



## **Exploring Family Resilience through the Lens of Islamic Education and Law: Analysis of Divorce Trends in Banda Aceh City**

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**Abstract:** The Aceh Sharia Court documented a total of 6,448 divorce cases in the year 2021. This study employs a methodology that incorporates field studies, observation sampling techniques, interviews, and document reviews. The population consists of all divorce cases recorded at the Aceh Sharia Court in 2021, totaling 6,448. For the sample, the author selected 300 divorce cases from the city of Banda Aceh using the Purposive Sampling technique. The findings indicate that 50% of divorce cases were found among couples with low educational attainment, specifically those who completed elementary school, junior high school, high school, S1, and D3, accounting for 24%. In contrast, only 2% of divorces involved couples with S2 degrees, suggesting that a minimal portion of divorces occurred among those with higher education levels. No divorces occurred among doctoral and professor couples in Banda Aceh City. In 2021, Banda Aceh recorded a total of 300 divorce cases. The primary reason for the divorce stemmed from persistent disagreements. The findings of this study indicate that education significantly influences family resilience; specifically, a higher level of education correlates with a lower divorce rate, while a lower level of education is associated with a higher divorce rate.

**Keywords:** Family resilience, perspective, education, and Islamic law

**Abstrak:** *Mahkamah Syar'iyah Aceh mencatat ada 6.448 kasus perceraian pada tahun 2021. Metodologi dalam penelitian ini menggunakan studi lapangan dan dengan teknik pengambilan sampel observasi, wawancara dan tela'ah dokumen. Populasinya adalah keseluruhan kasus perceraian yang tercatat di Mahkamah Syar'iyah Aceh tahun 2021, sebanyak 6.448 untuk sampel penulis ambil kasus perceraian di kota banda Aceh, sebanyak 300 kasus dengan teknik Purposive Sampling. Dari hasil penelitian 50 % kasus perceraian terjadi pada pasangan dengan tingkat pendidikan sekolah rendah yaitu SD, SMP, SMA, S1, D3, ada sebanyak 24 %, S2 sebanyak 2 % hanya sebagian kecil perceraian terjadi pada pasangan dengan tingkat pendidikan tinggi. Tidak terdapat perceraian di Kota Banda Aceh pada pasangan s3 dan profesor. Kasus perceraian di Banda Aceh tahun 2021 sebanyak 300 Kasus. Yang menjadi penyebab perceraian sebagian besar karena perselisihan yang terus menerus. Dari hasil penelitian tersebut dapat kita lihat sangat besar peran pendidikan terhadap ketahanan keluarga, artinya semakin tinggi tingkat pendidikan semakin rendah tingkat perceraian, semakin rendah tingkat pendidikan semakin tinggi tingkat perceraian.*

**Kata Kunci :** *Peran, Pendidikan dan Ketahanan Keluarga*

## Introduction

Islam places great emphasis on the integrity of the household, as a stable household fosters the emergence of a superior, healthy, intelligent, and pious generation of successors. The objective of *sharia* is to aim for the protection of the five essential needs: religion, soul, intellect, progeny, and wealth. Consequently, the educational process serves the objectives of the Islamic law and is essential from both its viewpoint and in daily life.<sup>1</sup>

Divorce is prevalent across the society, affecting individuals regardless of their educational background, including employees, academics, ordinary citizens, state officials, and politicians. It manifests at all societal levels for a multitude of reasons. In 2018, the Aceh *Sharia* Court documented a total of 5,562 divorce cases. This number increased to 6,700 in 2019, followed by 6,090 cases in 2020, and 6,448 cases in 2021. From January to May 2022, there were 3,341 divorces in Aceh.<sup>2</sup>

The education law mandates that all Indonesian citizens complete 12 years of study.<sup>3</sup> Education regarding marriage is incorporated into the curriculum at various educational levels, specifically in Grade III and Grade XII of Senior High School or *Madrasah Aliyah* School, as part of the *fiqh* learning framework, focusing on the principles of *fiqh munakahat*. The aim is to ensure that every

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<sup>1</sup> Abdulla Muhammadiyah Abdulla Dan Hemn Aziz Bram, "The Necessity Of Education From The Perspective Of The Purpose Of Islamic Law," *Journal Of Raparin University* 5 (2022).

