



Rehabilitation of Children as Perpetrators of Murder in Islam: A Study on the Concept of Ta'zir as an Educational Instrument

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Abstract

Rehabilitation of child criminals in Islam can be carried out through the ta'zir approach, which is a form of punishment that gives authority to leaders or judges to determine the type and form of punishment based on considerations of wisdom and societal well-being. This research applies a qualitative framework grounded in literature study to explore the concept of rehabilitation of child criminals in Islam through the ta'zir approach as an educational instrument. Data were obtained from various academic literature accessed through Google Scholar, including scientific journals, repositories, e-books, and relevant Islamic legal documents. Data sources include journal articles and previous research results that discuss Islamic law related to child criminals, as well as the implementation of ta'zir in the context of education and rehabilitation. In Islamic law, children who have not reached puberty are not subject to qisas or hudud punishments. Instead, more flexible and educational sanctions are imposed, such as warnings, advice, or guidance. This approach reflects the humanistic and compassionate principles of Islam, with the hope that the child can improve his or her behavior and reintegrate into society as a better individual.

Keywords

Islamic criminal law, Minors as a murderer, Ta'zir

Introduction

The phenomenon of children's involvement in serious criminal acts, such as murder, poses a significant challenge to both legal and social systems. As individuals who are still in the process of development, children require a legal approach that emphasizes not only punishment but also rehabilitation and moral education. In the context of Islamic law, the concept of ta'zir offers a more humanistic and educational approach in dealing with legal violations committed by minors.

Rehabilitation of juvenile offenders in Islam is based on the concept of ta'zir, which is a form of punishment that grants authority to leaders or judges to determine appropriate sanctions from the perspective of wisdom and public interest. Unlike hudud or qisas punishments prescribed in the Qur'an and Hadith, ta'zir is more flexible and is intended as an educational

tool to guide children toward behavioral improvement so that they may return to society as beneficial individuals. Islam strongly emphasizes the protection of intellect and life, as reflected in the principles of *maqasid al-shariah*, thereby prioritizing restorative rather than retributive approaches. This is consistent with the understanding that children are not yet fully mature or developed, and thus, humane and education-oriented methods of guidance are more effective in shaping their future behavior (Wardah, 2023).

In the Islamic legal system, punishment for children emphasizes aspects of prevention (*az-zajr*), correction (*al-islah*), and recovery (*al-isti'adah*), which include moral and spiritual guidance. In the Islamic legal system, punishment for children emphasizes aspects of prevention (*az-zajr*), correction (*al-islah*), and recovery (*al-isti'adah*), which involve moral and spiritual development so that the child may return to the right path rather than merely focusing on physical punishment. Islam views a child who commits a criminal act as someone who has not yet reached full intellectual maturity; therefore, their criminal responsibility differs from that of an adult. Nevertheless, in serious criminal cases such as murder, Islamic law provides room for the imposition of sanctions that are more didactic than retaliatory. *Ta'zir* in this context refers to a form of punishment adjusted to the child's condition and based on the consideration of greater benefit for both the individual and society (Wijaya, 2024). In cases involving children as offenders, particularly in murder cases, the application of *ta'zir* becomes highly relevant. From the perspective of Islamic law, a child does not yet possess complete legal responsibility due to intellectual and psychological immaturity. Therefore, when a child commits a serious crime, the punishment imposed must not be destructive; rather, it should aim to guide, correct, and educate them so that their future development can proceed in a positive direction (Jannah, 2023).

Furthermore, Islam provides space for the rehabilitation of juvenile offenders so that they can be restored and reintegrated as useful individuals within society. In some cases, Islam even allows punishments such as *qisas* or *diyat*, yet it still offers the victim's family the opportunity to forgive, guided by the principles of justice and compassion. (Ahmad Ikromul Afif, 2024) As a form of rehabilitation, *ta'zir* is also applied within the Islamic education system, particularly in *pesantren* (Islamic boarding schools), to develop responsible behavior, noble character, and awareness of the consequences of one's actions. Such punishment should be imposed proportionally and fairly, taking into account the level of wrongdoing and the offender's mental condition so as not to negatively

affect their psychological development (Husnia & Adam Maulana H. R., 2023).

