



## **Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia**

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**Abstract:** Parenting education plays an important role in fostering healthy family character, supporting child development, and ensuring family resilience. This research aims to apply Islamic values in parenting practices, examine the role of culture and community support, understand challenges and parenting strategies, analyze gender roles, and assess the effectiveness of parenting education programs in Aceh. The study uses qualitative methods, and analysis using parenting theory. Semi-structured interviews and literature studies were used to collect data. The analysis includes coding of qualitative data, classification, and interpretation. Ethical considerations are enforced throughout the research process, to ensure respondent consent, privacy, and confidentiality and address potential researcher bias. The results of the study concluded that parenting education requires support from Islamic values, culture, community encouragement, fair and good parenting, gender roles, and parenting education programs. Parenting education for Islamic families in Aceh based on religious values (such as monotheism and piety) and Islamic culture has been proven to create family resilience. The tsunami incident is clear evidence of the resilience of the Acehnese family based on Islamic values and religious culture. On the other hand, religious leaders and educators can encourage and enhance this parenting education model in society. The findings of this study have practical implications for developing parenting education programs and interventions that are sensitive to values and culture in promoting well-being, the Islamic family model and family resilience in Aceh, Indonesia.

**Keywords:** Parenting education, Islamic families, family resilience, cultural practices, gender roles.

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**Abstrak:** *Parenting education memainkan peran penting dalam membina dinamika keluarga yang sehat, mempromosikan perkembangan anak, dan memastikan ketahanan keluarga. Tujuan penelitian ini adalah mengeksplorasi integrasi nilai-nilai Islam dalam praktik pengasuhan, mengkaji peran budaya dan dukungan masyarakat, memahami tantangan dan strategi pengasuhan, menganalisis peran gender, dan menilai efektivitas program parenting education di Aceh. Kajian tersebut menggunakan metode kualitatif, dianalisis dengan memakai teori parenting. Wawancara semi-terstruktur dan studi literatur digunakan untuk mengumpulkan data. Analisis mencakup pengkodean data kualitatif, klasifikasi, dan interpretasi. Pertimbangan etik ditegakkan selama proses penelitian, untuk memastikan persetujuan responden, privasi, dan kerahasiaan serta menangani potensi bias peneliti. Hasil penelitian menyimpulkan bahwa parenting education memerlukan dukungan dari nilai-nilai Islam, budaya, dorongan masyarakat, pengasuhan yang adil dan baik, peran gender, dan program pendidikan pengasuhan. Parenting education pada keluarga Islam di Aceh berlandaskan pada nilai-nilai agama (seperti tawhid dan takwa) dan budaya islami terbukti mewujudkan ketahanan keluarga. Peristiwa tsunami menjadi bukti yang nyata ketahanan keluarga masyarakat Aceh yang berlandaskan pada nilai-nilai Islam dan budaya religius. Pada sisi lain, tokoh agama dan pendidik dapat mendorong dan meningkatkan model parenting education tersebut dalam masyarakat. Temuan studi ini memiliki implikasi praktis untuk mengembangkan program dan intervensi parenting education yang peka terhadap nilai-nilai dan budaya dalam mempromosikan kesejahteraan, model keluarga Islami dan ketahanan keluarga di Aceh, Indonesia.*

**Kata Kunci:** *Parenting education, keluarga Islami, ketahanan keluarga, praktik budaya, peran gender.*

## Introduction

Parenting education plays a crucial role in fostering healthy family dynamics, promoting child development, and ensuring the well-being of families.<sup>1</sup> In Islamic families, parenting education takes on additional significance due to the unique cultural and religious values that shape their parenting practices. Islamic parenting is guided by the principles derived from the Qur'an and Hadith, emphasizing the importance of nurturing children in a

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<sup>1</sup> Christina D. Bethell et al., "Prioritizing Possibilities For Child And Family Health: An Agenda to Address Adverse Childhood Experiences and Foster The Social and Emotional Roots Of Well-Being in Pediatrics", *Academic Pediatrics*, 17 No. 7 (2017), p. S36-S50.

manner that aligns with Islamic teachings.<sup>2</sup> Parenting education becomes even more pertinent in Aceh, Indonesia, where Islamic values and practices are deeply rooted. Therefore, understanding the role of parenting education in promoting family resilience in Aceh is of great importance.<sup>3</sup>

Parenting education equips parents with the necessary knowledge and skills to navigate the challenges of raising children.<sup>4</sup> In an Islamic context, it helps parents understand the teachings of Islam related to child-rearing, including discipline, moral development, and the importance of imparting religious knowledge. It empowers parents to provide an environment that supports their children's physical, emotional, and spiritual growth.<sup>5</sup> Parenting education programs provide strategies and techniques to enhance communication, empathy, and understanding within the parent-child relationship, promoting love, respect, and trust.<sup>6</sup>

Parenting education programs rooted in Islamic principles emphasize the importance of relying on faith, seeking solace in prayer, and finding comfort in the Qur'an during difficult times.<sup>7</sup> It helps parents instill Islamic morals and ethics in their children, reinforcing their identity and sense of belonging within the community.<sup>8</sup> In Aceh, where Islamic traditions are deeply embedded, these programs create platforms for parents to connect, share experiences, and support one another. These networks contribute to family resilience by fostering a sense

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<sup>2</sup> Tansin Benn, et al., "Embodied Faith: Islam, Religious Freedom and Educational Practices In Physical Education," *Sport, Education and Society* 16, No.1 (2011), p. 17-34.

<sup>3</sup> Rina Suryani Oktari et al., "A Conceptual Model of A School-Community Collaborative Network in Enhancing Coastal Community Resilience in Banda Aceh, Indonesia," *International Journal of Disaster Risk Reduction* 12 (2015), p. 300-310.

<sup>4</sup> Child Welfare Information Gateway. Parent education to strengthen families and reduce the risk of maltreatment. Washington, DC: U.S. Department of Health and Human Services, Children's Bureau. Parent Education to Strengthen Families and Prevent Child Maltreatment (childwelfare.gov). 2019. <https://www.childwelfare.gov/pubpdfs/parented.pdf>. Accessed, May 13, 2023.

