer, syarah hadis klasik, literatur psikologi modern, serta penelitian kontemporer. Hasil kajian menemukan tujuh hadis utama yang menekankan pentingnya kasih sayang, kelembutan (*rifq*), sentuhan afektif, pendidikan bertahap sesuai usia, dan kepemimpinan keluarga (*kullukum ra'in*) sebagai fondasi etika pendidikan Islam. Pemikiran ulama seperti An-Nawawi, Al-Ghazali, dan Ibn Qayyim menunjukkan bahwa kasih sayang bukan hanya nilai moral, tetapi juga metode pendidikan yang relevan dengan prinsip kesehatan mental modern. Praktik kasih sayang dalam keluarga terbukti meningkatkan keamanan emosional anak, kemampuan regulasi stres, empati, kepercayaan diri, serta ketahanan psikologis hingga dewasa. Sebaliknya, kurangnya afeksi meningkatkan risiko kecemasan, gangguan emosi, dan kerentanan mental. Dengan demikian, pendidikan keluarga berbasis kasih sayang merupakan

kewajiban religius sekaligus investasi psikologis jangka panjang untuk membentuk generasi yang sehat secara mental dan berkepribadian kuat.

Kata Kunci: kasih sayang, hadis tarbawi, pendidikan keluarga, kesehatan mental anak, rahmah...

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Introduction

Bullying has recently gained attention in the world of education, especially regarding its extremely negative impact on students' mental health (Aprilianto & Fatikh, 2024; Arfah & Wantini, 2023). The effects of bullying can cause a decline in academic performance, motivation to learn, and problems in social interactions. Victims of bullying also tend to feel isolated, resulting in low self-esteem that can carry over into adulthood (Agatha, 2021).

In cases of child abuse reported by KPAI, it was noted that from January to April 2023, 58 children were victims of violence. The perpetrators of these acts of violence ranged in age from children to adults. Data from SIMFONI PPA (Online Information System for the Protection of Women and Children) also reported that there were 1,665 cases of physical and psychological violence against children in 2022. The forms of violence against children reported were also very diverse, including bullying, which is verbal abuse, beatings, maltreatment, gang violence, and sexual violence (KPAI, 2023).

However, from the above phenomenon, we understand how important an educational environment that ensures children's mental health is. The first and foremost educational environment that plays this role is the family environment. Islam has provided guidelines for family education through love and compassion. This is conveyed directly through the hadiths of the Prophet, which emphasise gentleness, love, and attention towards children. Among them is the following hadith of the Messenger:

بَنَانَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَبَّلَ الْحَسَنَ بْنَ عَلِيٍّ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ، فَقَالَ: إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ

The Prophet once kissed Hasan bin Ali. Then Al-Aqra' bin Hâbis said, I have ten children, but I have never kissed any of them. So the Prophet said, Whoever does not show affection will not be shown affection. (HR. Bukhari no. 5997 dan Muslim no. 2318)

Research on the Concept of Love in the Family and the Formation of Children's Mental Health has been conducted by previous researchers. Some of them, such as Zanatul Faizah and Iva Inayatul Ilahiyah, explain that the family plays an

important role in children's social development. This is because, in essence, the family is the primary environment for a child's growth and development. Children thrive in families where their growth and development are positive and enjoyable; otherwise, their growth will inevitably be stunted. Mental health is a condition in which an individual is free from all forms of mental disorders (Zanatul Faizah & Iva inayatul Ilahiyah, 2024a).

Furthermore, research by Moch Bayu Bastian, Abu Yazid Adnan Quthny, and Nina Agus Hariati explains that conflict within the family can cause emotional distress and feelings of insecurity, leading to aggressive behaviour towards children. The family is the primary institution in Islam for educating children. The Qur'an and hadith emphasise the importance of building a harmonious and loving household, along with the responsibility to educate and protect the children given by Allah SWT (Moch Bayu Bastian, Abu Yazid Adnan Quthny, 2025).

