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Parents' Responsibility For Children's Education in Aceh Reviewed From An Islamic Legal Perspective

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Abstract: This research aims to explore the responsibilities of parents in their children's education in Aceh from the Islamic legal perspective. How does Islam view the duties of parents in terms of education concerning religion and morality, and what factors influence the fulfillment of these obligations, as well as its application in the unique context of Acehnese social and cultural life, Using qualitative methods with an Islamic legal approach, data was collected through in-depth interviews with parents, religious scholars, and educators, as well as analysis of legal documents and local wisdom. The findings report that Islam has it that one of the major responsibilities for which parents are accountable involves educating the child about religion apart from shaping the child's character. Social facets like the tradition of *dayah*, *meunasah*, and *balee beut*, along with community norms, support the phenomenon of this responsibility. Yet, modern challenges such as technological influence and changes in upbringing also have significant effects. In practice, the Acehnese have been able to harmonize Islamic law with local traditions, thus coming up with a unique way that is both religious and adaptive. This research reiterates the importance of the interplay between Islamic law and local tradition in molding character in children and provides a model of religious-based education that is relevant in today's modern age.

Keywords: Parental responsibilities, children's education, Islamic education, Islamic law, local traditions

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Abstrak: Penelitian ini berfokus pada tanggung jawab orang tua terhadap pendidikan anak di Aceh dari perspektif hukum Islam. Bagaimana hukum Islam menilai tanggung jawab orang tua terhadap pendidikan agama dan akhlak anak, faktor-faktor yang memengaruhi pelaksanaan tanggung jawab tersebut, serta bagaimana penerapannya dalam konteks sosial dan budaya Aceh. Dengan menggunakan metode kualitatif dengan pendekatan hukum Islam, data dikumpulkan melalui wawancara mendalam dengan orang tua, ulama, dan pendidik, serta analisis terhadap dokumen-dokumen hukum dan kearifan lokal. Temuan penelitian menunjukkan bahwa hukum Islam memandang tanggung jawab orang tua sebagai kewajiban utama yang melibatkan pendidikan agama, pembentukan akhlak anak. Faktor-faktor sosial, seperti tradisi dayah, meunasah dan balee beut dan norma masyarakat, mendukung implementasi tanggung jawab ini, tetapi tantangan modernisasi, seperti pengaruh teknologi dan perubahan pola asuh, juga berpengaruh signifikan. Dalam penerapannya, masyarakat Aceh berhasil mengharmonisasikan syariat Islam dengan tradisi lokal, menciptakan pendekatan unik yang religius dan adaptif. Penelitian ini menegaskan pentingnya sinergi antara hukum Islam dan tradisi lokal dalam membentuk karakter anak, serta menawarkan model pendidikan berbasis agama yang relevan di era modern.

Kata Kunci: Tanggung jawab orang tua, pendidikan anak, pendidikan Islam, hukum Islam, tradisi lokal

Introduction

Today's world is no longer the same, globalization has changed the way we see the world, extraordinary technological developments have shifted the way we think and act, and technology has influenced every aspect of human life including education and the way parents educate, globalization has erased spaces of privacy, making children vulnerable to the negative influences of technology and globalization, these influences threaten children all over the world, so that old parenting methods in educating are no longer valid, where parents' responsibility for their children's education is now being tested.¹

Islam views children's education as a fundamental obligation that must be fulfilled by parents.² This education is not just an effort to educate children's minds but is also part of an effort to instill the values of faith, moral, and social

¹ Bahrin Abubakar, et. al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah* 7, no. 2 (2023), p. 121–47. Nur Azizah, et.al., "The Role of Parents in Implementing the Post-School Transition," *Jurnal Ilmiah Peuradeun* 12, No. 1 (2024).

² Teuku Zulfikar and Emawati Emawati, et.al., "Islamic Education and Religiosity: Voices of the Indonesian Muslim Communities in Australia," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020). Sri Astuti A. Samad, et.al., "Islamic Educational Approaches to Stunting Prevention and Child Protection," *Jurnal Pendidikan Islam* 10, No. 2 (2024).

responsibility. In the Qur'an, Allah SWT says: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones." (QS. At-Tahrim: 6).³ This verse emphasizes the obligation of parents to protect their children, not only from worldly dangers but also from the dangers of the afterlife, through correct religious education. Rasulullah PBUH said: "Every child is born upon the natural disposition (*fitrah*), but it is his parents who make him a Jew, a Christian, or a Magian." (Narrated by Bukhari and Muslim). This hadith shows that parents have a very big role in shaping a child's personality.

