

## Qur'anic literacy in the protection of children's and women's rights in Muslim families

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*Received 10 November 2025*

*Revised 23 December 2025*

*Accepted 29 December 2025*

### ABSTRACT

Violence, discrimination, and injustice against children and women in Muslim families remain a social problem of concern. One of the root problems is the low level of understanding of the values of the Qur'an, which actually contains the principles of protection, compassion, and justice for all family members. This study aims to examine the concept of Qur'anic literacy as an instrument for fostering awareness and practice of protecting the rights of children and women in Muslim families. Using a qualitative approach based on library research, this study traces relevant verses of the Qur'an, such as QS. An-Nisa', QS. Luqman, and QS. Al-Ahzab, as well as studying classical and contemporary scholars' interpretations of the values of justice (*'adl*), compassion (*rahmah*), and respect for human dignity (*karamah insaniyyah*). The study's results show that Qur'anic literacy not only includes the ability to read and understand texts, but also includes the internalization of values and their application in family life. Strong Qur'anic literacy encourages the creation of balanced family relationships between rights and obligations, as well as a moral foundation for preventing violence and violations of the rights of children and women. Therefore, strengthening Qur'anic literacy needs to be integrated into family education, Islamic educational institutions, and socio-religious policies to realize a just, harmonious, and civilized Muslim family.

**Keywords:** Qur'anic Literacy, Children's Rights, Women's Rights, Muslim Families, Protection.

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RESEARCH & PUBLISHING



## 1. INTRODUCTION

Violence and injustice against children and women in Muslim families is a worrying social problem in various countries, including Indonesia. Data show that cases of domestic violence, child marriage, and child neglect continue to increase every year, even in predominantly Muslim areas that are considered religious. The Online Information System for the Protection of Women and Children (SIMFONI PPA) recorded 24,893 cases of violence against women and children in 2023, which increased to more than 27,000 reports in 2024 (SYMFONI PPA, 2024). In the realm of family law, the Directorate General of the Religious Justice Agency of the Supreme Court of the Republic of Indonesia reported that marriage dispensation cases jumped dramatically from 23,700 in 2019 to more than 64,000 in 2023, indicating the rampant practice of child marriage in various regions (Religious Justice Agency of the Supreme Court of the Republic of Indonesia, 2023).

In fact, the Qur'an normatively emphasizes that the family is an institution built on the basis of affection (*mawaddah wa rahmah*), justice (*'adl*), and mutual respect among family members, as mentioned in QS. Ar-Rum [30]: 21 (Department of Religion of the Republic of Indonesia, 2019). This fact shows that there is a gap between the normative teachings of the Qur'an and the practice of contemporary Muslim family life.

One of the main factors causing this gap is the low understanding of Qur'anic values, which are the source of ethics, morals, and family law in Islam. The Qur'an is not only revealed as a spiritual reading but also as a guideline for life (*hudan li al-nas*) that regulates relationships between individuals, including marital and parent-child relationships (Shihab, 1996, pp. 180–182). When the understanding of the Qur'an is reduced to only the ritual aspect, its moral and social messages are often overlooked. Consequently, the values of equality, compassion, and protection contained therein are not fully implemented in domestic life. Fatima Mernissi emphasized that some of the practices of injustice against women are born from gender-biased textual interpretations and are rooted in patriarchal social systems, not from the teachings of the Qur'an itself (Mernissi, 1991, pp. 45–47).

In the current context, various studies have shown that religious literacy, especially Qur'anic literacy, plays a significant role in forming a just and ethical family. Purwandari et al. (2022) found that the Islamic parenting model based on religious literacy increases moral awareness and social responsibility in Muslim families. Halwaini's (2025) research also shows that low Qur'anic literacy is the main cause of the inequality between Qur'anic norms and family law practices in Indonesia, because many verses are partially understood and influenced by patriarchal culture (Halwaini, 2025). Meanwhile, research by Musleh Harry et al. (2024) emphasized the importance of legal and religious education in the family to prevent violence and violations of the rights of women and children (Harry et al., 2024).

In addition, Safaat (2025) study on the implementation of Qur'anic values in children's education emphasizes that understanding the verses in Surah Luqman can be a model of education based on Qur'anic values that shapes children's character, morals, and moral compliance. In the context of women's empowerment, Bulqia Mas'ud (2021) argues that Islamic literacy, which includes the ability to understand texts and contexts, is an important instrument for Muslim women to recognize their rights and obligations, both in the realm of family and society (Mas'ud, 2021).