Furthermore, research conducted by Erika A'idatun Nahar and Ahmad Saefudin explains how Islamic education contributes to mental health based on the Qur'an, which teaches remembrance of God, fasting, patience, and other practices to maintain physical and spiritual health. In accordance with the guidance of the Qur'an as the foundation of Islamic education, focusing on these elements is considered important for achieving a healthy life (Erika A'idatun Nahar & Saefudin, 2024).

Based on previous literature, although various studies have reported a relationship between humanistic learning and spiritual intelligence, there is a gap in the literature regarding the specific relationship to spiritual intelligence, with much of the discussion still focusing on humanistic methods and approaches. Therefore, this study aims to further explore and open up new perspectives on the Prophet's hadith regarding children's mental health to develop further literature with research that will examine the concept of love in the family according to the perspective of the hadith and its contribution to the formation of children's mental health.

Methods

This study utilised qualitative methods with a *library research* approach, which involved examining relevant literature in the form of scientific books, journals, and hadith collections (Abduh et al., 2023). This approach was chosen because the theme studied is conceptual and normative in nature and requires authoritative textual references. In qualitative research, the researcher is the main instrument, so the ability to analyse texts, understand hadith methodology, and connect data with Islamic education theory is essential (Abdussamad, 2019). The primary data sources for this study are the Prophet's hadiths on compassion taken from the books Sahih al-Bukhari, Sahih Muslim, and Sunan Abu Dawud, amounting to five to six hadiths. The search was conducted using keywords such as 'tenderness,' 'Allah's mercy for the compassionate,' and 'affection in Islam.' The degree of authenticity of the hadiths varies from sahih to muttafaq 'alaih. One of the muttafaq 'alaih

hadiths is al-Bukhari's narration no. 5997 about the Prophet kissing his grandsons, Hasan and Husain, which shows that expressions of compassion are a direct teaching of the Prophet.

This hadith has strong relevance to modern psychology, which affirms that loving touch, such as hugs and kisses, can reduce stress hormones (cortisol) and develop empathy and self-confidence in children. Therefore, the emotional education exemplified by the Prophet is in line with psychological concepts such as *warmth & responsiveness* and *physical affection*. The secondary data sources for this study include hadith commentaries such as *Fath al-Bari* and *Syarh Muslim*, as well as literature on Islamic education and psychology. Data collection techniques were carried out through the identification of credible literature, classification according to sub-themes, and verification of the validity of sources. The data were analysed using *content analysis* with a descriptive analytical approach through the processes of data reduction, presentation, interpretation of meaning, and concluding. This approach helped to reveal the moral message of the hadith about compassion and its relevance to contemporary Islamic education (Sugiyono, 2020).

Results And Discussions

Results

Sources and Number of Hadiths Studied

Based on research in the four main books of hadith (Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud), seven hadiths were found that are relevant to the theme of compassion in family education. These hadiths originate from the companions: Abu Hurairah, Aisha, Ibn Umar, and Jarir bin Abdillah.

Classification of Hadith Themes

The content analysis yielded four thematic categories:

Theme Categories	Hadiths that are Included	Focus on Meaning
Gentleness & compassion	HR. Bukhari-Muslim: ' <i>He who does not show mercy will not be shown mercy</i> '; HR. Muslim: ' <i>Allah is Most Gentle and loves gentleness.</i> '	Gentleness as the main framework of tarbiyah
Physical expressions of affection	HR. Bukhari: The Prophet kissed Hasan bin Ali	Hugs/kisses as a sunnah of education
Manners and gradual	HR. Abu Dawud: the command to pray at the	Education based on habits appropriate to age

education	age of 7-10	levels
Family leadership	HR. Bukhari-Muslim: 'kullukum ra'in'	The responsibility of fathers/mothers as primary educators

Meaning Patterns Based on Hadith Commentaries

An analysis of Fath al-Bari, Syarah Muslim, and Ihya Ulumuddin reveals three main patterns of meaning:

1. Compassion is a moral obligation, not merely a recommendation (Al-Asqalani & An-Nawawi).
2. Exemplary behaviour and affective expression are part of compassion (Al-Ghazali).
3. Education must be gradual and appropriate to development (Ibn Qayyim & An-Nahlawi).