In the context of education, parents not only act as providers of facilities but also as role models who guide children in understanding the values of life. The era of modernization has brought many changes to the dynamics of family life, including in Aceh. Technological advances, globalization, and changes in social values have created new challenges for parents in educating their children.⁴ On the one hand, modernization provides wider access to information and education. However, on the other hand, modernization also brings negative influences that can threaten Islamic values, such as individualism, materialism, and consumer culture.⁵

In Aceh, known as Veranda of Mecca, children's education is an important aspect of people's lives. The implementation of Islamic law in this area strengthens the urgency of the role of parents as primary educators. However, the challenges of modernization and social change often cause a shift in values, so that parents' tasks in educating children become increasingly complex.⁶ Parents have a big responsibility to instill Islamic values from an early age.⁷ However, economic pressures and time constraints are often the main obstacles in carrying out this responsibility. Parents who have to work to meet family needs often do not have enough time to accompany their children, both in terms of formal education and religious education. Parents in Aceh face a dilemma between meeting their family's economic needs and protecting their children from the negative effects of modernization. In some cases, children who do not

³ Najah Mohammed Yousef Fathi Binjabi, "Noble Morals in the Quran, Sunnah, and Rules of Engagement," *Journal of Research in Curriculum Instruction and Educational Technology* 10, no. 2 (2024), p. 247–94.

⁴ Muslim Zainuddin, et.al., "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh," *Samarah* 6, no. 2 (2022), p. 914–33.

⁵ Abubakar Muhammad Kolo and Tambari Abbas Bashar, "Islam, Westernization and the Roots of Modernism in Muslim Land," *Al-Risalah* 15, no. 1 (2024), p. 159–74.

⁶ Amirotu Diana, et.al., "The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024), p. 33–44.

⁷ A. Harahap, "Analysis of The Role of Parents In Early Childhood Islamic Religious Education In The Family Environment," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023), p. 2807–22.

receive enough attention from their parents end up seeking entertainment and information from social media, which is often not in line with Islamic values.

Education in Islam has a spiritual and moral dimension that cannot be ignored.⁸ Parents are responsible for ensuring that their children not only acquire worldly knowledge but also understand their obligations as servants of Allah SWT.⁹ If religious education is neglected, children are at risk of losing direction in living their lives amid the rapid influence of modernization. Parents are the first and foremost educators of their children. When parents are unable to carry out this role well, children are at risk of losing direction and falling under the negative influence of the environment. Formal education alone is not enough to shape a child's personality; religious and moral education from parents is the main foundation. Modernization is a phenomenon that cannot be avoided but must be addressed wisely. Parents need to equip their children with a strong understanding of religion to be able to face the challenges of modernization without losing their Islamic identity. Apart from that, parents also need to supervise and direct their children to use technology positively.

In the period 2020–2022, there were 2,338 cases of children in conflict with the law recorded, consisting of 2,271 boys and 67 girls. The top three cases that mostly involved children in conflict with the law were related to 838 thefts. Cases, 341 cases of narcotics abuse, and other cases such as pornography, bullying, and even traffic accidents.¹⁰ Specifically, in drug cases involving children, according to a 2023 report by the National Narcotics Agency and the Central Statistics Agency, 28.2 percent of drug users were aged 15-24. Drug abuse among school and college students increased compared to 2021. A total of 903,600 people aged 15 to 24 were drug users. Meanwhile, based on 2024 data, over 50 percent of drug crime cases involved teenagers and young adults, namely those aged 17-35.¹¹

These studies generally highlight the obligations of parents in providing religious education, forming noble moral, and guiding children in carrying out

⁸ Husni Husni and Ahmad Nabil Atoillah, "Islamic Education, Insan Kamil, and the Challenges of the Era of Society 5.0: A Literature Review," *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2022), p. 67.

⁹ Mohammad Syaiful and Rifqi Khairul Anam, "The Concept of Moral Education According To Imam Al Ghazali and Relevan to Education in Indonesia," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, No. 2 (2024). Sutipyo Ru'ya, et.al., "Model of Religious Education for Slow Learner Children in Inclusive Schools in Indonesia," *Jurnal Ilmiah Peuradeun* 11, No. 2 (2023).

¹⁰ Nanda Narendra Putra (2023) BPHN "Mengasuh": Ini Jenis Tindak Kejahatan dan Perilaku Kriminal Anak yang Menjadi Fokus BPHN untuk Dicegah. <https://bphn.go.id/publikasi/berita/2023031708412683/bphn-acuroemengasuhacur-ini-jenis>.