<sup>5</sup> Deborah Schein. "Nature's Role in Children's Spiritual Development", *Children Youth and Environments* 24 No. 2 (2014), p. 78-101.

<sup>6</sup> Wendy Roberts. "Trust, Empathy and Time: Relationship Building With Families Experiencing Vulnerability and Disadvantage in Early Childhood Education and Care Services", *Australasian Journal of Early Childhood* 42 No. 4 (2017), p. 4-12.

<sup>7</sup> Abdolah Foroosanfar. "Positive Psychology and The Qur'an: A Comparative Study of The Constructs of Hope, Resilience, and Forgiveness", *Iranian Evolutionary and Educational Psychology Journal* 2 No. 3 (2020), p. 208-224.

<sup>8</sup> Khamsavay Pasanchay and Christian Schott. "Community-based Tourism Homestays' Capacity to Advance the Sustainable Development Goals: A Holistic, Sustainable Livelihood Perspective", *Tourism Management Perspectives* 37 (2021), p. 100784.

of belonging, providing emotional support, and facilitating access to community resources.<sup>9</sup>

Furthermore, parenting education in Islamic families contributes to preserving cultural and religious values. By promoting the preservation of cultural and religious values, parenting education strengthens family resilience by fostering a shared sense of purpose and cohesion<sup>10</sup> and strengthening family resilience.<sup>11</sup> In conclusion, parenting education in Islamic families, particularly in Aceh, Indonesia, is critical in promoting family resilience.

This qualitative study analyzes how Islamic parenting education strengthens families in Aceh, Indonesia. This study examines how an Islamic-based parenting education program affects family resilience in Islamic families.<sup>12</sup> This goal investigates Aceh's Islamic family resiliency. This study also examines how religious and cultural norms, socioeconomic conditions, resource access, post-disaster recovery, and community support networks influence Aceh family resilience.

These research objectives aim to improve knowledge of parenting education in Islamic households and its influence on family resilience. It concentrates on Aceh, Indonesia, where Islam is profoundly ingrained. This research will help policymakers, educators, and practitioners create and implement successful parenting education programs that meet Islamic families' needs and cultural settings, particularly in Aceh.<sup>13</sup>

A thematic analysis technique was used for the qualitative investigation. Thematic analysis was chosen as a popular technique for detecting, interpreting, and reporting patterns or themes in qualitative data.<sup>14</sup> It

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<sup>9</sup> Farah Ahmad, et al., "Resilience and Resources Among South Asian Immigrant Women As Survivors of Partner Violence" *Journal of Immigrant and Minority Health* pp. 15 (2013), p. 1057–1064.

<sup>10</sup> Froma Walsh. "Family Resilience: A Developmental Systems Framework", *European Journal of Developmental Psychology* 13 No. 3 (2016), p. 313-324.

<sup>11</sup> Ivana Maurović, et al., "A Review of Family Resilience: Understanding the Concept and Operationalization Challenges to Inform Research and Practice", *Child Care in Practice* 26 No. 4 (2020), p. 337-357.

<sup>12</sup> Masud Kamal and SM. Monirul Hassan, "The Link Between Social Capital and Disaster Recovery: Evidence From Coastal Communities in Bangladesh", *Natural Hazards* 93 (2018), p. 1547-1564.

<sup>13</sup> Dirk Ifenthaler, et al., "Putting Learning Back Into Learning Analytics: Actions for Policymakers, Researchers, and Practitioners", *Educational Technology Research and Development* 69 (2021), p. 2131-2150.

<sup>14</sup> Ashley Castleberry and Amanda Nolen. "Thematic Analysis of Qualitative Research Data: Is It As Easy as It Sounds?", *Currents in Pharmacy Teaching and Learning* 10 No. 6 (2018), p. 807-815.

explored participants' experiences, attitudes, and meanings about parenting education and family resilience in the context of Islamic families in Aceh.

This study targeted Islamic family members in Aceh, Indonesia. This study includes parents or carers of all ages, from young to old. Both men and women participated in collecting varied viewpoints on parental education and family resilience. Participants were from various socioeconomic backgrounds.<sup>15</sup> The study recruited Aceh Islamic family parents or key caregivers with parenting experience. Religious leaders, community members, and parenting educators participated to broaden perspectives. Data saturation determined the sample size when fresh data and topics ceased emerging. Purposive sampling was used to find and select eligible participants. Informed permission, confidentiality, and participant privacy were carefully considered throughout the research to protect participant well-being and rights.<sup>16</sup>

The study uses qualitative methods, analysis using parenting theory.<sup>17</sup> Semi-structured interviews and literature studies were used to collect data. Analysis includes coding of qualitative data, classification, and interpretation. This qualitative study included semi-structured interviews. For deep insights, chosen individuals were interviewed semi-structured. Interviewees were offered open-ended questions about parental education and family resiliency. Focus groups with similar people were held. These talks allowed participants to address parental education, family resiliency, cultural norms, and community perspectives. The qualitative data analysis in this study will involve several iterative steps of thematic analysis, following the framework proposed by Braun and Clarke.<sup>18</sup>

The analysis process includes the following key steps: *Data familiarization*: The audio recordings and transcriptions of interviews and focus group discussions will be reviewed to immerse the researcher in the data and thoroughly understand the content. *Coding*: The researcher will generate initial codes by systematically identifying the data's patterns, ideas, or themes. *Categorization and theme development*: The codes will be grouped into

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<sup>15</sup> Michael J. Belotto. "Data Analysis Methods for Qualitative Research: Managing The Challenges of Coding, Interrater Reliability, and Thematic Analysis", *The Qualitative Report* 23 No. 11 (2018), p. 2622-2633.

<sup>16</sup> Peter A. Newman, et al., "Ethical Considerations for Qualitative Research Methods During The COVID-19 Pandemic and Other Emergency Situations: Navigating The Virtual Field", *International Journal of Qualitative Methods* 20 (2021), p. 1-12.