As an educational instrument, ta'zir is not merely punitive but also serves as a means of moral and religious instruction. Punishments may take the form of warnings, restriction of certain rights, or other corrective measures intended to create a deterrent effect without diminishing individual rights. In its application, scholars agree that ta'zir must be implemented based on the principles of justice, wisdom, and transparency to prevent any abuse of authority. Therefore, ta'zir is not only one of the components of the Islamic penal system but also an effective educational tool in shaping disciplined, responsible individuals who can reintegrate into society with good morals (Ali, 2018).

As an educational approach, ta'zir aims to cultivate moral awareness in children, internalize positive values, and build a sense of social and spiritual responsibility. This approach encourages behavioral transformation not through fear, but through understanding, self-reflection, and voluntary self-improvement. Hence, the ultimate goal of punishment in Islam is not merely to retaliate against wrongdoing but to restore the offender to their pure human nature (*fithrah*) (Priyambudi et al., 2023).

This study seeks to explore in depth how the concept of ta'zir in Islamic law can be implemented as a rehabilitation mechanism for children who commit murder. The focus lies on the educational role of ta'zir in fostering legal awareness, improving behavior, and strengthening the child's moral responsibility toward themselves, their family, and society. This study is significant not only in enhancing scholarly understanding of Islamic criminal law but also in offering an alternative, more humanistic legal approach toward juvenile offenders in the face of increasingly complex modern challenges.

Method

This study employs a qualitative approach using the literature review method, aiming to examine the concept of child rehabilitation for juvenile offenders in cases of murder within the framework of Islamic law through the analysis of ta'zir as an educational instrument. The research utilizes data obtained from academic literature sources accessed through Google Scholar, including scholarly journals, repositories, e-books, and relevant Islamic legal documents. The data sources consist of journal articles and previous studies discussing Islamic law regarding children as criminal offenders, as well as the application of ta'zir in the context of education and rehabilitation. Data collection was carried out by reviewing literature using relevant keywords, and the data were analyzed using content analysis methods.

Conclusions were then drawn by comparing various perspectives found in the reviewed literature.

Literature Review

Previous studies have shown that the restorative justice approach has been widely discussed in the context of the juvenile criminal justice system in Indonesia. First, Chandra emphasizes the importance of implementing restorative justice to achieve a form of justice that is more oriented toward humanitarian values for children involved in legal processes. The findings indicate that after the enactment of Law No. 11 of 2012 concerning the Juvenile Criminal Justice System (commonly referred to as the Juvenile Justice Law or UU SPPA), a major transformation occurred in how the legal system treats children in conflict with the law. The approach, which was previously punitive in nature, has shifted toward resolution based on dialogue, mediation, and deliberation between victims, offenders, and related community groups. The main goal of this approach is to achieve a more humane form of justice for all parties involved while preventing children from social stigmatization that could jeopardize their future (Tofik, 2023).

Chandra also highlights that the diversion mechanism represents the most concrete form of restorative justice in practice. Through diversion, juvenile cases can be resolved outside the courtroom, allowing children greater opportunities to reintegrate positively into their social environment. However, he also notes that the success of this approach largely depends on the extent to which law enforcement officials such as police officers, prosecutors, judges, and community counselors share a common understanding and vision regarding the importance of restorative justice. If their perceptions differ, the implementation of this approach may not be effective. In addition to focusing on the offender, the study also underscores the importance of ensuring the restoration of victims' rights, especially in cases where the victim is also a child. Therefore, restorative justice is not only about "reforming" the juvenile offender but also about ensuring that the victim receives appropriate recovery and redress.

Secondly, the study conducted by Zebua et al. discusses the criminal responsibility of minors in cases of rape that resulted in lifelong disability and pregnancy. Although this research provides insight into the handling of serious cases involving children, its main focus lies on the aspect of criminal liability rather than the rehabilitation mechanism through the concept of ta'zir. In their study, Zebua and Akhyar explain that even though the perpetrator was a minor, the Indonesian legal system still provides room for holding them criminally accountable. This is because the crime committed rape caused extremely severe suffering to the victim, who was left with permanent disability and pregnancy. The grave

condition of the victim became a major consideration in the legal process, leading to the conclusion that the child offender must still take legal responsibility for their actions (Zebua et al., 2021).

In their discussion, the authors emphasize that the Indonesian legal system does provide special treatment for minors, such as through diversion efforts and certain limitations in sentencing. However, protection of the victim must also not be overlooked. In this case, the victim suffered from severe physical and psychological trauma. Therefore, the protection and recovery of the victim also became an important focus in resolving the case, equally significant to the protection of the offender. The researchers argue that the criminal responsibility of minors involved in serious crimes should be viewed as a form of legal education rather than mere punishment. The purpose of punishment is not retaliation but to instill a sense of responsibility in the child for their actions while ensuring justice for the victim. It is also important to note that, although the perpetrator is a child, they are considered capable of understanding that their actions were wrong and carried serious consequences.