¹¹ Rumondang Naibaho. "Kepala BNN Sebut Penyalahgunaan Narkoba Usia Pelajar Meningkat" selengkapnya <https://news.detik.com/berita/d-8207172/kepala-bnn-sebut-penyalahgunaan-narkoba-usia-pelajar-meningkat>.

worship. Most research focuses more on the normative and doctrinal aspects of Islamic law which require parents to educate their children by the principles of monotheism and sharia. Several studies also discuss the implementation of Islamic values in family education in Aceh, especially in the context of implementing Islamic Qanun Sharia. However, these studies tend to be descriptive without providing an in-depth analysis of the challenges and solutions in carrying out parental responsibilities in the modern era which is full of challenges.

What differentiates previous research is that this research does not only focus on the normative obligations that have been regulated in Islamic law but also carries out a critical analysis of the gap between ideality and reality in the field. This research pays special attention to the influence of globalization, modernization, and structural challenges such as poverty and shifting cultural values on the implementation of parental responsibilities in Aceh. More than that, this research offers a holistic solution based on synergy between family, community, and government to strengthen children's education from an Islamic legal perspective. Thus, this research not only enriches academic discourse but also provides practical contributions to the development of Islamic values-based educational policies and programs in Aceh.

This research aims to examine the perspective of Islamic law regarding parental responsibility for children's religious and moral education in Aceh, namely regarding the obligations stipulated by Islamic law for parents in educating their children according to the principles of the Islamic religion contained in the Al-Qur'an and Hadith. Factors that influence the implementation of parental responsibility for children's education. Daily practices, challenges faced by parents in educating children in Aceh, as well as the extent to which they integrate Islamic teachings in children's education both in religious and general education aspects and reviewing How is the implementation of parental responsibility for children's education in Aceh ¹² seen from the perspective of Islamic law. Parents' responsibilities in educating children in Aceh are adapted according to local norms and existing religious traditions, as well as how Islamic law is implemented in the life of the highly religious Acehnese people.

¹² Inayatillah Inayatillah, "Tradition of Islamic Basic Education in Aceh," *EDUTECH: Journal of Education And Technology* 6, no. 4 (2023), p. 671–83. Mujiburrahman, et.al., "Academic Discourses on The Cognitive Revolution and The Repositioning of Islamic Education in The Era of Neurosciences" *Jurnal Ilmiah Islam Futura* 25, no. 2 (2025), p. 305–330.

This research uses a qualitative approach,¹³ namely collecting observation data,¹⁴ in-depth interviews, document studies, and focus group discussions.¹⁵ Respondents in this research are 18 Muslim parents who live in Aceh, have children who are currently undergoing school education, and are willing to provide information related to their responsibilities in educating children according to the principles of Islamic law. Data analysis was carried out in the following stages: data reduction, data presentation, verification, and conclusion.¹⁶

Parental Responsibility for Children's Education in Aceh

Islamic law views parents' responsibility for their children's religious and moral education as an obligation that cannot be ignored. Parents are positioned as the main educators who must equip their children with a correct understanding of the teachings of the Islamic religion, as well as forming noble moral and character as a real manifestation of Islamic values. In the context of Aceh, which formally adopts Islamic law as a social and legal basis, this obligation not only has morals value but also a binding legal dimension.

From the perspective of Islamic law, parents' responsibility for their children's religious and moral education is based on the propositions of the Al-Qur'an and Hadith. The Qur'an explains how parents love their children, such as in the Qur'an Surah Yusuf verses 13, 64, 66, 67, 84, and 85. Children as a test for parents Al-Qur'an Surah Ali'imran verse 14. How do parents pray for their children with the blessings of Al-Qur'an Surah Maryam verse 6, Al Furqaan verse 74, and Al Ahqaaf verse 15, how parents must act fairly among their children Q.S. Yusuf verse 8. What advice do parents give to their children: Q.S. Al Baqarah verses 132, and 133, Hud verses 42, and 43, Yusuf verses 5, 67, and 87, and Q.S. Luqman verses 13, 16, 17, 18, and 19. How do parents order their children to always do good Q.S. Luqman verses 13, 17, 18, and 19. How parents teach children to be independent Q.S. Al Anbiyaa verses 78 and 79 and how to teach children to worship Q.S. Al Baqarah verses 132, and 133, Q.S. Luqman verse 17, and At Tahrim verse 6. The Qur'an emphasizes the command to

¹³ Muhamad Imam Alfie Syarien and Ghina Samarah, "Interagency Coordination Drivers, Instruments, and Success Factors: A Systematic Literature Review," *Jurnal Borneo Administrator* 19, no. 3 (2023), p. 301–18.