Thus, Qur'anic literacy is not only related to the ability to read and understand sacred texts, but also to the process of internalizing the values of justice, compassion, and respect for human dignity (*karamah insaniiyah*). Strong Qur'anic literacy encourages the formation of harmonious and just family relationships, where each member understands their rights and obligations according to the principles of the Qur'an. Therefore, strengthening Qur'anic literacy is urgently needed to build a Muslim family that is not only ritually faithful but also civilized, just, and civilized.

## 2. METHOD

This study uses a qualitative approach with the library *research* method (Zed, 2014). This method was chosen because the focus of the research is to examine the normative concepts and values of the Qur'an related to the protection of the rights of children and women in Muslim families. Literature studies allow researchers to explore various sources of literature, both classical and contemporary, to gain a deep and comprehensive understanding of the text and context of the Qur'an. According to Zed (2014), literature research is a method that relies on library materials as the main source of data to answer research problems critically and analytically.

The primary data of this study are sourced from the Qur'an as the main reference, with a *maudhu'i* (thematic) *tafsir* approach, which is to study verses related to family, women, children, justice, and compassion. These verses are analyzed using classical commentaries such as *Tafsir al-Tabari* and *Tafsir Ibn Katsir*, as well as contemporary commentaries such as *Tafsir al-Mishbah* by M. Quraish Shihab and *Major Themes of the Qur'an* by Fazlur Rahman (Rahman, 2009).

In addition to primary sources, this research also utilizes secondary sources in the form of scientific books, journal articles, research results, and academic publications relevant to the themes of Qur'anic literacy, Islamic family law, gender justice, and child protection in Islam (Shihab, 2002).

Data analysis is carried out with a descriptive-analytical approach, namely describing the text of the Qur'an and interpreting the meaning of its verses to find the moral, legal, and social messages contained in it. This approach allows researchers to explore how Qur'anic values can be used as an ethical basis for building fair and compassionate family relationships. According to Moleong (2018), qualitative descriptive analysis aims to understand phenomena in depth through the interpretation of their meaning and context.

This study also uses a sociological-normative approach, which serves to connect the text of the Qur'an as an ideal norm and the social reality of today's Muslim society. This approach helps explain how low Qur'anic literacy can have implications for the emergence of violence and injustice in the family, as well as how a correct understanding of Qur'anic values can be a solution to the protection of children's and women's rights (Halwaini, 2025).

By using these methods and approaches, this research is expected to make a theoretical contribution to the development of Qur'anic literacy discourse and offer a strong normative foundation for efforts to protect children and women in the Muslim family environment.

## 3. THEORETICAL FOUNDATION

The study of *Qur'anic literacy* is rooted in the understanding that the Qur'an is not only a holy book to be read ritually but also a source of knowledge, moral values, and guidelines for social life. The term "Qur'anic literacy" conceptually refers to the ability to understand, interpret, and implement the teachings of the Qur'an in daily life. According to Shihab (2002), Qur'anic literacy does not only include the ability to read texts, but also contains aspects of a deep understanding of divine messages so that their values are realized in social behavior and policies in the context of the family. Qur'anic literacy is an important means of forming spiritual awareness and moral ethics oriented towards justice, compassion, and responsibility among family members.

Theoretically, Qur'anic literacy can be understood in the framework of *ta'dib*, as stated by Al-Attas (1991), which is an educational process that aims to instill manners, knowledge, and wisdom based on the guidance of revelation. This concept of *ta'dib* shows that the understanding of the Qur'an must be directed to the formation of a just and civilized personality, not just to the cognitive aspect. In this case, Qur'anic literacy is a moral foundation for building just social relations, including in the family sphere. When family members understand the values of the Qur'an in an integral way, they will put women and children in a respectable position in accordance with the principle of divine justice.