Thirdly, Laksana, in his research on handling juvenile delinquency cases through a restorative justice approach, highlights the importance of emphasizing recovery rather than punishment. However, this study does not specifically examine the application of the *ta'zir* concept as an educational tool in the rehabilitation of children who commit murder. In his discussion, the researcher explains that the implementation of restorative justice in the context of juvenile criminal justice can be realized through the mechanisms of agreement and penal mediation. Diversion allows juvenile cases to be redirected from the formal judicial process to non-litigation settlement methods such as deliberation (*musyawarah*), so that children do not have to undergo long and intimidating court proceedings. Meanwhile, penal mediation prioritizes dialogue between the offender and the victim, facilitated by a mediator, to bridge the interests of both parties in a fair and proportional manner (Laksana, 2017).

The study also emphasizes the crucial role of the community in the restorative justice process. The community is not merely an observer but an active participant in supporting the victim's recovery, guiding the child offender, and ensuring that both can be reintegrated positively into their social environment. By involving the community, the justice achieved becomes more tangible and deeply rooted in everyday social life.

However, the researcher also provides an important note that not all juvenile cases can be resolved through a restorative approach. For serious cases such as those resulting in death, severe injury, or serious sexual

Result

violence, this approach must be applied with great caution and, in some instances, may not be appropriate at all in order to protect the victim.

From the perspective of Islamic law, *ta'zir* punishment holds an essential role in addressing criminal acts committed by children. *Ta'zir* refers to a form of sanction whose specific provisions are not explicitly stated in the Qur'an or Hadith, thus leaving its implementation to the discretion of judges or authorized legal authorities. The primary purpose of this punishment is to create a deterrent effect while guiding the offender to avoid repeating the same mistakes in the future. In the application of *ta'zir* for juvenile offenders, the approach used must consider educational and developmental aspects, as they have not yet reached the age of *mukallaf* (legal maturity) under Islamic law. Therefore, *qisas* and *hudud* punishments do not apply to them; instead, the sanctions imposed are more corrective and educational in nature. According to Sya'idun, who shares this perspective, children should not be subjected to *qisas* or *hudud* punishments but rather to *ta'zir* sanctions, which are deemed more appropriate for their condition (Sya'idun, 2018).

Thus, the approach employed in such punishment prioritizes educational rather than repressive measures, enabling children to recognize their mistakes and learn valuable lessons from their experiences.

In Islamic criminal law, crimes are classified into three main categories: *hudud*, *qisas-diyat*, and *ta'zir*. Among these categories, *ta'zir* holds a flexible position because the type and degree of punishment are left to the discretion of the judge, who determines them based on the circumstances and needs of society. The root word of *ta'zir* is *'azzara*, which means to admonish, educate, or reform. With this meaning, the concept of *ta'zir* is closely related to the principles of education and rehabilitation, particularly when applied to juvenile offenders (Nofryanti et al., 2023).

In Islamic law, *ta'zir* refers to a form of punishment imposed for offenses that are not prescribed with specific sanctions in the Qur'an or Hadith. This punishment is determined by legal authorities based on considerations of justice and public welfare, making it more flexible compared to *hudud* and *qisas*. In the context of children who commit offenses, *ta'zir* serves as a rehabilitative mechanism that emphasizes education and prevention rather than mere punishment.

The main objective of this approach is to guide children back to the right path without harming their psychological development. As stated by Lestari, unlike *hudud* and *qisas*, *jarimah ta'zir* does not have fixed penalties under Islamic law; rather, it is adjusted by judges or authorities in accordance with public benefit and the value of justice. Therefore, the

application of *ta'zir* allows for flexibility in determining sanctions based on the individual circumstances of the child, taking into account factors such as age, level of understanding, and social background. (Lestari, 2024)

In Islam, the application of *ta'zir* punishment is required to be grounded in the principles of justice and humanity, particularly in cases involving children. The punishment to be imposed should not be degrading, torturous, or have a negative impact on their psychological condition. Instead, a more humane and educational approach is required, ensuring that children can comprehend their errors without perceiving any unfair treatment. In this context, families, communities and educational institutions have a significant role to play in supporting the process of rehabilitation and reintegration of children into their social environment. The extant research findings indicate that sanctions imposed on children are limited to *ta'dibi* punishment, which is defined as a form of discipline aimed at educating the child rather than causing them harm (Rina & Burhanuddin, 2023). Consequently, the implementation of *ta'zir* must be executed with meticulous attention to ensure its alignment with the fundamental objective of this sanction, which is to instruct and nurture the development of juveniles' characters while safeguarding their emotional and psychological well-being.