<sup>2</sup> Aceh Syar'iyah Court Data, October 07, 2022

<sup>3</sup> Peraturan Pemerintah Republik Indonesia, Nomor 47 Bab 1, Ketentuan Umum, Pasal 1, tahun 2008 Tentang Wajib Belajar.

Muslim acquires knowledge about marriage, enabling both partners to foster harmony, peace, and create a family characterized by *sakinah mawaddah warahmah*, as demonstrated by the Prophet Muhammad SAW. This is particularly relevant in the Aceh province, which holds a special status and adheres to the Islamic *Sharia* law.

The implementation of marriage guidance programs in Aceh and South Sumatra has been executed effectively. Nevertheless, the program has struggled to make a meaningful impact on family resilience, resulting in a persistently high divorce rate. Consequently, such a program ought to be executed post-marriage to ensure that the desired family resilience is achieved in accordance with societal and state expectations.<sup>4</sup>

Resilience is derived from the concept of enduring. Resilience refers to maintaining a consistent state. Despite encountering a range of experiences, it remains resilient and is not easily altered or diminished. In a different context, endurance refers to the capacity to be resilient or to withstand challenges, or having the ability to manage oneself, exercise patience, and others.<sup>5</sup> Resilience encompasses the ability to withstand challenges, embodying strength—both emotional and physical—and demonstrating perseverance.<sup>6</sup> Family resilience refers to a unit that maintains its strength and endures through various challenges and hardships, while consistently addressing fundamental necessities such as food, clean water, health services, education, housing, and other essential requirements.

Indicators of family quality in Indonesia encompass aspects of quality and resilience, particularly regarding sufficient access to economic resources and the ability to foster a sense of caring and social cohesion. National-level figures for family quality indicators are provided, allowing us to assess the overall quality and resilience of families across each province. The figures for family quality indicators by province are intended not for ranking purposes, but to encourage both local and central governments to enhance the fundamental needs of families. The implementation of gender-responsive family quality development pertains to the concept of family resilience as outlined in the Regulation of the Minister of Women's Empowerment and Child Protection Number 6 of 2013 regarding family development. This framework encompasses five components of resilience: the legal basis of marriage, family integrity, gender partnership within the family,

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<sup>4</sup> Mursyid Djawas, "Reating Family Resilience in Indonesia\_ A Study of 'Marriage Guidance' Program in Aceh and South Sumatera," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17 (2022).

<sup>5</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, edisi ke empat, (Jakarta: Gramedia Pustaka utama, 2008), p. 1374.

<sup>6</sup> Departemen Pendidikan Nasional, *Kamus*, p. 1375

physical resilience, economic resilience, social psychological resilience, and socio-cultural resilience.<sup>7</sup>

The approach taken in this study involves library research, data for theoretical insights were gained from books, journals, dissertation findings, and various other sources. The research focuses on the examination of divorce cases in Banda Aceh, analyzing the educational backgrounds of the divorced individuals and the underlying reasons for the dissolution of marriages. The study focused on all divorce cases registered at the Aceh *Sharia* Court in 2021, which amounted to 6,446 couples. For the sample, the author selected 300 divorce cases specifically from the city of Banda Aceh during the same year.