The theory of *gender equality in Islam* is also an important foundation for this research. Islam views men and women as equal entities in terms of spirituality and social responsibility (Wadud, 1999). Gender inequality in the family often arises not because of Islamic teachings but because of biased interpretations of religious texts. Thus, Qur'anic literacy plays a role in strengthening this understanding through contextual and humanist interpretations. As stated by Rahman (1982), the Qur'an must be interpreted based on *an ethical-legal worldview*, that is, an ethical perspective that prioritizes the values of justice and human welfare

In addition, the theory of *the protection of children and women in Islam* emphasizes that the family is the first space for fulfilling basic human rights. The Qur'an commands the fair treatment of women and children, as reflected in the Qur'an. An-Nisa' [4]: 1, 19, and QS. At-Tahrim [66]: 6. Such protection includes the right to love, education, and a sense of security from all forms of violence (Halwaini, 2025). From the perspective of Islamic law, the principle of *maslahah* (benefit) is the ethical basis for all forms of policy and action in the family. Al-Ghazali states that the purpose of Islamic law is to protect religion, soul, intellect, lineage, and property (*maqasid al-shari'ah*) (Al-Ghazali, 1993). Therefore, Qur'anic literacy is not only an intellectual activity, but also a social instrument to ensure the values of mercy and justice are implemented in the life of Muslim families.

Based on these theories, this study assumes that Qur'anic literacy is a key factor in building a just and civilized Muslim family. A deep understanding of the Qur'an not only prevents violence and discrimination, but also fosters a collective consciousness to uphold the rights of children and women in accordance with universal and humanistic Islamic values.

#### **4. RESULT AND DISCUSSION**

Based on the results of a literature review of various primary and secondary sources, Qur'anic literacy has a very important position in realizing the protection of the rights of children and women in Muslim families. Qur'anic literacy serves as a means to understand the divine values that are the basis for the formation of Islamic ethics, morals, and family law (Shihab, 2002). In this context, understanding the Qur'an cannot stop at the ability to read texts (recitations) alone, but must involve the ability to interpret the meaning and actualize its messages in social life and family law (Al-Attas, 1991).

The results of this study also show that various forms of inequality and violence in Muslim families often stem from low levels of Qur'anic literacy. National data show that Qur'anic literacy among the Indonesian people is still not comprehensive. A survey by the Ministry of Religion of the Republic of Indonesia in 2023 of 10,347 respondents showed that although the Qur'an Literacy Index is generally in the "high" category with an achievement of 66.038%, the ability to read the Qur'an fluently has only reached 48.96%, and reading according to the basic tajweed rules is only 44.57%, so there are still around 38.49% of people who are in the low literacy category (Ministry of Religion of the Republic of Indonesia et al., 2023). Low Qur'anic literacy is directly proportional to a high rate of domestic violence. Komnas Perempuan recorded 289,111 cases of violence against women in 2023, with 58.4% of them being domestic violence (KDRT) (Ministry of Women's Empowerment & (KemenPPPA), 2025). The SIMFONI PPA data for 2024 and early 2025 also confirmed that there were 28,458 cases of violence, with female victims numbering 24,288, the majority of which occurred in the domestic realm (Komnas Perempuan, 2024). These facts show that many individuals understand the verses of the Qur'an partially and textually without considering the historical context, moral spirit, and principles of universal justice contained in them. Consequently, discriminatory practices within the family have emerged, contrary to the spirit of *rahmah* (compassion) and *'adl* (justice), the foundations of Islamic teachings. Therefore, increasing Qur'anic literacy in the cognitive (understanding), affective (appreciation), and applicative (practice) aspects is a strategic step in building collective awareness of the rights and obligations of each family member, as well as strengthening the foundation of Islamic family law, which is just and humanistic.

Based on the results of the analysis, the discussion in this section is divided into several subthemes. First, it discusses Qur'anic literacy as the basis of Muslim family ethics, explaining how understanding the Qur'an shapes character and righteous behavior in the family. Second, it outlines Qur'anic values in the protection of women's rights, which affirms the position of women from the perspective of revelation as subjects who have rights and dignity. Third, it discusses Qur'anic literacy in the context of protecting children's rights, underscoring the importance of Qur'anic education as the foundation of loving and just parenting. Finally, it explains the function of Qur'anic literacy as a socio-legal instrument, which places the understanding of the Qur'an as the basis for the formation of a Muslim family legal culture in Indonesia.

With this systematic discussion, it is hoped that the study of Qur'anic literacy will not only stop at the conceptual level, but also make a real contribution to strengthening Islamic family law norms that are oriented towards justice, protection, and welfare of all family members.