In Islam, children are viewed as individuals who are in the process of developing their morals and personalities. They are not fully legally responsible until they reach the age of puberty and maturity (*rusyd*). Therefore, the approach to their violations is not solely oriented towards punishment, but rather prioritizes guidance and protection. This is where the concept of *ta'zir* plays an important role, allowing judges to choose educational forms of punishment rather than simply punishing. (Djalaluddin et al., 2023). Through *ta'zir*, children who commit offenses can be guided toward rehabilitation through more humane methods such as counseling, moral reinforcement, participation in social activities, and religious education. This approach not only refers to the principle of justice in Islam, but also emphasizes the importance of *maslahah*, which is to bring about good and prevent harm to the child and their environment.

Ta'zir punishment for children who commit crimes in Islamic law aims to educate them and prevent them from repeating their crimes in the future. This form of punishment can take the form of reprimands, advice, temporary detention, or other types of sanctions deemed appropriate by the judge, while still taking into account the welfare and future of the child. The flexibility in determining the form of *ta'zir* punishment allows for adjustments to be made based on the individual circumstances of the

child and consideration of the social factors that exist in society. This situation reflects the view that it is imperative for judges or authorities to use their own judgment in determining the type of offense and the form of ta'zir punishment. (Vichi Novalia et al., 2024). Therefore, ta'zir punishment is not merely intended to deliver justice for the victim, but also serves as a means of rehabilitation for the child offender so that they can continue their life in society with a character that has been nurtured and improved.

The implementation of ta'zir as an educational tool for juvenile offenders can be carried out through several strategic steps. A comprehensive assessment of the child's background is required, including family, environmental, and psychological factors that influence their behavior. A deep understanding will help in designing appropriate guidance programs tailored to the individual needs of the child. As stated by Syarbaini, a holistic approach in understanding the child's condition will increase the effectiveness of ta'zir punishment as an educational tool. (Syarbaini, 2023). The active involvement of parents, educators, and the community is very important in the guidance process. Joint involvement from various parties will create conditions that support children's growth and positive change. For example, mentoring programs by community leaders can provide role models and motivation for children to improve their behavior. Pramono et al emphasize that community involvement in guiding juvenile offenders is very important in shaping their moral awareness and responsibility. (Pramono et al., 2023).

In practice, ta'zir against children is not applied with a harsh or demeaning approach, but rather in a guiding and educational manner. The forms of ta'zir that are applied can include giving advice, light discipline, the obligation to participate in educational programs, or even involvement in social activities that teach the value of responsibility. The purpose of this punishment is not only to punish wrongdoing, but more importantly to make children aware of the impact of their actions on themselves, on the victims, and on society at large. Through this process, children are encouraged to reflect on their mistakes, realize the moral values that they have violated, and understand the importance of self-improvement. This awareness then becomes the foundation for the growth of a deeper sense of responsibility. Children do not simply feel remorse because they are afraid of being punished, but because they understand ethically that their actions were wrong. By building this kind of awareness, ta'zir becomes a very effective means of encouraging long-term behavioral change.

In addition, flexibility in the implementation of ta'zir allows judges or parents to adjust the method of guidance to the psychological condition

and background of the child. This is important because every child has different emotional and social needs. This personalized approach increases the likelihood of successful rehabilitation of the child, while emphasizing that the main objective of Islamic law is human improvement, not merely punishment. Thus, the implementation of ta'zir in guiding children who commit crimes not only fulfills the principle of justice, but also embodies the principles of mercy and compassion in Islamic law. Children are treated as beings who have the potential to change and be reformed, so that punishment is no longer the end of their life journey, but rather the beginning of a process of moral growth for the better. In practice, the application of ta'zir to juvenile offenders must take into account several important principles. First, law enforcement officials or judges must carefully consider the age, level of mental maturity, and social and psychological conditions of the child. Not all children are in the same situation; there are environmental, family, and social factors that influence their behavior.

