



**Family Responsibility for Islamic Religious Education:
A Socio-Legal Analysis of Emotional Intelligence and Student Achievement in
North Buton, Southeast Sulawesi**

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Abstract

Families have a responsibility for the religious education of their children. This responsibility is a legal obligation of parents based on Islamic family law and Indonesian positive law. However, its implementation at the household level does not always conform to these normative standards. This study aims to examine the gap between parents' legal responsibility for their children's religious education and the empirical reality in Kulisusu, North Buton, Southeast Sulawesi, using emotional intelligence and student learning outcomes in Islamic Religious Education (PAI) as indicators of fulfillment of this obligation. This study uses a socio-legal approach, normatively reviewing provisions in Islamic family law and relevant legislation. Empirically, it analyzes quantitative data from 70 students at SMA Negeri 1 Kulisusu. The findings show that the mean emotional intelligence score is 64.67, classified as moderate, whereas the mean PAI achievement score is only 29.79, with 0% of students meeting the Minimum Mastery Criteria (KKM = 75). Simple linear regression yields a coefficient of $\beta = -0.664$ with $p = 0.020$ and $R^2 = 0.077$, indicating a statistically significant negative relationship, albeit with a small contribution to the variance in PAI learning outcomes. These results strongly suggest that families in Kulisusu have not optimally performed their religious educational function as required by family law norms. Accordingly, strengthening the family law framework is necessary through the reorientation of parental guidance programs at the Office of Religious Affairs (KUA), the integration of children's religious education indicators into school-based religious instruction, and the development of local family resilience policies grounded in religious education.

Keywords: Family, religious education, emotional intelligence, sociology of law, family resilience

Abstrak

Keluarga memiliki tanggung jawab terhadap pendidikan agama bagi anak. Tanggung jawab tersebut adalah kewajiban hukum orang tua berdasarkan hukum keluarga Islam dan hukum positif Indonesia. Namun, pelaksanaannya di tingkat rumah tangga tidak selalu sesuai dengan standar normatif tersebut. Penelitian ini bertujuan untuk menguji kesenjangan antara tanggung jawab hukum orang tua terhadap pendidikan agama anak dan realitas empiris di Kulisusu, Buton Utara, Sulawesi Tenggara dengan menggunakan kecerdasan emosional dan hasil belajar siswa dalam Pendidikan Agama Islam (PAI) sebagai indikator pemenuhan kewajiban tersebut. Penelitian ini menggunakan pendekatan sosial-hukum, secara normatif, meninjau ketentuan dalam hukum keluarga Islam dan peraturan perundang-undangan yang relevan. Sedangkan secara empiris, menganalisis data kuantitatif dari 70 siswa di SMA Negeri 1 Kulisusu. Hasil penelitian menunjukkan bahwa rata-rata skor kecerdasan emosional adalah 64,67, diklasifikasikan sebagai sedang, sedangkan rata-rata skor prestasi PAI hanya 29,79, dengan 0% siswa memenuhi Kriteria Penguasaan Minimum (KKM = 75). Regresi linier sederhana menghasilkan koefisien $\beta = -0,664$ dengan $p = 0,020$ dan $R^2 = 0,077$, menunjukkan hubungan negatif yang signifikan secara statistik, meskipun dengan kontribusi kecil terhadap varians dalam hasil pembelajaran PAI. Hasil ini sangat menunjukkan bahwa keluarga di Kulisusu belum secara optimal menjalankan fungsi pendidikan agama mereka sebagaimana dipersyaratkan oleh norma hukum keluarga. Oleh karena itu, penguatan kerangka hukum keluarga diperlukan melalui reorientasi program bimbingan orang tua di Kantor Urusan Agama (KUA), integrasi indikator pendidikan agama anak ke dalam pengajaran agama berbasis sekolah, dan pengembangan kebijakan ketahanan keluarga lokal yang berlandaskan pendidikan agama.