The sampling technique employed was purposive sampling, focusing exclusively on couples whose highest level of education was documented at the Banda Aceh *Sharia* Court, totaling 300 individuals. The data analysis technique employed the percentage method, with data tabulated on the number of divorces, the education levels of the divorced couples, and the causes of divorce. Subsequently, the percentage was calculated and analyzed, leading to the conclusion that in 2021, there were 300 divorce cases in the city of Banda Aceh.<sup>8</sup>

### **An Analysis of Family Resilience through an Educational Lens**

The Arabic language encompasses various terms related to education, such as *ta'lim*, *tarbiyah*, and *ta'dib*. In his book *Revitalization of Moral-Based Education*, Muhammad Takdir Ilahi defines *al-Ta'lim* as an etymological process involving the transfer of knowledge.<sup>9</sup> *Ta'lim* encompasses the processes of teaching, informing, explaining, and providing understanding. *Ta'lim* emphasizes the enhancement of children's cognitive abilities, fostering their intellectual development. This educational approach emphasizes the transmission of knowledge through theories, data, and factual information. Therefore, it is clear that *ta'lim* encompasses the process of imparting understanding, knowledge, and skills, along with all forms of information, data, and facts, aimed at fostering intellectual intelligence in children while nurturing their faith in Allah SWT.

*Tarbiyah* encompasses the concepts of educating, maintaining, safeguarding, and nurturing all of His creations, which include humans, animals, and plants.<sup>10</sup> The term *tarbiyah* encompasses the concepts of nurturing, responsibility, sustenance, development, maintenance, upbringing, growth, and

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<sup>7</sup> Erni, dan Margo Yuwono, *Indikator Kualitas Keluarga*, Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak dan Badan Pusat Statistik, 2019).

<sup>8</sup> Aceh Syar'iyah Court Data, October 05, 2022

<sup>9</sup> Muhammad Takdir Ilahi, *Revitalisasi Pendidikan Berbasis Moral*, Jogjakarta : Ar Ruzz Media, 2012), p. 162

<sup>10</sup> Jalaluddin, *Teologi Pendidikan*, Jakarta: PT. Raja Grafindo Persada, 2003, p. 115.

the cultivation of both physical and spiritual dimensions.<sup>11</sup> *Tarbiyah* encompasses an ideal approach to engaging with human nature, manifested both directly through verbal communication and indirectly through exemplary conduct, all in accordance with its distinct system and methodologies, aimed at facilitating positive transformations in individuals.<sup>12</sup>

*Ta'dib* refers to the process of education, which specifically involves moral guidance while also contributing to the broader development and advancement of civilization.<sup>13</sup> According to al-Jurjani, *ta'dib* is understood as the process of acquiring knowledge (*ma'rifah*), which is examined to help students avoid mistakes.<sup>14</sup> *Al-ta'dib* can be understood as a process of education that emphasizes guidance and the development of students' morals or ethical values. The emphasis of the term *al-ta'dib* centers on the endeavor to cultivate a Muslim individual characterized by virtuous ethics.

The Qur'an outlines essential principles for cultivating harmony within a household, emphasizing the importance of mutual consent among partners and family members, ensuring competence in executing responsibilities, striving to improve circumstances, practicing sincerity (*nihlāh*), engaging in discussions to resolve matters, and pursuing reconciliation (*islāh*) in the event of disputes. In order for family members to engage in a mutually beneficial relationship, it is essential that they share advantages and blessings with one another.<sup>15</sup>

In Islamic education, we aim to cultivate five key competencies in students. These include spiritual competence, which encompasses spiritual intelligence manifested through obedience to Allah SWT and His Messenger. This involves adhering to divine commands, refraining from prohibitions, and embodying the sunnah of the Messenger in all facets of a Muslim's life. Cognitive ability encompasses the understanding of diverse concepts, facts, and data that are present in our lives. Social competence involves social intelligence, characterized by a genuine concern for others' challenges, encompassing both sympathy for their struggles and empathy that drives a desire to assist them. Proficiency in specific skills, achieving mastery in areas relevant to one's professional domain. Moral competence involves possessing sound ethical principles, demonstrating

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<sup>11</sup> Samsul Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam*, Jakarta: Gaya Media Prasarana, 2001), p. 87.

<sup>12</sup> Ali Abdul Halim Mahmud, *Perangkat Perangkat Tarbiyah Ikhwanul Muslimin*, terj. Wahid Ahmadi dkk, (Solo: Era Intermedia, 1999), p. 21.