Comparison Matrix of Contemporary Classical Scholars

Theme	Classical Scholars	Contemporary Scholars/Scientists	Point of Discovery
Rahmah	An-Nawawi: mercy in words and deeds	Quraish Shihab: Mercy as the foundation of a peaceful family	Both emphasise the moral and relational dimensions
Expression of Love	Al-Ghazali: love attracts mercy	Modern psychology: touch is emotional bonding	There is consistency in the basic principles
Leadership	Ibn Umar: everyone is responsible	Modern parenting: equal roles for fathers and mothers in emotional safety	There is a meeting point in the definition of emotional responsibility.

In the study of hadiths on compassion in family education, Islam teaches rahmah, gentleness, and responsibility as pillars in raising children. Thematic classification explains that compassion can be manifested through gentle attitudes, affective expressions such as hugs and kisses, age-appropriate education, and

responsible family leadership. The explanations of classical scholars such as An-Nawawi, Al-Ghazali, and Ibn Qayyim also emphasise that compassion is not only a recommendation but also a moral obligation and a method of education. Therefore, these findings are in line with the views of contemporary scientists who emphasise the importance of emotional security in child development. Thus, the treasure trove of hadith and modern thought converge at one point: effective family education must be based on compassion, exemplary behaviour, and the emotional responsibility of both parents.

Discussions

The Concept of Love in Family Education

The concept of love (Al-Rahmah) is that humans are creatures who enjoy love, and the nature of love in the family in human life can be realised in real life. Therefore, love can be applied in family life, society, nation, and state (Mustolehudin, 2012)(Lubis et al., 2021)(Karim, 2018)(Suryani & Kadi, 2020). Thus, the concept of compassion (Al-Rahmah) is absolute in relation to human emotions, because compassion is not only focused on the individual but can also be honoured in religious life, both for religious communities and within religious communities themselves. This is because the principle of compassion in Islam can be linked to the following verse: 'They exhort one another to patience, and they exhort one another to compassion.'

Children's education is not entirely entrusted to educational institutions, whether formal or non-formal, such as education in Islamic boarding schools or madrasas. This does not guarantee the overall success of a child's education. The success of a child's education is highly dependent on the education provided by the family environment, especially by the mother, because it is the mother who is the madrasatuln ula, the first madrasa/first education for her children (Koestanti et al., 2024). According to Ki Hajar Dewantara (1961) One of Indonesia's leading educational figures has stated that the family is the first and most important place of learning for children. This is because the primary role in education lies with the parents (father and mother), who act as guides (teachers), instructors, educators, mentors and the main source of education for their children.

The exemplary behaviour of parents serves as an education for their children, setting an example of conduct in accordance with Islamic law. Parents are role models for their children, creating individuals who behave in an Islamic manner and have good character based on Islamic teachings that adhere strictly to the Qur'an and Hadith. Thus, in their roles as educators, facilitators, motivators, companions, supervisors, and role models (Uswah Hasanah), parents have an obligation to demonstrate these attitudes for their children to emulate (Afriana & Sutrisno, 2022).

Therefore, to build all of that, communication is needed to form a good family with a strong foundation, because communication is interpersonal towards children in a gentle and loving manner to become effective communication both psychologically and for learning. Ineffective communication will greatly affect children's creativity (Gustiani et al., 2025).