Kata Kunci: *Keluarga, pendidikan agama, kecerdasan emosional, sosiologi hukum, ketahanan keluarga*

Introduction

In the context of Islamic family law, children are seen as a mandate that must be maintained and educated by parents, including physical, material, religious, moral, and emotional aspects.¹ The obligation to protect oneself and family from evil, as well as the inculcation of the values of faith, worship, and morals, makes religious education an integral part of the legal responsibilities of parents in Muslim

¹ Sulieman Ibraheem Shelash Al-Hawary, et. al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies/Theological Studies* 79, No. 3 (2023). Fernando et al., "Bibliometrics of Family Law Research Trends in Southeast Asia: An Analysis Two Decades 2003-2023," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (2024), p. 82–109.

families.²³ This principle is strengthened by Indonesia's positive law, which stipulates that parents are obliged to maintain and educate their children as well as possible, including providing religious education.⁴

Normatively, the building of Islamic family law and laws and regulations presents a relatively clear framework: the family, especially the elderly, is the main actor of children's religious education, while the school and the state play the role of enforcers.⁵ However, empirical realities in various regions show that not all families are able or willing to carry out these obligations optimally. On the one hand, the family still interprets religion symbolically and ritualistically. On the other hand, economic pressure, low religious and legal literacy, and weak structural support cause children's religious education to often be reduced to a matter of schools or religious institutions alone.⁶

The locus of this research, namely SMA Negeri 1 Kulisusu, represents an area with a socio-religious background that is culturally quite strong characterized by the presence of mosques, landfills, and religious traditions but faces real challenges in the output of formal religious education. Initial data collected by researchers shows that the average learning outcomes of Islamic Religious Education (PAI) Students were far below the Minimum Competency Criteria (*Kriteria Kompetensi Minimum/KKM*), and not even a single student reached the set minimum score. At the same time, the majority of students' emotional intelligence profiles are only in the medium category, with weaknesses in certain dimensions such as emotion management.⁷

² Zaini Nasohah et al., "Elements of Child Welfare Protection in Islamic Family Law in Southeast Asian Countries," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 3 (2025), p. 1349–70. Parlindungan Simbolon et al., "Bibliometric Analysis of Research Trends in Islamic Family Law and Counseling: A Global Perspective (1988–2024)," *Couns-Edu: The International Journal of Counseling and Education* 9, no. 3 (2024), p. 48–57.

³ Dörthe Engelcke and Nadjma Yassari, "Child Law in Muslim Jurisdictions: The Role of the State in Establishing Filiation (Nasab) and Protecting Parentless Children," *Journal of Law and Religion* 34, no. 3 (2019), p. 332–35. Abid Nurhuda, "Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style," *Journal Corner of Education, Linguistics, and Literature* 2, no. 4 (2023), p. 359–68.

⁴ Joyce E. Bellous, "Spiritual Care as the Foundation for a Child's Religious Education," *Religions* 12, no. 11 (2021), p. 954. Yusefri Yusefri et al., "Protecting Child Labor Rights: Maqasid Sharia Framework and Policy Recommendations," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024), p. 1188.

⁵ Hikmet Kocamaner, "Regulating the Family through Religion: Secularism, Islam, and the Politics of the Family in Contemporary Turkey," *American Ethnologist* 46, no. 4 (2019), p. 495–508. Martin Kustati, et.al., "The Model for Maintaining Families with Noble Character During the Pandemic in Kampung KB Villages," *Jurnal Ilmiah Peuradeun* 12, No. 1 (2024).

⁶ Siti Aisyah Mu'min, et. al., "Inclusive Education Policy for Children with Special Needs: A Review of Stakeholders' Perceptions in Southeast Sulawesi," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025), p. 643–59. Deirdre McGillicuddy and Dympna Devine, "You Feel Ashamed That You Are Not in the Higher Group Children's Psychosocial Response to Ability Grouping in Primary School," *British Educational Research Journal* 46, no. 3 (2020), p. 553–73.

⁷ Bellous, 'Spiritual Care as the Foundation for a Child's Religious Education'.