¹⁴ Vicente Manuel et al., "The Tradition of Dowry And Gender Equality Issues : A Literature Review" *Journal of World Science* 3, no. 9 (2024).

¹⁵ Dina Hariani and Mohd Hafiz Hanafiah, "The Competitiveness, Challenges and Opportunities to Accommodate the Halal Tourism Market: A Sharia-Law Tourism Destination Perspectives," *Journal of Islamic Marketing* 15, no. 3 (2024), p. 919–42.

¹⁶ Farrez Al Hakim and Ahmad Maulidizen, "The Role of Dewan Masjid Indonesia of DKI Jakarta In Revitalizing Mosque Functions In The Modern Era Based On The Perspective of Maqasid Syariah Farrez," *Hukum Islam* 24, no. 1 (2024), p. 70–87.

protect oneself and one's family from the torment of hell (At-Tahrim verse 6) which is implemented through religious and akhlak education.¹⁷

Some verses of the Qur'an can be mentioned, for example; Ibrahim bequeathed this (saying) to his children and so did Ya'qub, "O my children, indeed Allah has chosen this religion for you. Do not die unless you are a Muslim. Were you (present) to be witnesses before Ya'qub's death when he said to his children, "What will you worship after I die?" They answered, "We will worship your God and the God of your ancestors: Abraham, Ismail, and Ishaq, (namely) God Almighty and (only) to Him we surrender (Al-Baqarah 132-133). Let them be afraid of those who should (die) leave behind them, weak offspring (whom) they fear. So, fear Allah and speak with the right words (in terms of protecting the rights of your descendants) (QS. Al-Nisa; 9).

In line with that, in Qs. Luqman Allah said. (Luqman said,) "O my son, indeed, if there were (an action) as heavy as a mustard seed and in a rock, in the sky or on earth, Allah would surely bring it (to be rewarded). Verily, Allah is Most Gentle, Most Accurate. O my son, establish prayer and command (humans) to do what is right and prevent (them) from doing wrong and be patient with what befalls you. Indeed, this is a matter which (must) be prioritized. Do not turn your face away from people (because of pride) and do not walk on this earth arrogantly. Indeed, Allah does not like anyone who is arrogant or very proud of himself (QS. Luqman, 16-18).

In Aceh, this responsibility is strengthened by Islamic sharia regulations which cover educational aspects, so that every parent is expected to play an active role in guiding their children.¹⁸ Religious education includes knowledge about monotheism, worship, and moral values taught through various media, such as family, formal educational institutions, and community.¹⁹ Noble morals, such as honesty, politeness, and social responsibility, are an integral part of this educational process.

In Aceh, parents' responsibility for their children's religious and akhlak education has a special position, considering the official implementation of Islamic law in this region. This responsibility is not only an individual obligation but is also supported by a social environment based on Islamic values. The role of *dayah* (Islamic boarding schools) and madrasas as traditional

¹⁷ Departemen Agama Republik Indonesia, Al-Qur'an dan Terjemahannya Special For. Woman, Bandung: Syaamil Quran, (2007)

¹⁸ Al-Hawary Kaas, et.al., "Comprehensive Approaches to Child Development in Islamic Law," *SYARIAT: Akhwal Syaksyah, Jinayah, Siyasah and Muamalah* 1, no. 1 (2024), p. 58–70.

¹⁹ Mukhsin Mukhsin, et.al., "The Implementation of Multicultural Islamic Religious Education in the Families of Primary School-Age Children in Putrajawa, Selaawi Garut" *Dinamika Ilmu* 24, No. 2 (2024), p. 197–219. Sonnya Desvi Hartati Isaya Putri, "Gadget Addiction and Changes in Social Interactions Among Early Childhood Children in Betungan, Bengkulu City," *Jurnal Sosiologi Dialektika Sosial* 11, No. 2 (2025).

religious educational institutions is the main support for parents in carrying out their obligations. Parents play a significant role in nurturing early childhood within the household. Their role in fostering Qur'anic recitation within the household contributes to and motivates children to nurture and guide them to practice reciting the Qur'an.²⁰ Furthermore, in raising children, the community embraces local wisdom embedded in the lullaby *dodaidi*, as perceived by caregivers in Acehnese society. *Dodaidi* serves as a cultural medium for conveying values during childhood. *Dodaidi* represents a unique combination of musical art, oral tradition, and cultural symbolism that reflects the moral and spiritual aspirations of the Acehnese people.²¹

However, the influence of globalization, urbanization, and developments in information technology have created new challenges. Parents are faced with a situation where religious and moral education must compete with global cultural values which are not always in harmony with Islamic teachings. In this context, Islamic law provides a solid foundation for parents to internalize religious values in their children's daily lives, both through direct example and consistent supervision.