<sup>17</sup> John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, UK: SAGE Publications Ltd, 2014. Masud Hoghughi and Nicholas Long, *Handbook of Parenting: Theory and Research for Practice*, UK: SAGE Publications Ltd, 2004.

<sup>18</sup> Virginia Braun and Victoria Clarke. "Using Thematic Analysis in Psychology", *Qualitative Research in Psychology* 3 No. 2 (2006), p. 77-101.

categories and potential themes. The researcher will examine the relationships between the codes, searching for commonalities, variations, and connections.

All participants will provide informed permission, assuring their voluntary involvement and comprehension of their rights. *Privacy and confidentiality*: Participants' privacy will be respected throughout the study. All data collected were anonymized and stored securely. Only the research team will have access to the data, and participants will be assigned pseudonyms to ensure confidentiality. Researcher biases: The researchers acknowledged their preferences and potential influence on the research process.<sup>19</sup>

## Parenting Education, Islamic Parenting and Family Resilience in Aceh

### a. Concepts of Parenting Education

Parenting education is a vital area of study that focuses on equipping parents with the knowledge and skills necessary to raise their children in a healthy and nurturing environment. Numerous scholarly articles have emphasized the importance of parenting education in promoting positive child outcomes, strengthening parent-child relationships, and preventing various behavioral and developmental issues.<sup>20</sup> Research consistently demonstrates that well-designed parenting education programs can significantly enhance parental competence, improve parenting practices, and foster the overall well-being of parents and children. A comprehensive understanding of child development and an awareness of cultural, social, and economic factors are fundamental. Principles of empathy, respect, and non-judgmental attitudes form the foundation for creating a supportive and collaborative learning environment.<sup>21</sup>

Various strategies are employed in parenting education to facilitate effective learning and skill development. These strategies encompass a range of educational methods, such as workshops, group discussions, role-playing, and individualized coaching. Interactive sessions allow parents to share experiences, exchange ideas, and learn from one another.<sup>22</sup> These strategies aim to empower

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<sup>19</sup> Anna Chiumento, et al., Managing Ethical Challenges To Mental Health Research In Post-Conflict Settings. *Developing World Bioethics* 16 No. 1 (2016), p. 15-28.

<sup>20</sup> Colleen K. Vesely, et al., "Cultural Competence of Parenting Education Programs Used by Latino Families: A Review", *Hispanic Journal of Behavioral Sciences* 36 No. 1 (2014), p. 27-47.

<sup>21</sup> Naude, L., et al., "Learning to Like Learning": An Appreciative Inquiry Into Emotions in Education." *Social Psychology of Education* 17 (2014), p. 211-228.

<sup>22</sup> National Research Council. "A Framework for K-12 Science Education: Practices, Crosscutting Concepts, and Core Ideas", Committee on a Conceptual Framework for New K-12 Science Education Standards. Board on Science Education, Division of Behavioral and Social Sciences and Education. Washington, DC: The National Academies Press. (2012). <https://nap.nationalacademies.org/read/13165/chapter/1>. Accessed May 13, 2023.

parents with the necessary tools to handle challenges, enhance their parenting abilities, and create nurturing and responsive environments for their children.<sup>23</sup>

### **b. Principles of Parenting Education**

Effective parenting education programs are grounded in evidence-based principles that guide their design and implementation. These principles encompass various aspects of parenting, including child development, communication, discipline, and emotional well-being. Here are some fundamental principles commonly emphasized in parenting education: Parenting education programs recognize the importance of understanding child development and age-appropriate expectations. They provide parents with knowledge about their children's physical, cognitive, social, and emotional milestones, enabling them to provide appropriate support and stimulation.<sup>24</sup> Positive Parent-Child Relationships: Parenting education emphasizes nurturing positive and secure parent-child relationships. It highlights the importance of warmth, responsiveness, and effective communication in fostering healthy attachment bonds and promoting emotional well-being.<sup>25</sup> Effective Discipline: Parenting education programs address discipline strategies based on positive reinforcement, setting limits, and promoting appropriate behavior. They encourage parents to use discipline techniques that are consistent, fair, and age-appropriate, promoting self-regulation and moral development in children.<sup>26</sup> Parental Self-Care: Recognizing the importance of parental well-being, parenting education programs promote self-care and stress management strategies for parents. They emphasize the need for self-reflection, self-care practices, and seeking support when necessary, as these factors contribute to effective parenting and overall family well-being.<sup>27</sup>

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<sup>23</sup> National Academies of Sciences, Engineering, and Medicine. "Parenting matter: Section 2: Parenting Knowledge, Attitudes, and Practices", Breiner H, Ford M, Gadsden VL, editors. Parenting Matters: Supporting Parents of Children Ages 0-8. Washington (DC): National Academies Press (US); (2016). [https://www.ncbi.nlm.nih.gov/books/NBK402020/?report=reader#\\_NBK402020\\_pubdet\\_](https://www.ncbi.nlm.nih.gov/books/NBK402020/?report=reader#_NBK402020_pubdet_). Accessed May 13, 2023.

<sup>24</sup> Diana Baumrind. "The Influence of Parenting Style on Adolescent Competence and Substance Use", *The Journal of Early Adolescence* 11 No. 1 (1991), p. 56–95.

<sup>25</sup> Lisa J. Berlin et al., "Intergenerational Continuity In Child Maltreatment: Mediating Mechanisms and Implications for Prevention", *Child development* 82 No. 1 (2011), p. 162-76.

<sup>26</sup> Theodore Dix, et al., "The Affective Structure of Supportive Parenting: Depressive Symptoms, Immediate Emotions, and Child-Oriented Motivation", *Developmental Psychology* 40 No. 6 (2004) p. 1212-1227.

<sup>27</sup> Abigail Gewirtz et al., "Parenting Practices as Potential Mechanisms for Child adjustment Following Mass Trauma", *Journal of Marital and Family Therapy* 34 (2008), p. 177-192.