If viewed solely from an educational perspective, these findings can be understood as pedagogical problems: learning methods, facilities, or motivation for learning.⁸ However, within a socio-legal framework,⁹ The data needs to be read further as an indicator of the implementation or neglect of family legal obligations.¹⁰ The systemic low learning outcomes of PAI in one school community, accompanied by emotional intelligence that does not reach the optimal level, indicates that families in Kulisusu are not fully able to make the home a space for religious and emotional development in line with the ideals of Islamic family law. Cross-contextual meta-analysis shows that emotional intelligence is generally positively related to academic achievement, so that the pattern of weak or even negative relationship between emotional intelligence and PAI achievement at the research locus hints at the existence of structural problems in the religious education ecosystem itself.¹¹

The main problem that this study aims to answer is not only why the learning outcomes of PAI are low, but the extent to which these conditions reflect the gap between the norms of Islamic family law and the positive law that governs the obligation of children's religious education and the practices that take place in Muslim families in Kulisusu. Normatively, the relationship between parents and children in Islamic family law does not stop at the aspects of nasab, material maintenance, and physical maintenance. Parents are accountable for the quality of religious education, including moral development, and the formation of emotional intelligence that supports the internalization of Islamic values. Indonesia's positive law emphasizes the right of children to religious education and the obligation of parents to fulfill it is explicitly regulated, both in marriage regulations, compilations of Islamic law, and child protection laws.¹²

Placement within the framework of family law, opening up new opportunities, psychological and educational data can be used as empirical indicators to assess the degree of implementation of parents' legal obligations in children's religious education. The rationale of this research lies at the meeting point between two worlds: first, the world of norms (Islamic family law and positive law) that

⁸ Masdin Masdin, et. al., 'Dynamics of Interdisciplinary Islamic Education Learning in Indonesian High Schools Based on Islamic Law', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 3 (2025), p. 1371–93. Mujiburrahman Mujiburrahman, et.al., "The State Intervention in the Islamic Education in Aceh: Threats or Opportunities?" *Jurnal Ilmiah Peuradeun* 12, No. 2 (2024).

⁹ Hafidz Taqiyuddin, et. al., 'Habitat and Legal Behavior in Islamic Inheritance Practice: A Socio-Legal Analysis in Rural Serang Regency, Indonesia', *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025), p. 72–96.

¹⁰ Eka Sufartianingsih Jafar and Andi Yaqub, 'The Dynamics Marriage Readiness of Muslim Adolescent from the Perspective of Psychology and Islamic Law', *Al-'Adl* 14, no. 2 (2021), p. 229.

¹¹ Carolyn MacCann et al., 'Emotional Intelligence Predicts Academic Performance: A Meta-Analysis.', *Psychological Bulletin* 146, no. 2 (2020), p. 150–86.

¹² Zaki Fuad Khalil et al., 'Bibliometric Analysis of Child Protection Policy Performance in Southeast Asia', *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025), p. 428–58. Agustin Hanapi, et.al., 'Bridging Fiqh and Positive Law: A New Paradigm for Child Legality and the Best Interest of the Child in Indonesia'. *Juris: Jurnal Ilmiah Syariah* 23, no. 2 (2024).

mandate the obligation of children's religious education; second, the world of empirical facts (emotional intelligence and PAI learning outcomes) that captures the reality in the field. Using quantitative data as a basis, this article seeks to assess the extent to which families in Kulisusu have fulfilled their legal obligations, as well as how the gaps that arise can be responded to through strengthening the family legal order at the local level.

In line with the formulation of the problem, this study has several objectives, namely: *First*, to describe and analyze the construction of parents' legal obligations in children's religious education according to Islamic family law and positive Indonesian law; *Second*, to describe the emotional intelligence profile and learning outcomes of high school students in Kulisusu as an empirical indicator of the implementation of the function of religious education by the family; and *Third*, to identify and explain the gap between family law norms and empirical realities in a socio-legal perspective, as well as to formulate juridical implications and policy recommendations for strengthening the family law order in Kulisusu.

This study employs a socio-legal (normative–empirical) approach.¹³ In the normative dimension, it examines parental obligations in children's religious education as regulated in Islamic family law, including scriptural sources (naşş), family fiqh literature, the Compilation of Islamic Law (*Kompilasi Hukum Islam*), and relevant Indonesian statutory regulations. This doctrinal analysis is used to formulate an ideal legal standard regarding parents' responsibility for religious education within the family.