<sup>13</sup> Muhammad Takdir Ilahi, *Revitalisasi Pendidikan*, p. 140-141

<sup>14</sup> Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Kerangka Pikir Pembinaan Filsafat Pendidikan Islam*, Haidar Baqir (terj.) Bandung: Milan, 1996), p. 90.

<sup>15</sup> Adib Machrus dkk, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah, 2017), 7: Akhmad Rifa'i, 2Nofa Nur Rahmah Susilawati, *Pondasi Ketahanan Keluarga Dalam Perspektif Islam Di Era Arus Globalisasi*, *Al Ahkam: Jurnal Hukum Keluarga*, Vol.15 No.2. (2023), p. 153.

respect towards Allah SWT, His Messenger, the environment, and all individuals, including parents, fellow Muslims, and non-Muslims.<sup>16</sup>

The term morals is derived from the word *khalafa*, which signifies to create or make. Morals is a term in its singular form, with the plural being *khuluq*, which refers to temperament, nature, or custom. In addition, *khalafun* signifies event, creation, or formation. In the book *Ihya 'Ulumuddin*, Imam Al-Ghazali discusses the topic of morals. He stated that morality is "a disposition (character, nature) that is firmly established in a person's soul and serves as the source of certain actions, occurring easily and lightly, without the need for prior thought or planning."<sup>17</sup>

When an action becomes deeply embedded within a person, it evolves into a moral structure, leading to the recognition of that individual as having moral integrity. Therefore, it is crucial for every person to develop their own ethical framework, one that is in harmony with virtuous values, respect for Allah as the creator, and commitment to the teachings of the Prophet Muhammad SAW, who exemplifies proper behavior in all areas of life. Moreover, this ethical growth encompasses the individual, the immediate environment, and relationships with others, including fellow Muslims, parents, and individuals of different faiths.<sup>18</sup>

The development of these five competencies aims to cultivate individuals who embody spiritual intelligence, social intelligence, intellectual intelligence, the capacity to address contemporary challenges, robust moral values, and readiness for the afterlife. The implications for family resilience suggest that through the understanding of Islamic education, particularly in the context of *tarbiyah*, *at-ta'lim*, and *at-ta'dib*, we can deduce that education in Islam should focus on cultivating five fundamental competencies. This approach aims to prepare Muslims for their roles in life and equip them for the afterlife

In the 2013 curriculum, which is currently being implemented in schools, these objectives are arranged in the form of core competencies. Core competencies are the level of ability to achieve graduate competency standards that must be possessed by a student at each class or program level. Core competencies are the binders of competencies that must be produced through learning in each subject; so that they act as horizontal integrators between subjects. Core competencies are operational graduate competency standards in the form of qualities that must be possessed by students who have completed education at a particular educational unit, which describe the main competencies that are grouped into aspects of attitudes, skills, and knowledge that must be

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<sup>16</sup> Ainal Mardhiah, *Revitalisasi Pembelajaran Micro Teaching dan PPL Pada Prodi PAI LPTK Se Banda Aceh*, (2022), p. 98

<sup>17</sup> Muhammad Al-ghazali, *Ihya 'Ulumuddin*, juz III, (Kairo: Dar al Fikri), p.. 52.

<sup>18</sup> Ainal Mardhiah, *Revitalisasi ...*, p. 97.

learned by students for a school level, class and subject. Core competencies must describe a balanced quality between achieving hard skills and soft skills.<sup>19</sup>

Core competencies act as essential organizing components for foundational competencies. Core competencies serve as a unifying element, enabling both vertical and horizontal structures of fundamental competencies. The vertical organization relates to how the fundamental competencies of one grade connect with those of the previous grade, facilitating a seamless progression of knowledge for elementary school students. In contrast, horizontal organization pertains to the relationships among fundamental competencies within a single subject and those that span various subjects within the same class, promoting a mutually reinforcing educational experience.<sup>20</sup>

Meanwhile, the graduation competency standards serve as criteria for assessing the qualifications of graduates, encompassing attitudes, knowledge, and skills. The following outlines the graduation competency standards for students in educational institutions, which include attitudes that reflect the behavior of individuals who are principled, possess noble morals, are knowledgeable, confident, and responsible in their interactions with their surroundings, including home, school, and recreational areas.