### c. Strategies in Parenting Education

Parenting education programs employ various strategies and approaches to support parents in their role effectively. These strategies may include Psychoeducation: Parenting education programs provide parents with information and knowledge about child development, parenting practices, and effective communication strategies. They deliver this information through workshops, seminars, or written materials, ensuring parents can access evidence-based information.<sup>28</sup> Skill-Building: Parenting education programs focus on building specific skills and competencies in parents, such as effective communication, problem-solving, and positive discipline techniques. They may use role-plays, modeling, and practice sessions to help parents develop and strengthen these skills.<sup>29</sup>

Supportive Group Settings: Many parenting education programs offer group sessions where parents can connect with and learn from other parents. These settings create a supportive and non-judgmental environment, allowing parents to share experiences, seek advice, and build social support networks.<sup>30</sup> Tailored Approaches: Effective parenting education programs recognize the diversity of families and tailor their approaches to meet the specific needs and cultural contexts of parents. When designing and implementing interventions, they consider cultural values, socioeconomic status, and individual circumstances.<sup>31</sup>

### d. Islamic Parenting

Islamic parenting, deeply rooted in Islamic principles, plays a significant role in shaping family dynamics and fostering family resilience in Aceh, Indonesia. Islamic parenting draws guidance from the Qur'an and Hadith, which provide a comprehensive framework for raising children

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<sup>28</sup> David H. Barlow, et al., *Abnormal Psychology: An Integrative Approach*, Sixth Edition. (Wadsworth, USA: Cengage learning, 2016).

<sup>29</sup> Matthew R. Sanders, et al., "The Triple P-Positive Parenting Program: A Systematic Review and Meta-Analysis of A Multi-Level System of Parenting Support", *Clinical Psychology Review* 34 (2014), p. 337-357.

<sup>30</sup> John Dwyer et al., "Parents Report Intrapersonal, Interpersonal, and Environmental Barriers to Supporting Healthy Eating and Physical Activity Among Their preschoolers", *Applied Physiology, Nutrition, and Metabolism* 33 No. 2 (2008), p. 338-346.

<sup>31</sup> Alina Morawska and Matthew Sanders. "A Review of Parental Engagement In Parenting Interventions and Strategies to Promote it", *Journal of Children's Services* 1 No. 1 (2006), p. 29-40.



following Islamic values and teachings.<sup>32</sup> This section explores the principles, values, and practices of Islamic Parenting, highlighting their relevance to family resilience. *Tawhid* (Monotheism) is the notion of *Tawhid* or belief in Allah's oneness, the cornerstone of Islamic Parenting. Parents work hard to develop in their children a firm grasp of the Islamic monotheistic worldview and the importance of their connection with Allah. This concept fosters a feeling of purpose, identity, and spiritual resilience within the family unit.<sup>33</sup> *Tarbiyah* (Nurturing) is Islamic Parenting that emphasizes the holistic development of children, encompassing their physical, intellectual, emotional, and spiritual well-being. Parents recognize their role as stewards entrusted by Allah to guide and nurture their children, promoting their growth and character development through love, compassion, and guidance.<sup>34</sup> *Taqwa* (God-Consciousness) is essential in family education. Islamic parenting strongly emphasizes cultivating *Taqwa*, a heightened awareness of Allah's presence and the fear of displeasing Him. Parents strive to instill moral values, ethics, and a sense of accountability in their children, fostering a solid moral compass and resilience against negative influences.<sup>35</sup>

#### e. Values and Practices of Islamic Parenting

Prophetic Example: Islamic parenting is based on the life and teachings of Muhammad PBUH. His kindness, charity, patience, and justice are modeled by parents. Islamic parenting promotes family cohesion and resilience by following the Prophetic example. Islamic parenting involves reciting, memorizing, and interpreting the Qur'an with children. Parents encourage youngsters to think on Quranic texts and draw life lessons. This practice strengthens spirituality and connectedness to Allah's messages.<sup>36</sup> Islamic parenting stresses religious education. Parents teach faith, prayer, morality, and knowledge in Islamic education. This education strengthens children's resilience

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<sup>32</sup> Dina Afrianty, *Women and Sharia Law in Northern Indonesia: Local Women's NGOs and the Reform of Islamic Law in Aceh*, (New York: Routledge, 2015).

<sup>33</sup> Nabeel Qureshi, *No God But One: Allah Or Jesus? (With Bonus Content): A Former Muslim Investigates The Evidence for Islam And Christianity* (Michigan, Grand Rapids: Zondervan, 2016).

<sup>34</sup> Benaouda Bensaid. "An Overview of Muslim Spiritual Parenting", *Religions* 12 No. 12 No. 1057 (2021), p. 1-16.

<sup>35</sup> Nadeem A. Memon, "Diverse Communities, Divergent Aspirations? Islamic Schooling In The West. In Mujadad Zaman, and Nadeem Memon. *Philosophies of Islamic Education; Historical Perspectives and Emerging Discourses*. 1st Edition (pp. 144–158) (New York: Routledge, 2016).

<sup>36</sup> Zainab Alwani, "Transformational Teaching: Prophet Muhammad (peace be upon him) as a Teacher and Murabbi", *Journal of Islamic Faith and Practice* 2 No. 1 (2019), p. 91-119.

by instilling Islamic values. Islamic parenting emphasizes family bonding and support. Parents prioritize family time, community prayers, and activities that foster love, respect, and collaboration. Family unity and support boost resilience and family strength.<sup>37</sup>

#### **f. The Role of Islamic Parenting in Fostering Family Resilience in Aceh**

Given Aceh's Islamic solid beliefs, Islamic Parenting is crucial to family resiliency. Islamic parenting ideals give families a solid foundation for identity, purpose, and stability. Islamic parenting in Aceh teaches children faith, morality, and ethics from the Qur'an and Prophet Muhammad PBUH.<sup>38</sup> Islamic parenting helps families overcome obstacles by emphasizing religious ideas and practices. Aceh families pray and draw courage from the Qur'an in times of trouble.<sup>39</sup> Islamic Parenting also preserves cultural and religious values, strengthening Aceh families. Aceh has a distinct Islamic culture. Islamic Parenting in Aceh teaches children Islamic values, ethics, and traditions. Cultural and religious values help the family resist outside influences.<sup>40</sup> Aceh Islamic parenting stresses family unity and support. Aceh parents encourage family love, compassion, and respect. Islamic parenting gives Aceh families the grit, adaptability, and perseverance to overcome problems.<sup>41</sup>