Thus, the Islamic legal perspective places parental responsibility for children's religious and moral education in Aceh as a multidimensional obligation that includes spiritual, moral, social, and legal aspects. Carrying out this responsibility requires high commitment from parents, community support, and synergy between local values and Islamic teachings, so that the young generation of Aceh can grow into individuals who believe, have noble character, and can face the challenges of the times.

Factors Influencing the Implementation of Parental Responsibility for Children's Education in Aceh

The implementation of parental responsibility for children's education in Aceh according to Islamic law is influenced by various interrelated factors, both internal and external. In the perspective of Islamic law, parents must provide religious and akhlak education to their children. However, the implementation of this responsibility cannot be separated from various conditions and factors that influence how parents carry out this mandate. These factors include social, cultural, economic, and educational aspects that exist in Acehnese society, which have a significant influence on the way parents educate their children according to Islamic teachings.

²⁰ Intan Saputri, "Peran Orang Tua Membina Pendidikan Al-Quran Terhadap Anak Usia Dini di Manggeng Aceh Selatan," *Al-Ukhwah: Jurnal Pengembangan Masyarakat Islam* 2, No. 1 (2023), p. 89-101.

²¹ Munawwarah Munawwarah, et.al., "Whispers of Wisdom: A Qualitative Case Study on Character Education through Dodaidi Lullabies in Aceh's Early Childhood," *al-Athfal: Jurnal Pendidikan Anak* 11, No. 1 (2025).

Several main factors that influence the implementation of parental responsibility for children's education in Aceh according to Islamic law can be described as follows:

1. Social and Cultural Factors

In Aceh, the community strongly adheres to Islamic values which are based on the teachings of sharia. The dominant social and cultural factors in Aceh make parents more bound by their obligation to educate their children according to religious teachings. Community life that is strong in Islamic traditions encourages parents to prioritize religious education, both in the family and in formal educational institutions. In addition, the social norms that apply in Acehnese society require parents to set an example in terms of ethics, so that religious and akhlak education becomes an integral part of raising children.

Parental religious education is paramount in educating and raising children, influencing their norms and behaviors so they become educated and mature individuals in Aceh. However, even though parents understand religious values, it is still difficult to implement these values within the family, especially in controlling their children's interactions. Socially, cultural and psychologically, intact families with both parents can provide happiness, comfort, protection, and good communication to their children. Conversely, incomplete families whose children are victims of sexual abuse will have difficulty resolving the problems they face, especially comforting their children.²²

As stated by respondents, parents in Aceh, especially in rural areas, highly value religious education for their children, as it is part of their obligations under Islamic law. Religious education at home is crucial as a strong foundation for morals.²³ In Aceh, the surrounding environment greatly influences children's education patterns. If the environment is supportive, it will be easier for children to get good religious education by Islamic law.²⁴ Children receive religious education through educational institutions such as madrasas and Dayah. Madrasas in Aceh are considered the main institutions for religious education, educating children in Islamic teachings in depth.²⁵

Parents' understanding regarding their responsibilities in educating children in the Islamic religion. Many parents in Aceh fully understand their obligation to educate their children in the teachings of the Islamic religion, but

²² Salami, et.al., "Portrait of Sexual Harassment Victims and Religious Support of the Parents in Aceh," *Jurnal Ilmiah Peuradeun* 8, no. 2 (2020), p. 313-326.

²³ Interview with Jamaluddin, High School Teacher in Banda Aceh, January 2024.

²⁴ Interview with Nuraini, Housewife in Aceh Utara, January 2024.

²⁵ Interview with Hasnah, An Religious Education Teacher in Aceh Besar, January 2024.

not all parents have sufficient knowledge of this.²⁶ The tradition of the Acehnese people is that they prioritize religious education from an early age. "Children in Aceh are taught prayers and Islamic teachings from a very young age by their parents because that is the main obligation of parents according to Islamic law."²⁷

2. Economic Factors

Parents' economic conditions influence how much they can provide a proper education for their children. In the Acehnese context, although Islamic values are highly valued, economic challenges can limit parents' ability to provide quality educational facilities. Religious and akhlak education through Islamic teachings requires access to resources, such as formal Islamic-based education, which is sometimes influenced by the family's economic status. Therefore, economic factors are one of the important elements that influence a child's educational success.