The subsequent focus is on factual and conceptual understanding driven by an inquisitive nature regarding science, technology, art, and culture, reflecting the complexities of humanity, nationality, statehood, and civilization in relation to various phenomena and events encountered in home, school, and playground settings. Skills encompass the capacity to think and act both productively and creatively across abstract and concrete domains as per assigned tasks. Core competencies represent the integration of diverse foundational competencies into attitudes, skills, and knowledge that students are required to acquire at the school level, across different classes and subjects.

A comprehensive outline of the four essential competencies to be developed in every educational setting includes, firstly, the acceptance, practice, and respect for the teachings of one's faith. Secondly, the exhibition of honest, disciplined, responsible, polite, caring, and confident behavior in interactions with family, friends, teachers, and neighbors. Thirdly, the acquisition of factual knowledge through observation and inquiry driven by curiosity about oneself, the natural world, and the various objects encountered in home, school, and play environments. Lastly, the articulation of factual knowledge in a clear, systematic, and logical manner, expressed through aesthetic works, physical movements that embody health, and actions that demonstrate faithfulness and noble character.<sup>21</sup>

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<sup>19</sup> H.E Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013*, cet. Ke 2, (Bandung: Rosda Karya, (2013), p. 174.

<sup>20</sup> Andi Prastowo, *Rencana Pelaksanaan Pembelajaran (RPP) Tematik Terpadu*, (Jakarta: Prenamedia Group, (2015), p. 119.

<sup>21</sup> Andi Prastowo, *Rencana Pelaksanaan Pembelajaran (RPP) Tematik Terpadu*, p. 21

With 5 competencies, it is expected that students will become individuals who are spiritually intelligent, socially intelligent, intellectually intelligent, skilled in facing the challenges of the times, have good morals and are equipped for the afterlife. Spiritually intelligent in order to become a Muslim who obeys the rules of Islamic law. Obey Allah and His Messenger, carry out orders, abandon prohibitions, revive the sunnah of the Messenger in personal life and family life, so that the household is strong and intact because it is based on faith in Him. Socially intelligent in order to grow an attitude of sympathy and empathy for fellow human beings, especially for partners and family members from both sides of the married couple, to wives, children and extended families from both sides. Intellectually intelligent, in order to have knowledge in dealing with various problems in life, especially in dealing with problems in the household.<sup>22</sup>

The students should possess the abilities necessary to make a livelihood and address economic challenges in domestic life. Exhibit commendable morality to serve as an exemplary role model for both Muslims and non-Muslims. By embodying strong ethics, we can serve as role models for one another inside the household. A Muslim with strong values can ensure safety in social interactions and in the afterlife.

### **The Concept of Family Resilience Through the Lens of the Islamic Law**

Islam provides comprehensive guidelines for life, particularly in domestic affairs. In establishing a household, a man and woman mutually consent to enter into a marriage contract, ensuring that the relationship formed is recognized both religiously and legally, in accordance with the state and local customs.<sup>23</sup>

In Islam, marriage is fundamental for perpetuating and protecting lineage, while also serving as an act of worship in accordance with the sunnah of the Prophet SAW. It serves as a safeguard for Muslims from affiliations that could result in sexually transmitted infections. Sayid Sabiq, as referenced in *Fikih Sunnah* by Musthafa Kamal Pasha, asserts that marriage offers a permissible avenue for sexual expression and serves as the most effective method for procreation. It cultivates mother and paternal impulses, instills familial responsibility and child-rearing commitment, and encourages industriousness, consequently revealing personal capabilities and dormant talents.<sup>24</sup> For that reason, when selecting a partner, the Prophet Muhammad SAW emphasized that individuals are chosen for various reasons, particularly highlighting women as the primary educators for future generations. "Women are sought for four reasons: their wealth, their lineage and heritage, their beauty, and their faith." Seek out

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<sup>22</sup> Ainal Mardhiah, *Revitalisasi Pembelajaran Micro Teeaching Dan PPL Pada Prodi PAI LPTK Se-Banda Aceh*, 2022, p. 98.