#### **g. Family Resilience in Aceh**

The ability of a family to adapt, cope, and prosper in the face of adversity, stress, or complex conditions is referred to as family resilience. Understanding how families in this region manage and recover from the effect of numerous difficulties, like natural catastrophes and cultural transitions, requires examining the idea of family resilience in the Acehnese context.<sup>42</sup>

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<sup>37</sup> Rusli, Rusli. "The Role Of Family In Preventing Social Conflict In Society from Islamic Perspectives", *Hunafa: Jurnal Studia Islamika* 17 No. 1 (2020), p. 108-122.

<sup>38</sup> Steven M. Southwick, et al., "*Resilience in Families, Communities, and Societies.*" *Resilience and Mental Health: Challenges Across the Lifespan*, (Cambridge: Cambridge University Press, 2011).

<sup>39</sup> Paul Marshall. "The Ambiguities of Religious Freedom in Indonesia", *The Review of Faith & International Affairs* 16 No. 1 (2018), p. 85-96.

<sup>40</sup> Rahiem, et al., "Stories and Storytelling for Moral Education: Kindergarten Teachers' Best Practices", *Journal of Early Childhood Education (JECE)* 2 No. 1 (2020), p. 1-20.

<sup>41</sup> Farah Ahmed. "Tarbiyah For Shakhshiyah (Educating For Identity): Seeking Out Culturally Coherent Pedagogy for Muslim Children in Britain", *Compare: A Journal of Comparative and International Education* 42 No.5 (2012), p. 725-749.

<sup>42</sup> Karjuniwati and Maula Husna. "Resilience of Tsunami Widow After 10 Years Tsunami in Banda Aceh", In Proceedings of the 1st International Conference on Psychology 2019, (2020) p. 119-125. Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A

Cultural and Religious Values: The Acehese society is deeply rooted in Islamic culture and values. Islamic teachings, rituals, and community support systems contribute significantly to family resilience in Aceh. Community Support Networks: Aceh has a robust communal support and cooperation tradition. The concept of *gotong-royong* (mutual assistance) is deeply ingrained in the Acehese culture. Social solid networks, extended family ties, and community solidarity are essential sources of support during times of crisis. These networks enhance family resilience by providing emotional, practical, and financial assistance.<sup>43</sup>

After the 2004 Indian Ocean Tsunami devastated Aceh, psychological and social trauma recovery was carried out. Post-disaster recovery builds family resilience by rebuilding infrastructure, community services, and psychosocial support. Disaster management programs can help families recover, rebuild, and become more resilient.<sup>44</sup> Economic empowerment, education, healthcare, and social welfare help encourage families to overcome problems. Family Problem-Solving: Resilience requires family dialogue and problem-solving. Problem-solving families can overcome obstacles.<sup>45</sup>

#### **h. Relevance of Family Resilience in the Acehese Context**

Due to Aceh's turbulent history, family resilience is crucial. Aceh families were devastated by the 2004 tsunami, conflicts, and governmental changes. Resilience helps families recover, maintain cultural identity, and maintain social cohesiveness after traumatic catastrophes. Islamic ideals strengthen families.<sup>46</sup> Acehese society's emphasis on communal solidarity and mutual help builds resilience.<sup>47</sup> This condition helps families recover from

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Study of Marriage Guidance Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022).

<sup>43</sup>Patrick Daly, An Applied Anthropological Perspective on Localizing Post-Disaster Aid: Lessons from Post-Tsunami Aceh, Indonesia, in Sunita Reddy. *The Asian Tsunami and Post-Disaster Aid* (Singapore: Springer, 2018), p. 101-119.

<sup>44</sup> Virginia Gil-Rivas and Ryan P. Kilmer. "Building Community Capacity and Fostering Disaster Resilience", *Journal of Clinical Psychology* 72 No.12 (2016), p. 1318-1332.

<sup>45</sup> Christophe Béné, et al., "Social Protection and Sustainable Natural Resource Management: Initial Findings and Good Practices From Small-Scale Fisheries", *FAO Fisheries and Aquaculture Circular C1106* (Rome: Food and Agriculture Organization of The United Nations, 2015)

<sup>46</sup> Natalia Nadrowska, et al., "Walsh Family Resilience Questionnaire—Polish Adaptation (WFRQ-PL)" *International Journal of Environmental Research and Public Health* 19 no. 7 (2022), p. 1-13.

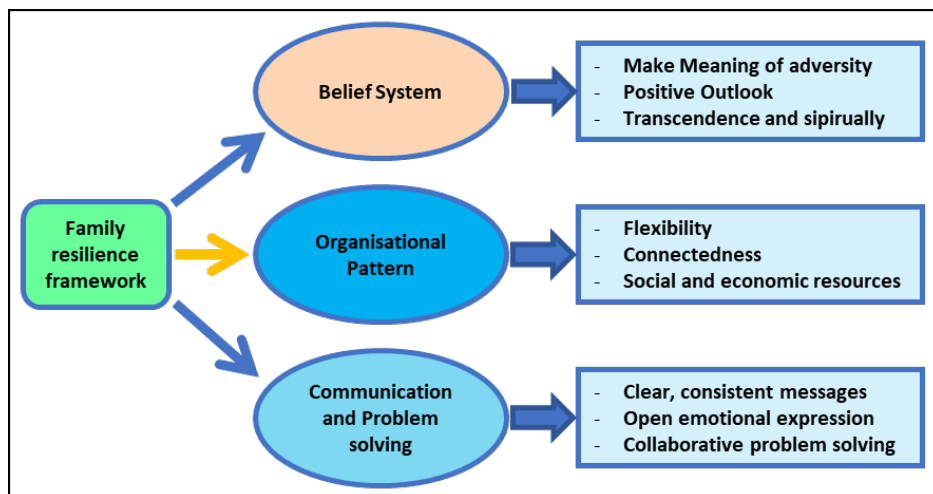
<sup>47</sup> Robert Sibarani. "Batak Toba Society's Local Wisdom of Mutual Cooperation in Toba Lake Area: A Linguistic Anthropology Study", *International Journal of Human Rights in Healthcare* 11 No. 1 (2018), p. 40-55.