Economic factors are a determining factor in children's education, particularly in cases of school dropouts due to family economic factors that prevent them from continuing their education to a higher level. With Indonesia's high dropout rate, this can impact the nation's well-being, with unemployment and crime rates also increasing. Therefore, the government is currently providing scholarships to the poor, which has a positive and significant impact on learning outcomes and is a solution to reduce the dropout rate.²⁸

Many parents want to provide the best religious education but are limited by educational costs. Madrasas in Aceh provide religious education at affordable costs, but are sometimes difficult to access for families with low incomes.²⁹ Rural communities often have difficulty getting adequate religious education, both in terms of quality and quantity. This causes some children not to receive optimal religious education.³⁰ Support from extended family and community. In Aceh, children's education is a shared responsibility, and support from the extended family and community is very important in providing religious and moral education by Islamic teachings.³¹ Many parents in Aceh want better religious education for their children, but they are limited by costs. This hinders them from providing maximum religious education.³²

²⁶ Interview with Tgk. Abdulrahman, Public Figure in Aceh Timur, January 2024.

²⁷ Interview with Tgk. H. Abdullah, Public Figure in Pidie, January 2024.

²⁸ Muzaitun Khoiriyah, et.al., "Pengaruh Faktor Ekonomi Terhadap Angka Putus Sekolah di Kalangan Mahasiswa Indonesia," *Integrated: Journal of Information Technology and Vocational Education* 1, No. 1 (2019), p. 27-30.

²⁹ Interview with Fatimah, Madrasah Teacher in Banda Aceh, January 2024.

³⁰ Interview with Siti Nur, An Housewife in Aceh Besar, January 2024.

³¹ Interview with Tgk Bukhari, Traditional Dayah in Aceh Timur, January 2024

³² Interview with Tgk Ikhwan, Merchant in Aceh Timur, January 2024

3. Formal and Informal Education Factors

The quality of formal and informal education in Aceh also influences the implementation of parental responsibility for their children's education. In many regions, Islamic-based education in schools and madrasas is one of the main channels for conveying religious teachings to children. However, not all families can access this education easily, either due to distance or cost limitations. Apart from that, informal education taught at home also plays an important role. Parents who are actively involved in religious education at home, such as teaching reading the Qur'an and stories of the Prophet, help strengthen the religious values they teach their children.

Changing times with advances in technology affect children's thinking patterns. Parents must be wiser in choosing religious education that is by Islamic teachings so that children are not influenced by negative information from outside.³³ Even though religious education is taught in schools, many children feel they do not have a deep understanding of Islamic teachings, so parents have to strengthen religious education at home.³⁴ The active role of parents in educating children. Islamic law teaches that parents must educate their children both physically and spiritually. Religious education is the main foundation for educating children in Aceh. "Keeping your family and children in Islam, teaching children to worship, do good and prevent evil, and be patient when there are trials."³⁵

4. Government Factors and Education Policy

Government policies that support religious education in Aceh also strengthen parents' responsibility in educating their children. In the context of Aceh which applies Islamic law, the existence of policies that support religion-based education provides greater opportunities for parents to carry out their obligations in educating children according to Islamic teachings.³⁶ Furthermore, policies aimed at counseling and training parents in children's education can enhance their understanding of the significance of religious and akhlak education, while also equipping them with the necessary skills to effectively educate their children.³⁷

³³ Interview with Zainab, Merchant in Pidie Jaya, January 2024.

³⁴ Interview with Saadah, Housewife in Aceh Utara, January 2024.

³⁵ Interview with Sulaiman, High School Teacher in Aceh Utara, January 2024.

³⁶ Teguh Wijaya Mulya, et.al., "On Being a Religiously Tolerant Muslim: Discursive Contestations among Pre-Service Teachers in Contemporary Indonesia," *British Journal of Religious Education* 44, No. 1 (2022).

³⁷ Charles Kivunja, "Innovative Pedagogies in Higher Education to Become Effective Teachers of 21 St Century Skills: Unpacking the Learning and Innovations Skills Domain of the New Learning Paradigm" *International Journal of Higher Education* 3, no. 4 (2014), p. 37–48.