In the empirical dimension, the study analyzes quantitative data from 70 students at SMA Negeri 1 Kulisusu. Emotional intelligence is measured through a structured questionnaire using key indicators, while Islamic Religious Education (PAI) learning outcomes are obtained from an achievement test on selected materials, assessed against the applicable Minimum Mastery Criteria (KKM). Data are analyzed descriptively to map the profile of emotional intelligence and PAI achievement, and inferentially through simple linear regression to examine the association between both variables. The empirical results are then recontextualized within the normative framework of Islamic family law and Indonesian positive law to evaluate the extent to which parental legal obligations are implemented in everyday family life and to formulate relevant juridical and policy implications for strengthening local family resilience.

Preliminary data in this study show that most students fall within the “moderate” category of emotional intelligence, with weaknesses in specific dimensions such as emotional regulation. This condition suggests that the family environment may not have fully provided an optimal emotional climate for the development of religiously grounded emotional intelligence, even though it does not indicate a uniformly low level. This imbalance is theoretically important because it

¹³Jonaedi Efendi and Prasetijo Rijadi, *Metode Penelitian Hukum: Normatif dan Empiris*, Jakarta: Prenada Media, 2015.

implies that educational obligations may be carried out partially, yet remain below the ideal standard expected by the normative framework.

From a juridico-sociological standpoint, systematically low PAI achievement at the senior high school level does not merely reflect limited mastery of curricular content, but also signals the extent to which religious values have been internalized by students.¹⁴ Theoretically, PAI learning outcomes encompass cognitive aspects (religious knowledge), affective aspects (religious attitudes and commitment), and psychomotor aspects (worship practices and moral conduct).¹⁵ Emotional intelligence is frequently linked to academic achievement, including performance in religious subjects. Components such as motivation, self-regulation, and empathy contribute to learning engagement, persistence, and students' problem-solving capacity.¹⁶ Therefore, within the theoretical framework of this article, PAI learning outcomes are positioned as a key indicator of the implementation of parents' religious education obligations. The lower the systemic PAI achievement within a community, the stronger the indication of weakened family-based implementation of legal obligations while still acknowledging the influence of other factors, such as school quality and local educational policies.

Overall, the analytical framework of this study is built upon a normative–empirical linkage: Islamic family law and Indonesian positive law function as the ideal standards for parental obligations in children's religious education; the family (parents) serves as the primary legally accountable actor in fostering children's emotional intelligence and religiosity;¹⁷ and emotional intelligence alongside PAI learning outcomes operate as empirical indicators to assess the extent to which these obligations are realized in the local context of Kulisusu. The subsequent discussion section integrates this normative framework with field findings to identify the forms of gap between legal ideals and social realities, and to formulate juridical and policy implications for strengthening the local family law order in Kulisusu.

The Urgency of Family Responsibility for Islamic Religious Education

Within Islamic family law, children are positioned as a divine trust (*amānah*) that must be nurtured and educated by parents, particularly in matters of creed (*'aqidah*), worship (*'ibadah*), and moral character (*akhlāq*). This obligation is rooted in Qur'anic injunctions, including Q.S. al-Taḥrīm (66): 6, which commands believers

¹⁴ Q. Wang and Y. Yang, 'Asian Parenting and Emotional Development in A Multi-Level Analisis Framrwork', in *Asian Parenting: Meanings, Characteristics, and Implications* (Taylor and Francis, 2025).