#### **4.1. Qur'anic Literacy as the Ethical Basis of Muslim Families**

The results of this study show that Qur'anic literacy plays a significant role in shaping ethical, moral, and legal awareness in Muslim families. Qur'anic literacy not only means the ability to read and recite holy verses but also includes the ability to understand the moral messages, spiritual values, and social principles contained in the Qur'an. In the context of Islamic family law, Qur'anic literacy is the foundation for the formation of a just relationship between husband, wife, and children, as emphasized in the Qur'an. *Ar-Rum* [30]:21 that the main purpose of marriage is to realize *sakinah, mawaddah, wa rahmah*. These values show that family relationships in Islam should be built on the principles of affection, mutual respect, and moral responsibility, not on the basis of the dominance of one party over the other (Shihab, 2002). When the values of the Qur'an are understood in their entirety, the practice of domestic violence, extreme patriarchy, and neglect of children's rights can be minimized because each family member is aware of his or her ethical and spiritual responsibility before Allah SWT (Rahman, 1982).

Furthermore, understanding the Qur'an requires a contextual and progressive interpretive approach. Fazlur Rahman emphasized that the interpretation of social verses must be understood through *an ethical-legal worldview*, which is an ethical perspective oriented towards justice, benefit, and human equality (Hidayat et al., 2023). This approach rejects the narrow literalism that often justifies gender inequality and religion-based violence (Wadud, 1999). In the context of the family, an ethical perspective of interpretation opens up space to understand the text not as a tool of the legitimacy of power, but as a moral guide to build relational justice between family members.

For example, QS. *An-Nisa'* [4]: 34 is often misunderstood as a justification for the superiority of men over women. In fact, as explained by Quraish Shihab, the verse does not affirm the power of men, but their moral responsibility to maintain the welfare and protect the family. Thus, good Qur'anic literacy fosters the awareness that male leadership in the household is a service-oriented mandate, not domination.

Contemporary research reinforces the importance of Qur'anic literacy in shaping Muslim family values. Rahayu and Nursyamsiah (2024) show that an increase in Qur'anic literacy among young Muslim couples in Indonesia has a positive effect on more egalitarian family communication and decision-making patterns. Meanwhile, Azzahra and Karim 's (2024) research reveals that Qur'anic literacy education based on thematic interpretation in Islamic boarding schools and taklim assemblies can reduce patriarchal bias in domestic life. These studies show that Qur'anic literacy is not only an individual religious aspect, but also a socio-ethical instrument that shapes the collective consciousness of Muslim families towards a just and harmonious social order.

Thus, Qur'anic literacy as the basis for Muslim family ethics serves as an epistemological and moral foothold for realizing a Qur'anic family that upholds the principles of compassion (*rahmah*), justice (*adl*), and responsibility (*amanah*) (Azmi et al., 2024). In this framework, a deep understanding of the Qur'an is a prerequisite for the birth of a just and civilized Islamic family legal awareness in line with the vision of *rahmatan lil 'alamin* in Islamic teachings.

## 4.2. Qur'anic Values in the Protection of Women's Rights

The Qur'an pays great attention to women's dignity and rights. In QS. *An-Nisa'* [4]: 1 and 19, Allah affirms the equality of human origin and the prohibition of wrongdoing against women. These values affirm that gender justice is an integral part of Islamic moral principles and law that derives from revelation. The concept of equality in the Qur'an is not interpreted as absolute equality in biological function, but as a recognition of women's dignity and human rights before Allah. This understanding is important to correct the patriarchal view that is still deeply rooted in Muslim society.

However, the low literacy of the Qur'an causes some people to still partially understand the texts of the Qur'an, without considering their historical, social, and moral context. Wadud (1999) believes that gender bias in Muslim society does not come from the teachings of the Qur'an, but from patriarchal interpretations that ignore the universal moral principles of the Qur'an about justice and equality. This is reinforced by a contemporary study by Nurhayati and Hamidah (2023), which shows that unfair gender perceptions often arise due to a low contextual understanding of Qur'anic verses about marital relations.

In the practice of Islamic family law in Indonesia, this phenomenon of gender bias is reflected in cases of domestic violence, neglect of alimony, and child marriages. Rahmawati et al. (2024) show that most women victims of domestic violence do not understand their rights as guaranteed by the Qur'an and laws and regulations due to low Qur'anic literacy and comprehensive Islamic law. This condition shows that Qur'anic literacy functions not only as religious knowledge but also as an instrument of social and legal empowerment for women.