Second, the form of ta'zir chosen must be education-oriented. Forms such as warnings, public apologies, involvement in social programs or religious guidance are far more appropriate than physical punishment or detention, which will only exacerbate the child's trauma. As Sodik emphasized, the ta'zir approach to children is in line with the principle of restorative justice in Islamic law, which is to restore social relationships that have been disrupted by crime, rather than simply imposing punishment.(Sodik, 2024)

Third, there needs to be ongoing guidance after ta'zir is given. Rehabilitation isn't just about punishing kids, but also guiding them through the process of changing their behavior, rebuilding their confidence, and making sure they don't repeat the same mistakes. The application of ta'zir punishment must be tailored to the level of the offense and the child's circumstances, emphasizing the educational aspect over a retributive approach. Forms of punishment can include counseling, skills training, or social activities aimed at developing empathy and a sense of responsibility. This approach is in line with the view of Al-Ghony et al., who state that educational punishment is more effective in preventing children from repeating their crimes.(Al-Ghony et al., 2024) Written in *Al-Mausu'ah Al-Kuwaitiyyah volume XXVII*, page 33, it is stated that:

الأول: الصَّغِيرُ غَيْرُ الْمُمَيِّزِ وَهَذَا لَا تُطَبَّقُ عَلَيْهِ عُقُوبَةٌ مِنَ الْعُقُوبَاتِ الْبَدَنِيَّةِ أَصْلًا؛
لِإِعْدَامِ مَسْئُولِيَّتِهِ. الثَّانِي: الصَّبِيُّ الْمُمَيِّزُ لَا تُطَبَّقُ عَلَيْهِ الْحُدُودُ وَالْقَصَاصُ، وَلَكِنْ يُؤَدَّبُ
عَلَى مَا أَزْكَبَ بِمَا يَنْتَاسِبُ مَعَ صِغَرِ سِنِّهِ؛ بِالتَّوْبِيخِ وَالضَّرْبِ غَيْرِ الْمُثْلِفِ

“First, young children who have not yet reached the age of discernment (tamyiz) cannot be subjected to any physical punishment (qishas), because they are not responsible for their actions. Second, children who have reached the age of discernment, although not subject to hudud or qishas punishment, can still be given sanctions appropriate to their age, such as reprimands or light blows that do not cause harm.”

Discussion

Islamic law distinguishes between the treatment of adult criminals and children. This is based on the principle that children are not yet fully mature in terms of reason and morality, and therefore cannot be held fully responsible for criminal acts. (Rika Widianita, 2023) Therefore, Islam regulates a specific approach that is more oriented towards guidance than punishment. Every school of thought in Islam has an almost uniform understanding of its basic principles, although there are some differences in the details of its application.

The Hanafi's school of thought holds that individuals who are still under the age of puberty, which is usually set at 18 years old, cannot be subject to severe punishments such as hudud or qisas. However, if the child is mumayyiz, meaning that he or she can distinguish between right and wrong, then he or she can still be subject to ta'zir punishment. This punishment is not intended to punish the crime, but rather to educate, correct behavior, and protect the child's future. Therefore, ta'zir is understood as a means of education tailored to the child's level of thinking and psychological condition..

In the Maliki school of thought, puberty is recognized when a child has reached the age of approximately 15 to 18 years or shows certain physical signs. As in the Hanafi school of thought, children who have not reached puberty are not subject to hudud or qisas. However, they may still be given ta'zir punishment as a form of guidance. Maliki strongly emphasizes the importance of paying attention to the education and character building of children. The punishment given must be carefully considered so as not to damage the child's future development.

The Shafi'i school of thought stipulates that the age of puberty is around 15 years old. In this view, children under that age are treated with a very protective approach. Even if they are proven to have committed a serious crime, the principles of Islamic law according to Shafi'i do not justify the

imposition of hudud or qisas punishments. Instead, children may be subject to ta'zir, which serves more as a stern warning, a caution, and moral education so that they realize their mistakes and repent.

The view held by the Hanbali school of thought is not much different. The age of puberty is set at 15 years old, or earlier if there are certain physical signs. Children who have not reached this age are not burdened with heavy legal responsibilities. Instead, guidance through ta'zir is applied with an emphasis on compassion, understanding, and efforts to change the child's bad behavior for the better. In practice, the Hanbalis strongly emphasize that the imposition of punishment must take into account the child's future well-being, not merely satisfy the element of retribution.