As parents, it is necessary to pay attention to children's religious education, because several important aspects of Islamic education need to be taught to children in the family. Several aspects need to be instilled in children in the family, including reading the Qur'an and instilling belief in the correct creed, to cultivate worship habits that will form praiseworthy character (Rika Widya, bachtiar Siregar, 2020). In the words of the Prophet Muhammad SAW:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجِجُ الْبَيْهَ بَيْهَةً جَمْعًا، هَلْ تُحِشُّونَ فِيهَا "مِنْ جَذَاءٍ؟"

'Every child is born in a state of fitrah (innocence), then it is their parents who make them Jewish, Christian, or Magian. Just as animals give birth to their young in a perfect state (without defects), do you see any of them with a limb cut off?' (H.R. Al-Bukhari)

In the above hadith, it is noted that as the first educational institution for children, parents have an obligation to provide education and attention so that children can distinguish between what is good and what is best, so that they do not fall into actions that are harmful to themselves and others.

Thus, in the context of child protection, Law No. 23 of 2002 guarantees children's rights to grow and develop optimally. Minister of Social Affairs Regulation No. 1 of 2020 emphasises the importance of care that fulfils the needs for affection, security, and sustainable welfare. However, not all children can grow up in a healthy family environment. Many experience physical, emotional, and social neglect due to poverty, violence, or legal issues. This can disrupt the formation of healthy emotional bonds (attachment) and harm the development of a child's character (Kardeti et al., 2025).

Thus, parental love for children can shape good family education, not merely in terms of kindness or warmth, but also in terms of setting an example, empathetic communication, moral guidance, and the systematic fulfilment of children's psychological needs. Therefore, there needs to be confidence in the positive touch of love in encouraging the development of self-confidence in adolescents. Because children feel supported and accepted due to having a positive self-image, which gives them confidence in their abilities and readiness to face challenges, furthermore,

emotional affection and attention from parents to children will help form a strong foundation for the emotional development of adolescents. This is because a safe environment will support them to grow and develop positively, which will prepare them to face the dynamics of life. Therefore, developing empathy and social skills, as well as affection towards children, will help develop empathy and social skills. This will enable them to understand other people's feelings, appreciate different perspectives, and build healthy relationships with their peers and those around them. Affection will play a key role in this process. Through an attitude of attentiveness and concern for others, children will learn to understand the feelings and experiences of others and those around them (Gea, 2025).

Tarbawi Hadiths on Family Education

Hadiths on compassion and gentleness

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ

“Whoever does not love people, Allah will not love him.” (Al-Bukhari, 2001).

Imam An-Nawawi, in discussing mercy, mentioned that mercy is manifested in gentle words, helping others for their benefit, being fair, and not hurting others (Al-Nawawi, 1997). The above hadith serves as a general guideline for all of humanity to cultivate compassion. This is something that everyone must possess, for if a person refuses to act with compassion, then Allah will refuse to bestow His mercy upon him (Al-Asqalani, 2000).

Thus, morals and human relations are the means to obtain Allah's mercy (Al-Qurtubi, 2003).

قَالَ النَّبِيُّ ﷺ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

“Indeed, Allah is Most Gentle and loves gentleness. He rewards gentleness with something that is not given for harshness or anything else.” (An-Naisaburi, 2000).

According to al-Ghazali, Allah's mercy descends upon compassionate hearts. A person who loves others is actually preparing a vessel in their heart for Allah's mercy to flow into them. As he said in *Ihya Ulumuddin*:

مَنْ أَرَادَ أَنْ يَرْحَمَهُ اللَّهُ فَلْيَرْحَمْ عِبَادَ اللَّهِ، فَإِنَّ الرَّحْمَةَ تَجْتَلِبُ الرَّحْمَةَ، وَالْقَسْوَةَ تَجْتَلِبُ الْبُعْدَ مِنَ اللَّهِ

“Whoever wishes to be blessed by Allah, let him love the servants of Allah. For love attracts mercy, while harshness attracts distance from Allah.” (Al-Ghazali, 1985).