Government support in providing religious education facilities in madrasas plays a very important role in helping parents fulfill their obligations to educate their children according to Islamic teachings.³⁸ The role of parents is an example. Parents must set a good example in carrying out religious teachings so that children can emulate them. Islamic law teaches that parental example is the first education for children.³⁹ "Parents who work full time often do not have enough time to educate their children about Islamic teachings, so their children receive less religious education directly from their parents."⁴⁰ The influence of globalization. With increasingly open access to global information, the challenge for parents in Aceh is to balance religious education with the flow of information coming from outside.⁴¹

In Aceh, which is known for its strong implementation of Islamic law, these factors play an important role in supporting or hindering the implementation of parental responsibility for their children's education. The Acehnese people, who are very steeped in Islamic religious values, place religious and akhlak education as a top priority in raising children. Therefore, even though there are challenges, such as economic factors and limited access to education, parents in Aceh still try to carry out their responsibility to educate their children according to Islamic teachings.⁴²

Aceh also shows that although there is a high awareness of the importance of religious education, external factors such as socio-economic conditions and government policies still influence the way parents carry out their responsibilities. Apart from that, developments in the times that have brought the influence of globalization culture also provide challenges for parents in maintaining Islamic values in their children's education.⁴³ However, with support from the community, educational institutions, and government policies, parents in Aceh continue to strive to instill religious and akhlak teachings in their children, by the guidance of Islamic law which prioritizes education as the main foundation in life.

³⁸ Interview with Suryati, Housewife in Aceh Timur, January 2024

³⁹ Interview with Marwati, Teacher in Aceh Timur, January 2024

⁴⁰ Interview with Tgk Fauzan, Madrasah Teacher in Aceh Timur, January 2024

⁴¹ Interview with Tgk Hasanuddin, Traditional Dayah in Aceh Timur, January 2024

⁴² Dwi Wulandary, "Parent Involvement in Schooling Processes A Case Study in Aceh" 2, no. 1 (2018).

⁴³ Maria Fatima B Beribe, "The Impact of Globalization on Content and Subjects in the Curriculum in Madrasah Ibtidaiyah: Challenges and Opportunities" *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam* 9, No. 1 (2023), p. 54–68.

Implementation of Parental Responsibility for Children's Education in Aceh

Islamic law places parental responsibility for children's education as a comprehensive fundamental obligation. Parents are tasked with not only meeting their children's physical needs but also ensuring that their children receive adequate religious and akhlak education. The implementation of this responsibility includes teaching Islamic principles, forming noble morals, and supervising the development of children's character. In Aceh, this implementation is strengthened by Islamic sharia norms which have become an integral part of the legal and social system, so that parental responsibilities receive strict regulatory support.

Parents in Aceh view their children's religious education as a top priority. They send their children to *Dayah* (Islamic boarding school) because *Dayah* is an institution that is integrated with the traditions of Acehnese society. Here, children are taught about monotheism, jurisprudence, and moral according to Islamic law. Islamic law is implemented through teaching strict discipline, but still respecting the values of love.⁴⁴ In Acehnese culture, parents pay attention to their children's education, especially in religious matters. Every night, we make it a habit to read the Qur'an together. We also teach traditions like congregational remembrance from an early age. The Islamic law implemented in Aceh helps us strengthen these values through support from our local community.⁴⁵ Local norms such as respecting parents and religious traditions such as *Maulid* celebrations or *kenduri blang* are integrated into religious education. Children are not only taught theory, but also the practice of worship and how to live in society in an Islamic way.⁴⁶

These various traditions, such as *kenduri maulid* (*maulid* celebration), *Kenduri blang* (rice fields celebration), *kenduri laot* (sea celebration), are held as celebrations to increase public understanding of Islam, strengthen faith in Allah SWT, love for the Prophet Muhammad PBUH, and strengthen a sense of brotherhood that fosters social solidarity among Muslims. The celebration of the Maulid tradition is a culture in Acehnese society that is based on religious values strengthened by bonds of solidarity, including children, young people, and parents, because the celebration occurs across generations. The solidarity that occurs is manifested in the form of solidarity regardless of social status and cooperation between communities in maintaining the existence of traditions until now.⁴⁷

⁴⁴ Interview with Tgk Fadlullah, Traditional Dayah in Aceh Timur, January 2024.

⁴⁵ Interview with ustad Busra, Traditional Dayah in Aceh Tamiang, January 2024

⁴⁶ Interview with tgg Ikhwan, Merchant in Aceh Timur, January 2024

⁴⁷Dara Fatia, et.al., "Tradisi Maulid: Perkuat Solidaritas Sosial Masyarakat Aceh," *Sosioglobal: Jurnal Pemikiran dan Penelitian Sosiologi* 5, No.1 (2020).

Strongly influenced by integrating local norms, religious traditions, and Islamic law. Parents not only act as educators but also as liaisons between local values and religious teachings. The challenges of modernization force parents to be more vigilant. They adapt religious education by utilizing technology such as Islamic applications to support children's learning. Traditions are still maintained, but the method of delivery is starting to be adapted to the times.⁴⁸ Adaptation to the challenges of modernization is carried out by utilizing technology without sacrificing tradition. Islamic law implemented in Aceh, such as sharia qanun, strengthens parents' responsibility in educating children. A religious environment creates akhlak and social support, making it easier for parents to teach Islamic values to their children.⁴⁹ In the context of Aceh's religious society, Islamic law provides a strong foundation for parents to carry out their responsibilities consistently and purposefully.