<sup>23</sup> Mustafa Pasha, *Fiqh Sunnah*, cet ke. 3, (Jogjakarta: Citra Karsa Mandiri, 2003), p. 217.

<sup>24</sup> Mustafa Pasha, *Fikih Sunnah...*, p. 211.

individuals who possess a strong faith, and you will find joy." (HR. Bukhari and Muslim from Abu Hurairah r.a.)

The hadith conveys that women, chosen as wives, play a crucial role in establishing the resilience and integrity of the household. They are selected for their wealth, contributing to economic stability; for their lineage, enhancing social strength; for their beauty, which offers psychological support, albeit beauty is subjective; and for their religious commitment, as they serve as the primary educators for their children. A devoted woman is entrusted with the care of children, wealth, and household, ensuring that these responsibilities are upheld with piety. Thus, a family becomes robust, grounded in faith in Allah SWT, which serves as the essential foundation for ideological and educational strength.

Marriage in Islam requires adherence to specific requirements and pillars to ensure its validity and completeness. One essential pillar is the presence of a guardian for the prospective wife, who acts as an intermediary in the marriage process.<sup>25</sup> A guardian is defined as a legal entity authorized to manage affairs on behalf of another.<sup>26</sup> In addition, the marriage involves the prospective husband and wife, the presence of two witnesses, and the recitation of the *ijab qabul*.<sup>27</sup>

The *ijab* is the expression of intent to marry, conveyed by the female guardian or her representative, while the *qabul* is the subsequent statement from the male party affirming his willingness to accept the proposal made by the female party.<sup>28</sup> In the context of marriage, certain conditions must be fulfilled for it to be considered valid. These include being of sound mind and having reached the age of puberty, which is defined as a minimum of twelve years for boys and nine years for girls. In addition, both parties must be free from any prohibitive circumstances, such as familial or other relationships, whether they are permanent or temporary. The marriage contract must be clear, and both individuals must enter into the union willingly, with the necessary dowry prepared in advance.<sup>29</sup>

The Islamic sharia law aims to safeguard the household from potential harms, ensuring its continuity, integrity, and strength, and thus family resilience play a crucial role in strengthening family harmony.<sup>30</sup> These encompass physical and psychological resilience, clarity in partnership, the onset of puberty, mutual attachment, and a readiness for marriage, all of which enhance the physical resilience of both individuals. Social resilience is achieved through a marriage

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<sup>25</sup> Mustafa Pasha, *Fikih Sunnah*.

<sup>26</sup> Sayyid Sabiq, *Fiqih Sunnah*, jilid 3, Jakarta Selatan: Pena Pendidikan Aksara, 2006), hlm. 12.

<sup>27</sup> Sayyid Sabiq, *Fiqih Sunnah*,

<sup>28</sup> Musthafa Pasha, *Fiqh Sunnah...*, p. 219 .

<sup>29</sup> Muhammad Jawab Mughniyah, *Fiqih Lima Mazhab; Ja'fari, Hanafi, Miliki, Syafi'i dan Hambali*, edisi lengkap, terj.Masykur A.B, Jakarta: lentera, 2006, p. 315-18

<sup>30</sup> E Mulyasa, *Pengembangan Dan Implementasi Kurikulum* (Bandung: Rosda Karya, 2013), p. 174.

sanctioned by the parents of both parties, attended by guardians and witnesses, and supported by both extended families; only then can mutual understanding, compassion, and care be fostered, leading to the establishment of partnerships within the household. The social resilience established will be more robust, since it encompasses not only the union of men and women desiring marriage but also the support of two extended families, so fortifying the household.