Therefore, improving Qur'anic literacy, especially through Islamic education, taklim assemblies, and family empowerment programs, is key to internalizing the values of equality, justice, and the protection of women's rights (Azzahra et al., 2024). This effort is in line with the spirit of *maqāṣid al-shari'ah*, where the goals of Islamic law include the protection of the soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and offspring (*ḥifẓ al-nasl*). These three goals cannot be realized without respect for the dignity and rights of women as the main pillars of the family. Thus, Qur'anic literacy not only strengthens individual piety, but also affirms social justice in the Muslim family system.

## 4.3. Qur'anic Literacy and Protection of Children's Rights in the Family

From the Qur'anic perspective, children are a mandate and gift from Allah that must be cared for, guided, and educated with affection. QS. *At-Tabrim* [66]: 6; and QS. *Luqman* [31]: 13–19 affirms that parental responsibility to children includes not only material aspects but also spiritual and moral aspects. These verses contain a profound message that children's education in Islam aims to form a personality of faith, morality, and knowledge. However, low Qur'anic literacy among Muslim families often leads to parenting errors, including verbal and physical violence committed in the name of education and discipline. The Qur'an emphasizes a pedagogical approach that is full of wisdom and gentleness, as exemplified by Luqman to his son.

Contemporary studies confirm that Qur'anic literacy plays an important role in shaping parents' awareness of children's rights. Rahayu and Nursyamsiah (2024) show that increased Qur'anic literacy among housewives contributes to a reduction in the practice of domestic violence against children due to an increased understanding of the value of compassion (*rahmah*) and moral responsibility. Similarly, Azmi and Nurjannah (2023) in *Al-Manahij: Journal of Islamic Law Studies* state that Qur'anic-based family education strengthens the protection of children by instilling the principles of justice and gender equality from an early age (Azmi et al., 2023).

In the context of legal protection in Indonesia, these Qur'anic principles are in line with Law Number 35 of 2014 concerning Child Protection, which affirms the right of children to live, grow, develop, and be protected from violence and discrimination (Law Number 35 of 2014 concerning Amendments to Law

Number 23 of 2002 concerning Child Protection., 2002). Harry et al. (2024) also found a positive correlation between religious understanding and family law awareness regarding the fulfillment of the rights of children and women in Muslim families. Thus, Qur'anic literacy can be a theological and epistemological basis for strengthening the implementation of positive laws in child protection.

When Qur'anic values are internalized by parents, parenting is no longer dominated by an authoritarian approach, but rather by compassion, patience, and justice as emphasized in the principle of *rahmatan lil 'alamin* (Fitria et al., 2023). In addition to serving as a moral guideline, Qur'anic literacy also strengthens the culture of Islamic law that places children as subjects with dignity and rights (Rahman, 1982). Thus, increasing Qur'anic literacy at the family level can be a preventive strategy for reducing violence against children and strengthening fair and humane legal protection.

#### **4.4. Qur'anic Literacy as a Socio-Legal Instrument**

The study's results show that *Qur'anic literacy* plays a strategic role in building *legal consciousness* among Muslims. Understanding the legal and social verses in the Qur'an, such as the principles of justice (*al-'adl*), deliberation (*asy-syūrā*), and responsibility (*mas'ūliyyah*), encourages the formation of awareness of rights and obligations in family and community life (Rahman, 1982). In the context of Islamic family law, Qur'anic literacy is the normative foundation that guides family behavior to harmonize with Sharia values. A study by Halwaini (2025) shows that the gap between Qur'anic texts and family law practice is often caused by the low public understanding of Qur'anic ethical principles that uphold justice and equality (Halwaini & Fiqi, 2025).

In addition, Qur'anic literacy has an important collective dimension in building a legal *culture* in Muslim society. When Qur'anic values are internalized in the family, the Qur'anic family is formed, which functions as a social unit that forms civil *society*. This is in line with the findings of Harry et al. (2024), which affirm that religious and legal education in Muslim families plays a significant role in fostering legal awareness and preventing violations of women's and children's rights. Thus, Qur'anic literacy functions as a medium of social transformation that instills the values of justice, compassion, and social responsibility from the scope of the family.