¹⁵ Suhirman et al., 'The Effect of Emotional Intelligence and Learning Motivation on Student Achievement Levels (Survey in Junior High School Students in Bengkulu Province Years 2019)', *International Journal of Pharmaceutical Research* 12, no. 04 (2021)

¹⁶ Akla et al., 'Emotional Intelligence, Learning Behavior, and the Relationship with Arabic Learning Outcomes of Madrasah Students in Sumatra, Indonesia', *Eurasian Journal of Educational Research* 2023, no. 103 (2023), p. 145–72

¹⁷ C. E. Stokes, C. E. 'The Role of Parental Religiosity in High School Completion'. *Sociological Spectrum* 28, no. 5 (2008).

to protect themselves and their families from the punishment of Hell, and Q.S. Luqmān (31): 13–19, which illustrates a father’s responsibility to instill monotheism, religious practice, and ethical conduct in children.¹⁸ Classical family fiqh further emphasizes that child care (*ḥaḍānah*) extends beyond physical provision to encompass religious and moral education.¹⁹ Jurists generally describe parental duties as including teaching the pillars of faith and Islam, habituating children to prayer from an early age, cultivating proper social etiquette, and protecting children from environments that may undermine their belief and moral integrity. Neglect of these obligations is commonly categorized as *taqṣīr* (culpable negligence), which carries moral and legal accountability within the normative framework of Islamic family law.^{20,21}

The concept of the *sakīnah* family reinforces religious education as a central pillar of household life. Family well-being is not merely assessed through marital continuity, but also through the family’s capacity to produce righteous offspring (*ṣāliḥ/ṣāliḥah*).²² Accordingly, children’s religious education is not treated as an optional supplement, but as an integral component of the socio-legal contract of marriage, in which both spouses share responsibility for creating a home environment conducive to children’s religious and emotional development.²³ This framework is particularly relevant to the present study in Kulisusu. The low achievement in Islamic Religious Education (PAI) and the predominance of moderate emotional intelligence among students indicate that some families may not be fully performing the function of religious upbringing (*tarbiyah*) as envisioned in Islamic family law.²⁴ Such empirical findings should not be interpreted solely as

¹⁸ J. Delgado and C. Ibrahim, ‘Parents and Children in the Qur’an and Premodern Islamic Jurisprudence’, in *The Oxf. Handb. of Relig. Perspect. on Reprod. Ethics* (Oxford University Press, 2024).

¹⁹ Zaini Nasohah, ‘Dynamics of Islamic Family Law in Facing Current Challenges in Southeast Asia’, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 1 (2024), p. 1–19.

²⁰ R. Boukhari, ‘The Child Protection in Private International Law of Tunisia: The Example of the Guard (or Hadhana)’, *Quebec Journal of International Law* 23, no. 1 (2010), p. 91–114. Erfaniah Zuhriah, et.al., “Dimensions of The Islamic Law and Human Rights in The Protection of Children from Convicted Parents,” *De Jure: Jurnal Hukum dan Syariah* 16, No. 2 (2024).

²¹ E.M.A. Saleh et al., ‘Childhood Formation from The Perspective of Quranic Education’, *Quranica* 16, no. 2 Special Issue 12 (2024), p. 202–30.

²² Andi Yaqub et al., ‘Reconstruction of Sakīnah Family Criteria During the Covid-19 Period’, *Al-Ahkam* 31, no. 1 (2021), p. 1–24.

²³ Iman Jauhari et al., ‘The Qur’an and Islamic Legal Perspectives on Child Protection’, *Pharos Journal of Theology* 104, no. 4 (2023). Fajri M Kasim, et.al., “The Protection of Women and Children Post-Divorce in Sharia Courts in Aceh: A Sociological Perspective,” *Ahkam: Jurnal Ilmu Syariah* 22, No. 2 (2022).

²⁴ F. Sugianto and S. Suhartono, ‘The Existence of President Instruction of the Republic of Indonesia Number 1 the Year 1991 on the Wide Spread of Compilation of Islamic Law in Indonesian Legal System’, *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 13, no. 2 (2018), p. 291–309.

individual deficits among students,²⁵²⁶ but as reflecting the quality of parental religious responsibility within the family unit.²⁷

Indonesian positive law similarly affirms parental responsibility for children's education, including religious education, through multiple regulations. The Marriage Law stipulates those husbands and wife are obliged to care for and educate their children to the best of their ability until adulthood.²⁸²⁹ The Compilation of Islamic Law (*Kompilasi Hukum Islam/KHI*) further clarifies that child maintenance and education constitute part of parental financial responsibility (*nafāqah*), alongside basic needs such as food, clothing, and shelter. In this legal construction, parents are explicitly recognized as the primary actors responsible for children's upbringing, while the state and educational institutions function as complementary mechanisms that reinforce the family's foundational role.