Legal resilience (legitimacy) is achieved through the recognition of both state and religious law. The presence of *ijab qabul* facilitates marriage registration, vows, marriage promises, and guidance from office representatives mandated to document each aspect of the marriage process. Family resilience is established through legitimacy, as opposed to unregistered marriages, which are often conducted clandestinely and may lead to divorce, leaving the couple without accountability for ensuing issues. The presence of marital guardians and witnesses enhances the psychic resilience of the couple preparing for marriage. A sense of security and comfort develops in domestic life.

The practice of providing a dowry in marriage demonstrates that, within the context of Islam, marriage acts as a cornerstone for economic stability. Socio-cultural resilience highlights the significance of being in harmony with the surrounding environment. Couples getting ready for marriage should consider following the traditions of their new community, as long as these align with sharia principles. Furthermore, hosting a thanksgiving or *walimah* event is regarded as a commendable practice, intended to enhance social resilience and reinforce ties within the local community.

### **Educational Attainment of Divorced Couples in Banda Aceh in 2021**

The analysis indicated that in Banda Aceh City in 2021, most divorced couples possessed a low level of education, with 50% of the total sample holding a high school diploma, 7.5% having completed junior high school, and 5% at the elementary school level. Overall, this suggests that 67% of the couples in the sample had a low level of education. On the other hand, there were no recorded divorce cases among couples with doctoral or professorial degrees, whereas 24% of the sample possessed master's degrees. The following table presents additional information:

**Table 1**  
**Level of Education of the divorce couple in the city Banda Aceh**

No.	Level of Education	Total	Percentage
1.	Elementary School	15 couples	6,5 %
2.	Junior High School	17 couples	7,3 %
3.	Senior Higher School	115 couples	50 %
4.	Bachelor	56 couples	24 %
5.	Master	7 couples	3 %

6.	D3	15 couples	6,5%
7.	D2	5 couples	2,8 %
8.	D1	-	-
9.	Doctorate	-	-
10.	Profesor	-	-
	Total	230 couples	100 %

Data: The Aceh Province *Shariah* Court, on the 7<sup>th</sup> October 2022

The data indicates that in the city of Banda Aceh, the causes of divorce are as follows: gambling accounts for 2%, death of one partner for 9.3%, imprisonment for 0.7%, polygamy for 0.33%, domestic violence for 3%, physical disability for 0.33%, continuous disputes and quarrels for 80.3%, and economic issues for 5.3%. According to these data, the most frequent causes of divorce typically stem from ongoing disputes and arguments. Additionally, there are 47 divorces that remain unregistered in the Sharia Court. Some of these involve second, third, or fourth wives, as well as unregistered marriages. On average, the individuals involved have completed high school education. The reasons for these divorces often include economic factors, issues of fairness in polygamy, and a lack of financial support from the husband.

**Table 2**  
**Causes of Divorce in the City of Banda Aceh**

No	Causes of divorce	Total	Percentage
1.	Adultery		
2.	Drunk		
3.	Consumed of the Opiom		
4.	Gambling	2	0,6
5.	Death of the spouse	28	9,3
6.	Sentenced in prison	2	0,6
7.	polygamy	1	0,3
8.	Domestic Violence	9	3
9.	Physical Handicap	1	0,3
10.	Continuous disputes and quarrel	241	80,3
11.	Forced marriage		
12.	Apostasy		
13.	Economic problems	16	5,3
14.	Others		
	Total	300	100 %

This demonstrates that education holds significant importance in fostering family resilience. Through education, individuals can be guided to develop spiritual

intelligence, enabling them to take responsibility for their actions towards Allah and the Messenger, as well as for their families. Through education, individuals can be guided to develop intellectual intelligence, enabling them to understand and fulfill the rights and responsibilities of each partner within the household. Through education, one can cultivate social intelligence and foster an attitude of mutual sympathy—characterized by affection, support for a partner's endeavors, and shared experiences of joy and sorrow. This nurturing environment leads to the development of empathy, enabling individuals to assist their partners and family members in overcoming challenges. Through education, an individual acquires the skills or abilities necessary to provide for their family, including their spouse and children. Through education, individuals gain an understanding of morals, enabling them to set positive examples for one another within their families.