hardships. Policymakers, community leaders, and practitioners can improve family resilience in Aceh by recognizing its components.<sup>48</sup>

### Family Resilience Framework

The family resilience idea views a family as a system that ensures positive adaptation and becomes stronger after adversity.<sup>49</sup> Figure 1 shows the family resilience framework, identifying and explaining aspects that make families resilient. This concept lists belief systems, organizational patterns, communication, and problem-solving as family resilience factors. Belief systems are families' perspectives on adversity, optimism, and values. Religion, culture, and philosophy are examples. Strong belief systems provide families purpose and meaning, helping them overcome adversity.

Well-defined roles and responsibilities and social and financial resources help families handle stress. Rules for domestic chores, mealtimes, and bedtimes help families manage time and resources. Family resiliency requires free emotional expression and collaborative problem-solving. Communicating with families can express their needs and work together to address challenges. Problem-solving completes the family resilience framework. Families who solve difficulties and make decisions together are more resilient. To overcome hardship as a family, the family resilience framework emphasizes strong belief systems, organizational patterns, communication, and problem-solving abilities.



<sup>48</sup> Walsh, Froma. "A Family Resilience Framework: Innovative Practice Applications." *Family Relations* 51 No. 2 (2002), p. 130-137.

<sup>49</sup> Froma Walsh. "Family resilience: a developmental systems framework", *European Journal of Developmental Psychology* 13 No. 3 (2016), p. 313-324.

Figure 1. The family resilience framework

**Expected Findings**

The qualitative study explores parenting education in Islamic families within the family resilience framework in Aceh, Indonesia. The study explores integrating Islamic values, cultural and community support, parenting challenges and strategies, gender roles, and the Effectiveness of parenting education programs in promoting family resilience. By delving into these areas, the study aims to contribute to the existing literature, inform parenting education practices, and strengthen family resilience in Aceh's unique cultural and religious context.

Table 1: Presenting the anticipated themes, supporting evidence from experts, and their significance in the qualitative study on parenting education in Islamic families and family resilience in Aceh, Indonesia

Anticipated Themes	Supporting Evidence from Experts	Significance
Integration of Islamic Values	“Islamic parenting emphasizes nurturing children following Islamic teachings”. <sup>50</sup>	Contributes to understanding how Islamic values shape parenting practices
	“Religious socialization plays a crucial role in child development within Islamic families”. <sup>51</sup>	Informs the development of culturally sensitive parenting education programs
Cultural and Community Support	“Extended family networks provide social support and guidance to parents in Islamic cultures”. <sup>52</sup>	Highlights the role of extended family networks and community institutions in supporting families
	“Religious institutions and community organizations	Guides the design of interventions that leverage

<sup>50</sup> Arwa Oweis, et al., “Parenting From A Jordanian Perspective: Findings from A Qualitative Study”, *Journal of Nursing Scholarship*, 44 No. 3 (2012), p. 242-248.

<sup>51</sup> Maykel Verkuyten, et.al., “Multiple Identities and Religious Transmission: A Study Among Moroccan-Dutch Muslim Adolescents and Their Parents”, *Child Development* 83 No. 5 (2012), p. 1577-1590.

<sup>52</sup> Chantal Phillips, and Mohammed Baobaid. “Safe Families: Social Scientists & Service Provider Organizations Working Across Cultures on Domestic Violence: A Culturally Integrative Model for Psychological and Social Change in Muslim & Arabic Canadian Communities”, the poster was presented at the *Living Knowledge V Conference Berlin May 2012*, (2012).

	contribute to family well-being and resilience”. <sup>53</sup>	cultural and community resources
Parenting Challenges and Strategies	“Balancing cultural traditions with modern influences is a common challenge for Islamic families”. <sup>54</sup>	Provides insights into common parenting challenges and coping strategies
	“Resilient families employ effective problem-solving and stress management”. <sup>55</sup>	Informs the development of practical parenting approaches within the Acehese context
Gender Roles and Parenting Practices	“Gender roles shape parenting responsibilities and expectations within Islamic families”. <sup>56</sup>	Explores the influence of gender norms on parenting dynamics and responsibilities
	“The roles of fathers and mothers are evolving in Islamic societies, with increased involvement of fathers”. <sup>57</sup>	Enhances understanding of the evolving roles of fathers and mothers within Islamic families
Parenting Education Programs	“Parenting education programs effectively enhance parenting knowledge and skills”. <sup>58</sup>	Evaluates the effectiveness and accessibility of existing programs
	“Culturally sensitive parenting programs have positive outcomes for minority families”. <sup>59</sup>	Guides the improvement and development of culturally appropriate

<sup>53</sup> Ruth Edmonds, et al., “The Role of Resilience Processes In Education and Well-Being Outcomes For Separated Children in Uganda: Exploring Street-Connected Children’s Pathways Through A Resilience-Based Programme and Beyond”, *Global Studies of Childhood* 12 No. 1 (2022), p. 14-26.

<sup>54</sup> Faiza Ali, et al., “A Relational Understanding of Work-Life Balance of Muslim Migrant Women in The West: Future Research Agenda”, *The International Journal of Human Resource Management* 28 No. 8 (2017), p. 1163-1181.

<sup>55</sup> Jennifer A. Theiss. “Family Communication and Resilience”, *Journal of Applied Communication Research* 46 No. 1 (2018), p. 10-13.