In the legal dimension, Qur'anic literacy functions as a preventive instrument against violence and discrimination. A deep understanding of the Qur'an fosters moral awareness as the basis for compliance with Islamic and national laws (Hallaq, 2009). Purwandari et al. (2022) show that a religious literacy-based parenting model can increase legal awareness and social responsibility among Muslim families. This principle is relevant to the framework of *maqāṣid al-sharī'ah*, where Qur'anic literacy is a means of preserving religion (*hifẓ ad-dīn*), soul (*hifẓ an-nafs*), and heredity (*hifẓ an-nasl*). Therefore, increasing Qur'anic literacy in society is not only a religious obligation, but also a socio-legal policy strategy in building a just and civilized society (Kamali, 2003).

Finally, Qur'anic literacy can be seen as a socio-legal instrument capable of integrating spiritual values with a positive legal system. When the understanding of the Qur'an is used as the basis for legal awareness, then legal obedience is no longer coercive, but grows internally and participatory (Fadl, 2005). In the Indonesian context, strengthening Qur'anic literacy in the Muslim family environment can be a strategic step in building a legal culture based on faith, knowledge, and morals, towards a Qur'anic society that is just and respects human rights.

## **5. CONCLUSION**

Based on the description of the discussion, it can be concluded that Qur'anic literacy has a strategic position as an ethical and normative foundation in building a just and gender-equitable Muslim family system. Qur'anic literacy does not only include the ability to read the text of the Qur'an, but also includes understanding the moral message, the value of justice, and the humanitarian principles contained in it. A comprehensive understanding of the legal and social verses in the Qur'an fosters the awareness that family

relationships must be built on the basis of *sakinah*, *mawaddah* and *rahmah* as affirmed in the Qur'an. Ar-Rum [30]: 21

In the context of protecting women's rights, Qur'anic literacy plays an important role in negates the practice of patriarchal interpretation that places women in subordinate positions. The Qur'an explicitly affirms the equality of human origins (QS. An-Nisa [4]: 1) and the prohibition of doing wrongs against women (QS. An-Nisa [4]: 19), so that gender justice becomes an integral part of Islamic morality. The low level of Qur'anic literacy in some Muslim societies has implications for the ongoing violations of the rights of women and children in the household, such as domestic violence, neglect of livelihood, and the practice of child marriage. Therefore, the improvement of Qur'anic literacy must be placed as a socio-legal instrument that can strengthen the legal awareness of the Islamic family in society

In addition, within the framework of protecting children's rights, Qur'anic literacy serves as a means of moral and spiritual education that encourages the formation of families oriented towards compassion and responsibility. The understanding of the values of *hifz al-nafs*, *hifz al-'aql*, and *hifz al-nasl* in maqāṣid al-sharī'ah provides a theological basis that safeguarding the dignity and rights of children is part of religious and social obligations. Thus, Qur'anic literacy can be positioned not only as an individual religious aspect, but also as an instrument of social transformation that internalizes the values of justice, humanity, and the protection of human rights in the Muslim family system.

In the end, the synergy between Qur'anic education, contextual interpretation, and the national legal system is a prerequisite for realizing a just and civilized Qur'anic family. Strong Qur'anic literacy not only strengthens family spirituality, but also serves as a preventive mechanism against violence and gender inequality in the household. Thus, the mainstreaming of Qur'anic literacy in Islamic family law policy and education is a strategic step towards the creation of a civil society that upholds justice, equality, and universal welfare as the main goal of Islamic law

### **Ethical Approval**

Not applicable.

### **Informed Consent Statement**

Not applicable.

### **Authors' Contributions**

NES contributed as the primary author by formulating the research topic, defining the research objectives, and designing the qualitative library-based research approach. He conducted the collection and analysis of Qur'anic verses related to the protection of children's and women's rights, examined classical and contemporary tafsir literature, and developed the main arguments concerning Qur'anic literacy as a foundation for justice, compassion, and human dignity within Muslim families. He also prepared the initial draft of the manuscript. HI contributed to strengthening the theoretical framework and conceptual analysis, particularly in interpreting the values of justice ('adl), compassion (rahmah), and human dignity (karamah insaniyyah) within the Qur'anic perspective. He provided critical revisions to the discussion and conclusion sections, ensured the coherence of arguments, and reviewed the manuscript to enhance its academic rigor and relevance.

### **Disclosure statement**

The Authors declare no conflict of interest.

### Data Availability Statement

The data presented in this research are available on request from the corresponding author due to privacy reasons.

### Funding

This research received no external funding.

### Notes on Contributions

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