Although the national legal framework regulating children's religious education is relatively comprehensive, its implementation often faces socio-cultural and administrative constraints, particularly in rural settings. Limited legal awareness among parents, weak enforcement mechanisms, and insufficient institutional capacity for effective supervision frequently cause these legal obligations to remain largely normative rather than being consistently translated into daily religious education practices at home. In Kulisusu, resource limitations, disparities in parents' educational background, and variation in religious commitment may further weaken the practical realization of these duties. Consequently, empirical evidence of low PAI outcomes and moderate emotional intelligence among senior high school students may be interpreted as indicators of the fragile implementation of family law norms and child protection principles at the household level.

Therefore, the role of parents is a function mandated by Allah SWT to guide children with full responsibility and affection within the family environment. To be able to improve the quality of the nation, educational development is essential. The role of the family in Islamic religious education for children by instilling religion as a motivation for life and life as a means of self-control. And understanding that

²⁵ S. Nurjanah et al., 'Lessons Learned from Child Protection Rights in Religion Paradigm and National Law', *Journal of Social Studies Education Research* 13, no. 1 (2022), p. 237–58. Rahmat Hidayat, et.al., "Review of Maqasid al-Syari'ah Concerning the Fulfillment of Child Rights Post-Divorce in Budi Aji Village, Simpang Pematang District, Mesuji Regency. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, No. 2 (2022), p. 213–228.

²⁶ Idris et al., 'Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia'.

²⁷ M. Idris, et. al., 'Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia', *Education Research International* 2022 (2022).

²⁸ O. Rozikin et al., 'Contextualizing Maqāsid Al-Sharī'ah in Indigenous Legal Practices: A Comparative Study of Family Resilience in Kasepuhan Ciptagelar and Kampung Naga', *Nurani* 25, no. 2 (2025), p. 344–62.

²⁹ M. Kosim et al., 'Parenting Education Module Development Based on Islamic Values and Local Wisdom', *International Journal of Interdisciplinary Educational Studies* 16, no. 2 (2021), p. 75–89.

religion is very important in creating a complete human being. The role of parents in religious education for children is crucial to instill in children a love of religion, obedience to Allah SWT and His Messenger, providing provisions for living life in this world and the hereafter, and fostering discipline, love of religion, and piety.³⁰

Parents are responsible for their children's emotional development. Emotional development refers to a child's ability to control and express both positive and negative emotions. Parents' interactions with their children significantly impact their emotional development in elementary school, and they understand the importance of communication. Family communication is a crucial component in determining a child's behavior. If parents instill positive attitudes in their children, such as honesty, humility, courage, and other positive qualities, they will develop a positive emotional attitude.³¹ Furthermore, it can be emphasized that parents play a crucial role in children's social and emotional intelligence. Parents teach their children to recognize and understand their own emotions and feelings, and to empathize with others, such as helping those in need, and understanding their own feelings. Therefore, parents must be involved in their children's daily activities.³²

Emotional intelligence is commonly defined as an individual's capacity to recognize, understand, regulate, and express one's own emotions while responding adaptively to the emotions of others. Core dimensions typically include self-awareness, emotional regulation, self-motivation, empathy, and social skills.³³³⁴ In Islamic education, mature emotional intelligence is a key prerequisite for the internalization of religious values and the development of noble character (*akhlāq karīmah*). Parental emotional support is widely associated with stronger emotional competence in children and adolescents. From the perspective of Islamic family law, parents are expected to cultivate children's emotional and spiritual sensitivity through exemplary conduct, empathetic communication, and meaningful habituation of worship.³⁵ In this sense, children's emotional intelligence may be treated as an

³⁰ Isti Mahfuzhah, et.al., "Peran Keluarga terhadap Pendidikan Agama Bagi Anak dalam Perspektif Islam," *As-Sabiqun* 4, No. 3 (2022), p. 695-703.

³¹ Meisya Aulia Putri and Siti Masyithoh. "Peran Orang Tua dalam Perkembangan Emosional Anak Sekolah Dasar," *Mentari Journal of Islamic Primary School* 2, No. 2 (2024), p. 75-82.