<sup>56</sup> Sarah Almalki. “Parenting Practices in Saudi Arabia: Gender-Role Modeling”, In: Ashdown, B.K., Faherty, A.N. (eds) *Parents and Caregivers Across Cultures. Parents and Caregivers Across Cultures: Positive Development from Infancy through Adulthood*, (Springer, Cham. 2020), p. 231-246. Tri Wahyu Hidayati, et.al., “Dynamics of Family Fiqh: The Multiple Roles of Women In Realizing Family Resilience,” *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022).

<sup>57</sup> Selin, Helaine, ed. *Parenting Across Cultures: Childrearing, Motherhood and Fatherhood In Non-Western Cultures*. Vol. 7. (Springer Science & Business Media, 2013).

<sup>58</sup> Colleen K. Vesely, et.al., “Cultural Competence of Parenting Education Programs Used by Latino Families: A Review”, *Hispanic Journal of Behavioral Sciences* 36 No. 1 (2014), p. 27-47.

		parenting education initiatives
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Data Source: Data processing, 2023

Considering these anticipated themes and expert supporting evidence, the qualitative study will contribute to the existing literature, inform parenting education practices, strengthen family resilience, and emphasize the importance of a contextualized approach in Aceh, Indonesia. One anticipated topic in the study is the emphasis on building parent-child interactions among Islamic homes in Aceh. This subject is critical because healthy parent-child connections have been linked to various favorable outcomes for children, including improved social, emotional, and cognitive development.<sup>60</sup> Islamic teachings emphasize nurturing a loving and respectful bond between parents and their children.

Research evidence supports the importance of parent-child relationships in Islamic families. A study conducted by Kelley et al. found that positive parent-child relationships were associated with better psychological well-being and academic performance among Muslim adolescents.<sup>61</sup> Similarly, a study by Jones highlighted the role of secure parent-child attachments in fostering resilience and promoting positive outcomes among children in Muslim families.<sup>62</sup> In the context of Aceh, exploring themes related to strengthening parent-child relationships can uncover specific cultural practices and strategies Islamic families use. For instance, it may reveal the significance of open communication, spending quality time together, and engaging in shared religious activities to foster a strong bond between parents and children.<sup>63</sup>

### Promoting Positive Family Dynamics and Communication

Research results consistently show that positive family dynamics and communication contribute to various positive outcomes for children in Aceh.

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<sup>59</sup> Shawn C. T. Jones, et al., “Standing in the Gap”: The Continued Importance of Culturally Competent Therapeutic Interventions for Black Youth”, *Evidence-Based Practice in Child and Adolescent Mental Health* 5 No. 3 (2020), p. 327-339,

<sup>60</sup> Amanda Sheffield Morris, et al., “Targeting Parenting in Early Childhood: A Public Health Approach to Improve Outcomes For Impoverished Children”, *Child Development* 88 No. 2 (2017), p. 388-397.

<sup>61</sup> Heather Howell Kelley, et al., “Uniting and Dividing Influences of Religion on Parent-Child Relationships In Highly Religious Families”, *Psychology of Religion and Spirituality* 14 No. 1 (2022), p. 128-139.

<sup>62</sup> Shawn C. T. Jones, et al., “Standing in the Gap...”, p. 327-339.

<sup>63</sup> Heather Biggar Tomlinson and Syifa Andina. *Parenting Education In Indonesia: Review and Recommendations to Strengthen Programs and Systems*. (USA: World Bank Publications, 2015).

The study conducted by McKinley and Lilly highlighted that open and supportive communication between parents and children is associated with higher levels of self-esteem and better emotional regulation in children.<sup>64</sup> Similarly, Feinberg et al., found that positive family dynamics, characterized by warmth, respect, and effective communication, were linked to lower internalizing and externalizing behaviors among Muslim adolescents.<sup>65</sup> Within the Acehese context, exploring themes related to positive family dynamics and communication can uncover cultural and religious practices that foster effective communication and healthy interactions within families. It may reveal the importance of respectful dialogue, active listening, and conflict-resolution strategies that align with Islamic teachings.<sup>66</sup> It shows that parenting education interventions are crucial in encouraging positive family dynamics and communication skills between parents and children in Aceh.

Table 2: Characteristics of Family Resilience in Islamic Families in Aceh, Indonesia

Characteristics	Description
Faith-based coping and reliance on religious practices	Faith-based coping and religious traditions help Aceh's Islamic households survive. Under challenging circumstances, they pray, recite the Qur'an, and supplicate. Faith comforts inspires, and guides families through adversity
Strong family ties and support networks	Aceh Islamic households are resilient because of family and support networks. They value family unity, including extended family. Family, neighbors, and community members offer emotional support, practical help, and a sense of belonging during difficult times. Caregiving, responsibility sharing, and emotional support strengthen families.
Preservation of cultural and religious values	Aceh Islamic families maintain their culture and religion. They stress following Islamic principles and customs. Culture and religion foster identity, belonging, and continuity. These principles guide decision-making, relationships, and communal cohesiveness.

Data Source: Data processing, 2023

<sup>64</sup> Catherine E. McKinley and Jenn Lilly. "It's In The Family Circle": Communication Promoting Indigenous Family Resilience." *Family Relations* 71 No. 1 (2022), p. 108-129.

<sup>65</sup> Mark E. Feinberg, et al., "The Third Rail of Family Systems: Sibling Relationships, Mental and Behavioral Health, and Preventive Intervention in Childhood and Adolescence", *Clinical Child and Family Psychology Review* 15 (2012), p. 43-57.

<sup>66</sup> Torgeir Watne, and Linda Brennan. "Behavioral Change Starts in The Family: The Role of Family Communication and Implications for Social Marketing", *Journal of Nonprofit & Public Sector Marketing* 23 No. 4 (2011), p. 367-386.



These characteristics highlight the unique aspects of family resilience within Islamic families in Aceh, Indonesia. Faith-based coping methods, strong family bonds, and preserving cultural and religious values contribute to a family's resilience in handling adversities and preserving well-being. These characteristics provide a foundation for understanding and promoting family resilience within Aceh's specific cultural and religious context.