The application of parental responsibility for children's education in the perspective of Islamic law is based on the principles love is not sorry (inviting to goodness and preventing evil).⁵⁰ The Qur'an and Hadith are the main references in the implementation of this obligation. God's Word in QS. Luqman: 13-19, which contains Luqman's advice to his son, is a concrete example of how religious and moral education should be given by parents.

In Aceh, this responsibility is implemented through various means, such as teaching children the Qur'an at home,⁵¹ formal education at madrasas or days, as well as participation in community religious activities.⁵² Parents in Aceh often use Islamic-based educational institutions as partners in educating their children. Apart from that, teaching morals values, such as honesty, responsibility, and respect for others, is also an important part of the education they provide.⁵³

Aceh, which historically and socio-culturally is known as a region where Islamic law is implemented, parents' responsibility for children's education receives significant support from the community and government. Formal

⁴⁸Interview with Tgk. Abdulrahman, Public Figure in Aceh Timur, January 2024.

⁴⁹Interview with Hasnah, An Religious Education Teacher in Aceh Besar, January 2024.

⁵⁰ Umar Abdullahi Maidugu and Adamu Tanko Isah, "Islamic Education and Its Value: A Vital Means for the Formation of National Character" *Bulletin of Islamic Reseach* 2, no. 4 (2024), p. 6–12.

⁵¹ Ari Kurniawati, "Effective Qur'an Learning Strategies to Strengthen Children's Memorization with Zahrawain Method," *Solo Universal Journal of Islamic Education and Multiculturalism E* 2, no. 1 (2024), p. 37–48.

⁵² Rt Bai Rohimah, et. al., "Madrasah's Contribution To the Empowerment of the Village Community in Indonesia," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 4 (2024), p. 1088–1101.

⁵³ Ihin Solihin et al., "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools" *International Journal on Advanced Science Education and Religion* 3, no. 2 (2020).

regulations, such as qanuns on Islamic education, strengthen the legal position of parental responsibility. This provides a framework that allows parents to carry out their obligations with more direction.

However, modernization and developments in information technology present new challenges.⁵⁴ Digital content that is not by Islamic values is a real threat to children's education process. Therefore, implementing parental responsibilities does not only include aspects of direct teaching but also monitoring children's access to global information.⁵⁵ From the perspective of Islamic law, parental responsibility cannot be separated from the long-term vision of forming a generation of believers and noble characters. Therefore, in Aceh, this responsibility is not only an individual task but also a collective responsibility involving families, educational institutions, and society. With this synergy, implementing parental responsibility can become a solid foundation for creating a young generation that can face the challenges of the times without abandoning Islamic values.

Conclusion

Parents' responsibility for their children's religious and morals education in Aceh is a fundamental obligation that involves spiritual, social, and cultural dimensions. What is surprising is that this responsibility is not only applied normatively through sharia law but also adaptively in everyday life, where parents utilize technology and local traditions to integrate religious values. Factors that Influence the Implementation of Responsibilities: the strong influence of the local wisdom of the Acehnese people, such as the role of *data*, *dayah*, *meunasah*, *balee beut*, *kenduri*, and congregational *dhikr*, which supports the implementation of religious education. However, modernization also plays a significant role, with many parents utilizing Islamic digital media as a complement to traditional education. Implementation of Parental Responsibilities: There is harmony between the application of Islamic law, local traditions, and the adaptation of modern technology in educating children such as Islamic lectures, recitations, and so on. Parents in Aceh have succeeded in creating an educational environment that supports religious values without sacrificing openness to current developments. This research enriches the study of Islamic law by emphasizing how religious norms can be integrated with the local wisdom of the Acehnese people and modernity in children's education. This provides insight into the sustainability of religion-based education amidst

⁵⁴ Baso Syafaruddin, "Modernization and Renewal Islamic Education in The Era of Society 5.0: A Systematic Review," *Indonesian Journal of Research and Educational Review* 3, no. 3 (2024), p. 105–17.

⁵⁵ Burhan Nudin et.al., "The Role of Parents and Families in Children's Education in The Digital Era," *Linguanusa: Social Humanities Education and Linguistic* 2, No. 1 (2024), p. 9–22.

social change. This research uses a qualitative approach based on in-depth interviews, which succeeded in exploring the views and real practices of parents in Aceh. This approach could be replicated for similar studies in other regions.

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