Instilling love within the family can be applied to family members first, namely through genuine love in words, attitudes, and actions. Then, when reprimanding, do so gently rather than harshly. Practical examples include asking family members how they are doing, helping with household chores without being asked, praising and motivating children or partners, and reducing harsh criticism and emphasising respectful dialogue. Other things that can be done are listening

attentively, speaking with empathy, understanding and acceptance without judgement, managing emotions, and being wise and not excessive, as well as applying the principle of compassion (Handayani, 2021).

Hadith: The Prophet kissed and embraced his grandsons (Hasan and Husain)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَبَّلَ النَّبِيُّ ﷺ الْحَسَنَ بْنَ عَلِيٍّ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ، فَقَالَ الْأَقْرَعُ:
إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

From Abu Hurairah, may Allah be pleased with him, who said: "The Prophet, peace be upon him, once kissed Hasan bin "Ali while Al-Aqra" bin Habis At-Tamimi was sitting beside him. Al-Aqra' said, 'I have ten children, yet I have never kissed any of them.' The Messenger of Allah ﷺ looked at him and said: 'Whoever does not show mercy will not be shown mercy.'"

From the above hadith, it can be understood that affection must be shown, among other things, by expressing it, such as through kissing, hugging, embracing, and so on. When someone shows affection, they tend to have lower stress levels and higher life satisfaction (Fredrickson, 2001). Thus, a person will feel happier when behaving lovingly. With that, love and gentleness will adorn a person with good and noble behaviour. As the Prophet Muhammad said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

From Aisha, may Allah be pleased with her, the Messenger of Allah ﷺ said: 'Indeed, gentleness (rifq) does not exist in anything except that it adorns it, and it is not removed from anything except that it defiles it.' (Narrated by Muslim, Sahih Muslim, no. 2594)

Hadith on the commandment for parents to educate their children with gentleness and good manners

قَالَ النَّبِيُّ ﷺ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ
'Command your children to pray when they are seven years old, and beat them (in an educational manner) when they are ten years old, and separate their beds.' (Al-Sijistani, 2009).

Imam An-Nawawi commented on this hadith, saying that the blows referred to were not punishment, but rather a means of educating and accustoming children to worship (An-Nahlawi, 1995). According to Ibn Qayyim, children should be instructed to pray at the age of seven so that they become accustomed to and familiar with prayer, so that when they reach adulthood, nothing will be more beloved to them than prayer (Al-Ma'ruf, 2003).

Thus, the above hadith teaches that education must be carried out gradually and in accordance with developmental age. In addition, moral education in this case can be carried out through habituation. Habituation of a person's behaviour is often referred to as *conditioning*, which is an approach to forming certain attitudes and behaviours by practising them continuously to form a truly good character (Yaqin, 2023).

Hadith on the trust of family leadership (kullukum ra'in)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْحَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ثُمَّ قَالَ فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

From Ibn 'Umar, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace be upon him, say: "Each of you is a leader, and each of you will be held accountable for your leadership. An imam (leader) is a leader over his people, and he will be held accountable for them. A man is a leader over his family, and he will be held accountable for them. A woman is a leader in her husband's house and will be held accountable for them. A servant is a leader over his master's property and will be held accountable for it.' Then he said: 'So each of you is a leader, and each of you will be held accountable for his leadership" (H.R. Bukhari Muslim).

In raising a child, parents are required to educate wisely with love and affection, as this is the foundation for success in family education (An-Nahlawi, 1995). With love, peace will be born in family relationships, and children will grow up with healthy personalities (Muhammad Quraish Shihab, 2007). Therefore, the family must be the first environment to instill the values of faith and good character in the heart. Family education must be an education that nurtures the heart, morals, and character of children (Nata, 2010).