From these four major schools of thought, it can be concluded that Islam has, from the outset, treated children as subjects of law who need to be given special protection. The treatment of child offenders emphasizes education and rehabilitation rather than mere punishment. The concept of ta'zir is an important means of fostering good character in children, correcting mistakes, and shaping a better personality so that the child can still have a bright future. Even in serious cases such as murder committed by a child, Islam still provides room for rehabilitation. (Ifa Latifa Fitriani, 2012). This approach reflects the mercy and compassion that are at the heart of Islamic teachings, namely striving for goodness and repentance for every individual, including those who are still in the process of development.

In addition, periodic evaluation and monitoring of children's development during the coaching period is very important to ensure the effectiveness of the program being implemented. Constructive feedback will help in adjusting the coaching strategy according to the needs and progress of the child. Continuous evaluation allows for adjustments to educational methods that are more adaptive to the dynamics of child development. (Baitiyah et al., 2024) When ta'zir is intended as a means of education, physical punishment or punishment that degrades the child's dignity should be avoided. Conversely, a humanistic and compassionate approach will be more effective in shaping moral awareness and responsibility in children. This is in line with the principle that the main purpose of ta'zir is reform and education, not merely punishment. As stated by Rochman, an approach that prioritizes human values in the application of ta'zir is more successful in shaping positive character in children. (Rochman, 2023)

A child involved in an attempted murder under binding Indonesian law will be subject to criminal sanctions, although the approach used emphasizes rehabilitation rather than punishment, as is the case with

adult offenders. Through UU SPA, the state explains that children need to be treated differently, prioritizing the principle of restorative justice.(Sari, 2024). This means that the handling of child offenders must focus on rehabilitation, education, and recovery, not just punishment. Before a child's case is brought to court, diversion must first be attempted.(Agustina et al., 2022), namely a form of settlement outside the court system that involves the juvenile offender, the victim, the family, and members of the community. If an agreement cannot be reached, the case is then referred to court with the proviso that the sentence imposed on the child will be significantly reduced: first, the sentence will be reduced by one third, and then half of the remaining adult sentence will be applied. This demonstrates an awareness that children, even if they are guilty, still have the right to be treated in a way that builds their future.

From the perspective of Islamic criminal law, children who attempt murder are not simply let off the hook, but the Islamic view of children's responsibility is closely related to their level of mental maturity. Children who have not yet reached puberty are considered incapable of fully understanding the consequences of their actions, so they are not subject to hudud or qisas punishments, which are fixed and severe. (Jamilah, 2025)(Rafid & Saidah, 2018). Islam understands that mistakes made by children are more a part of the process of developing their minds and souls. Therefore, Islam offers the concept of ta'zir, which is a flexible form of punishment aimed at educating, correcting, and guiding children so that they do not repeat their mistakes. Through ta'zir, children are nurtured morally, spiritually, and socially, with full consideration given to the interests of the child and the surrounding community. (Afzal & Khubaib, 2021).

Both Indonesian law and Islamic criminal law are essentially based on the same principle: that a child should not be treated solely as a perpetrator of a crime, but should be seen as an individual who still has great potential for rehabilitation. Criminal responsibility for children, especially in serious cases such as attempted murder, must not ignore the essence of children as growing human beings. Therefore, both within the framework of state law and within the framework of Islamic law, rehabilitation, education, and guidance are the main focus, with the hope that children can return to being part of society for more positive results in the future.

Thus, the application of ta'zir as an educational tool for juvenile offenders requires a comprehensive, collaborative, and humanistic approach. Through this strategy, it is hoped that children who have participated in criminal acts will be able to develop moral awareness, take responsibility, and be able to reintegrate into society with improved personalities.

Conclusion

With reference to the discussion above, the conclusion that can be drawn is that in Islamic law, the application of the concept of ta'zir to children who commit murder is more directed at guidance and education, not merely punishment. Children are viewed as individuals who are still in the process of growing up, so the legal approach used must be able to protect, guide, and reform them. By giving judges the discretion to adjust the form of punishment based on the child's age, psychological condition, and level of maturity, ta'zir becomes an important means of shaping moral awareness and a sense of responsibility in children. Punishments in the form of advice, religious education, or community service are not only intended to reprimand, but more importantly to encourage children to understand their mistakes and improve themselves with full awareness. This approach is in line with the basic values of Islam, which emphasize mercy, justice, and restoration, whereby every child, even those who have made mistakes, is still given the opportunity to return to a better path. With the wise implementation of ta'zir, children who commit crimes are not only punished but also empowered to become part of a more moral society and contribute positively in the future.

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