Table 3: Factors Influencing Family Resilience in Aceh, Indonesia

Factors	Description	Expert Evidence
1. Religious and cultural norms	Aceh families' survival depends on religion and culture. Islamic morality guides families through obstacles. Family relationships and community support build resilience. <sup>67</sup>	Religion and culture shape Aceh's family resilience. Due to cultural practices like collective well-being and the extended family network, Acehnese families are resilient. <sup>68</sup>
2. Socioeconomic status and resource availability	Family resilience depends on socioeconomic status and resources. Families' strength depends on income, education, and healthcare. Stability and resources help families thrive and adapt. <sup>69</sup>	Aceh's family resilience depends on socioeconomic factors and resource access. Stable incomes, education, and healthcare help families cope with misfortune and sustain their members. <sup>70</sup>
3. Post-disaster recovery and community support	Family resilience was shown by Aceh's 2004 Indian Ocean earthquake and tsunami. Rebuilding, trauma healing, and community networks helped disaster-stricken families recover. <sup>71</sup>	Family resilience requires post-disaster recovery and community support. Community initiatives, rehabilitation programs, and the strength of the Acehnese people helped Acehnese families recover after the 2004 tsunami. <sup>72</sup>

<sup>67</sup> R. David Hayward and Marta Elliott. "Cross-National Analysis of the Influence of Cultural Norms and Government Restrictions on the Relationship Between Religion and Well-Being", *Review of Religious Research* 56 (2014), p. 23-43.

<sup>68</sup> Interview with T. Rusli Yusuf, Professor at Universitas Syiah Kuala, Banda Aceh, February 21, 2023.

<sup>69</sup> William M. Bukowski, et al., "Peer Relations and Socioeconomic Status and Inequality", *New Directions for Child and Adolescent Development* 2020 No. 173 (2020), p. 27-37.

<sup>70</sup> Interview with Abu Bakar, Lecturer in Psychology at Universitas Syiah Kuala, Banda Aceh, March 10, 2023.

<sup>71</sup> Dantje Sina, et al., "A Conceptual Framework for Measuring Livelihood Resilience: Relocation Experience from Aceh, Indonesia", *World Development* 117 (2019), p. 253-265.

<sup>72</sup> Interview with Abdillah Imron Nasution, Researcher in Disaster Studies, Universitas Syiah Kuala, Banda Aceh, March 15, 2023.

Data Source: Data processing, 2023

These factors illustrate the diverse influences on family resilience in Aceh, Indonesia. Religious and cultural norms shape families' values and practices, while socioeconomic conditions and resource access impact their well-being and adaptive capacities. Additionally, post-disaster recovery efforts and community support contribute to family resilience by providing assistance and fostering a sense of solidarity. Expert evidence reinforces the significance of these factors and their role in shaping family resilience in Aceh. Integrating religious and cultural values, socioeconomic conditions' influence and community support's impact are vital components in understanding and promoting family resilience in the Acehese context.

**Implications and Recommendations**

The findings of this qualitative study on parenting education in Islamic families within the framework of family resilience in Aceh, Indonesia, have important implications for practice. These implications guide practitioners, policymakers, and educators in promoting family resilience and supporting Islamic families in Aceh. By incorporating these implications into their work, professionals can enhance interventions and programs' effectiveness and cultural appropriateness.

Table 4: Implications for Practice

<b>Implications</b>	<b>Description</b>
Integration of parenting education programs in Islamic Contexts	The study emphasizes Islamic parental education programs. These programs should reflect Islamic principles and customs. They should offer advice on blending Islamic values into parenting and building family resilience.
Collaboration between religious leaders and parenting educators	Religious leaders and parenting experts can boost parenting education initiatives. Religious leaders may teach parents how to use Islamic teachings to raise strong families. Religious leaders and educators can collaborate to create Islamic parenting programs that cover spiritual and practical components.
Culturally sensitive approaches to promoting family resilience	Aceh's family resilience requires culturally sensitive methods. Family resilience professionals should respect Acehese cultural values, norms, and practices. Community-created interventions and initiatives should consider local customs, traditions, and religious views. These methods help families

	build resilience to cultural values.
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Data Source; Data processing 2023.

These conclusions emphasize the importance of cultural and religious components in Aceh's parental education and family resilience programs. Professionals can help Islamic families build positive parent-child relationships and family resilience by integrating parenting education programs, collaborating with religious leaders, and using culturally sensitive methods. These consequences must consider Aceh's specific environment and Islamic families' special needs. Practitioners should examine and adapt these guidelines to ensure their practical relevance and effectiveness.

### Conclusion

In conclusion, this qualitative study on parenting education in Islamic families in Aceh, Indonesia, under the family resilience framework, has illuminated the unique junction of Islamic principles, cultural practices, and family dynamics. The study promotes Islamic ideals in parenting programs. Practitioners can create culturally appropriate and successful interventions for Islamic families by acknowledging religious beliefs, morality, and spirituality. The study also shows how religious leaders and educators may improve parenting education programs. The study emphasizes family resiliency in Aceh's cultural and religious setting. Interventions can help Islamic families overcome obstacles by empowering them to keep their cultural identity and spiritual practices. The study emphasizes the importance of gender dynamics in Islamic households and fair parenting approaches that promote resilience for all family members. This study affects Aceh's Islamic families. Islamic principles, teamwork, and culturally sensitive practices can help parents develop resilient and healthy families. Finally, this study improves Islamic households in Aceh and lays the framework for future research and interventions in parental education and family resilience.

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### **Interviews**

Interview with Abu Bakar, Lecturer in Psychology at Universitas Syiah Kuala, Banda Aceh, March 10, 2023.

Interview with Abdillah Imron Nasution, Researcher in Disaster Studies, Universitas Syiah Kuala, Banda Aceh, March 15, 2023.

Interview with T. Rusli Yusuf, Professor at Universitas Syiah Kuala, Banda Aceh, February 21, 2023.