Regulation of the Minister of Women's Empowerment and Child Protection Number 6 of 2013 concerning family development consisting of 5 (five) components of resilience, namely: 1) the legal basis of marriage, family integrity, gender partnership in the family, 2) physical resilience, 3) economic resilience, 4) social psychological resilience and 5) socio-cultural resilience.

One indicator of the absence of household resilience is when a household is built on a legal but unofficial marriage, not recognized by the state, because if problems and violence occur in the household, the state cannot intervene to provide solutions, so that all problems must be borne by each individual. Then when children are born, the government cannot provide a letter in the form of a child's birth certificate, as proof that the child was truly born from a legally and religiously legitimate couple. This unregistered marriage is common in Aceh society, but it is not publicized because some of the women who are unregistered are villagers, whose education level is elementary school, junior high school, high school, some others are wives of state officials, who do not want to tarnish their good name by admitting that the person concerned is married unregistered as the 2nd, 3rd or 4th wife.

Based on the data, we can see in the table that education greatly influences family resilience, the higher the level of education, the lower the divorce rate, this can be seen from the divorce cases that occurred in the city of Banda Aceh that couples with low education levels, namely high school level, divorce occurred as much as 50% of the total sample, S1 as much as 24%, S2 as much as 2%. No cases of divorce were found at the level of education of S2, S3 and Professor, indicating that one of the causes of divorce and no resilience in the household is the low education of the couple who want to get married. Or in other words, the higher the level of education, the lower the divorce rate. The lower the level of education, the higher the divorce rate.

From all of these data, of course in solving problems, knowledge is needed, every couple needs to learn everything about household affairs, religious

knowledge is needed, if they cannot study at college, they can study informally at religious studies. Because religious education is very important, with education a person is educated in spiritual intelligence so that they can be responsible to Allah about their household affairs, not quickly say divorce to their wife, know how to carry out obligations well, both obligations as a husband or wife, obligations as a mother, obligations as a child of parents, or obligations as a daughter-in-law.

Through education, social intelligence is cultivated, fostering empathy and sympathy for others, particularly for partners, parents, and family members. Typically, when a man gets married, he tends to spend less time with his parents as he becomes occupied with his wife and children. In this situation, it is important for the wife to remind him or to ensure that attention is shared not only with her own parents but also with her husband's parents. Ensure that the wife does not become the reason for the separation between the husband and his parents. Similarly, the wife, along with her parents, expects the husband to be just towards her family in addition to his own parents. Education involves nurturing an intellectually intelligent individual to become a respectful and effective communicator. Such a person understands the importance of engaging positively with a partner, children, and both families. They possess the wisdom to choose their words carefully, knowing when to speak and when to remain silent. They respect boundaries, avoiding interference in others' affairs, and strive not to escalate conflicts within the extended family. Furthermore, it is stated in the hadith of the Prophet SAW that the finest individuals are those who exhibit good morals towards their wives. Certainly, in this instance, knowledgeable individuals are capable of doing this, as they have received education on the subject.

## **Conclusion**

In 2021, Banda Aceh recorded 300 divorce cases. Analyzing these cases reveals that a significant factor is the educational background of the couples, with many having only completed lower levels of schooling, from Elementary School to High School and beyond. The lack of tenacity and resilience within families, coupled with insufficient physical and material skills for independent living, hampers personal development and the pursuit of a harmonious family life. Consequently, the importance of enhancing welfare and happiness, both physically and mentally, is often overlooked. It can be concluded that a higher level of education among the vulnerable community group correlates with an increased divorce rate in the city of Banda Aceh.

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