The Contribution of Love to Children's Mental Health

According to Zakiah Daradjat, mental health is the formation of harmony between psychological functions and self-adjustment between humans and their environment, based on faith and piety, to achieve happiness in this world and the hereafter. Furthermore, she believes that mental health can be seen from a person's ability to face and solve problems in their life and avoid anxiety and inner conflict. In realising children's mental health, the family plays a very important and primary role. If the atmosphere in the family is good and pleasant, then the child's mental health will also develop well. If not, then the child's mental development will certainly be hampered (Zanatul Faizah & Iva inayatul Ilahiyah, 2024b).

A study shows how emotional support from family greatly affects the mental health of children and adolescents. This shows that children who feel they receive

emotional support from their parents tend to have better mental resilience and feel confident in facing challenges. Conversely, children who feel they lack emotional support show greater vulnerability to stress and tend to find it difficult to manage their emotions.

Communication patterns are also very important in maintaining children's mental health. Children who have open and two-way communication patterns with their parents tend to feel more comfortable expressing their feelings. They feel more listened to and appreciated, which can strengthen emotional bonds and improve children's mental health (Syarif et al., 2024).

Parental love can also be expressed through emotional education. Emotional education demonstrated by parents through love is very important in supporting children's mental health. Children who learn to recognise their emotions tend to be better equipped to deal with emotional challenges in a healthy way. By learning to understand their feelings, children are more likely to be empathetic, able to regulate their emotions, and cope well with stress. Emotional education also gives children a strong sense of empathy, making them more sensitive to the feelings of others (Syarif et al., 2024). In addition, parental affection through emotional education helps children understand that negative emotions such as anger and sadness are normal, enabling them to manage these emotions effectively (Syarif et al., 2024).

Parental love and attention from an early age are important foundations for a person's mental health in adulthood. Children who are raised in a warm and supportive family environment will generally grow up to be mentally healthier individuals. Children who grow up surrounded by family love will have emotional stability. They are able to manage stress and difficult feelings so that when they reach adulthood, they are calmer in facing problems. In addition, children who grow up in a warm and loving environment will be able to develop healthy coping mechanisms. Children can find solutions to problems instead of running away or denying reality, so they will be mentally resilient.

Furthermore, parental love can also provide children with a high quality of life. They tend to feel happier and less anxious, which allows them to be more focused in life, feel that their lives are meaningful, be confident, and continue to develop. This is what supports children in having a high quality of life. Conversely, if children grow up lacking love, they will be prone to negative emotions. They become easily anxious, more prone to anger, and feel sad. These negative emotions will carry over into adulthood as negative effects or persistent negative feelings.

In addition, children who grow up lacking affection will tend to use emotion-focused coping. When faced with problems, they will tend to run away from them, deny reality, and give up easily, making them more fragile in facing life's pressures.

Parents who do not provide enough affection to their children will put their children at a higher risk of mental health disorders. As a result, children will have low self-confidence, be shy in social relationships, tend to become depressed, and find it difficult to find meaning in life. These factors will later hinder the development of psychological well-being (eudaimonia) in adulthood (Ye et al., 2024), (Moran et al., 2018).

Conclusion

Based on the results and discussion above, it can be concluded that the values of compassion (Al-Rahmah) in family education are principles exemplified by the Prophet through several hadiths. Compassion must be formed through gentle communication and gentleness in education. This concept can be applied to parents as *uswah hasanah* (good role models) and *ra'in* (leaders) who are responsible for a family environment full of warmth and acceptance.

The value of affection also has a profound contribution to children's mental health. A loving family environment can foster strong emotions, which serve as the foundation for a child's emotional stability. This can promote self-confidence, stress management skills, and social-emotional skills such as empathy. Conversely, a lack of affection towards children can make them prone to anxiety, difficulty regulating their emotions, and an increased risk of mental disorders in adulthood.

Therefore, family education based on love, according to the Islamic perspective, is not only a religious obligation but also a long-term psychological investment to produce a generation of mentally strong children. Thus, family education that integrates the demands of Islamic law and modern mental health principles can break the chain of violence and optimise children's growth and development.

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