³² Erma Yuliani Tanjung and Kamtini Kamtini. "Peranan Orang Tua Terhadap Sosial Emosional Anak Usia Dini," *Paedagogi Jurnal Kajian Ilmu Pendidikan* 9, No. 2 (2023), p. 253.

³³ Mahsa Sadat Ashari and Mohammad Ali Besharat 'The Relation of Perceived Parenting with Emotional Intelligence', *Procedia - Social and Behavioral Sciences* 30 (2011), p. 231–35. Tiantian Gao, et.al., "How Parenting Styles Affect Primary School Students' Subjective Well-Being? The Mediating Role of Self-Concept and Emotional Intelligence," *Frontiers in Psychology* 15, (2024).

³⁴ W. Hermawan et al., 'Designing a Pedagogical Model for Islamic Legal Literacy and Religious Moderation in Contemporary Digital Contexts', *Journal of Social Studies Education Research* 16, no. 3 (2025), p. 209–37.

³⁵ Huanhua Lu, et.al., "The Mediating Role of Emotional Intelligence in the Relationship Between Parental Overprotection and Offspring's Physical Health in Adulthood," *Journal of Intelligence* 14, No. 1 (2006). Sri Astuti A. Samad, et.al., "Teacher's Spiritual Competence and Its

empirical indicator of the extent to which parents fulfill their legal and religious responsibilities within the family.

Study Participants and Local Family Context

The study involved 70 tenth-grade social science students (Class X IPS) at SMA Negeri 1 Kulisusu, drawn from a total population of 116 students through cluster random sampling. Overall, participants came from Muslim families predominantly situated within lower–middle socio-economic backgrounds, with parents' educational attainment varying considerably. As the research site, Kulisusu represents a locality with a culturally strong religious tradition—evidenced by the presence of mosques, Qur'anic learning centers (TPA), and routine religious activities—while simultaneously facing structural challenges such as limited access to high-quality education and persistent economic pressures on households.

Such a context is often assumed to provide a conducive environment for the development of a sakīnah-oriented family life that upholds religious values. However, economic hardship and limited family-law literacy may shift parental priorities away from children's religious education toward the fulfillment of basic material needs. This is precisely where a normative–empirical analysis becomes critical. Quantitative data on students' emotional intelligence and Islamic Religious Education (PAI) achievement provide an empirical lens to assess the extent to which families in Kulisusu effectively implement their legal obligations in the domain of children's religious education.

Table 1: Description of Participants' Emotional Intelligence Statistics

Statistic	Emotional Intelligence
Average Score	64,67
Lowest Score	48,00
Highest Score	76,00
Variance	28,40
Standart Deviation	5,330

Source: Data, 2024/2025

The descriptive statistics show that the mean emotional intelligence score is 64.67 (moderate), ranging from 48.00 to 76.00 (SD = 5.33; variance = 28.40). The distribution indicates that approximately 17% of students fall into the high category, 73% into the moderate category, and 10% into the low category (to be adjusted based on the finalized table). The strongest indicator is self-motivation, whereas emotional regulation and social skills remain comparatively weaker. Psychologically, this profile suggests that most students possess sufficient baseline emotional capacity for learning and social interaction, yet have not reached the level of emotional maturity required for deeper internalization of religious values. The predominance of

Implication in Islamic Religious Education Learning in Pidie, Aceh,” *Ulumuna: Journal of Islamic Studies* 27, No. 2 (2023).

“moderate” emotional regulation implies that families may not have fully provided an optimal emotional climate for sustained moral and religious formation.

Table 2: Description of Statistics on PAI Learning Outcomes of Students

Statistic	Test
Average value	29,79
Lowest value	3,00
Highest value	63,00
Variance	163,59
Standart Deviation	12,79

Source: Data, 2024/2025

In contrast to the emotional intelligence profile, PAI learning outcomes indicate a substantially more critical condition. Students’ mean PAI test score is 29.79, with a minimum of 3.00 and a maximum of 63.00 (SD = 12.79; variance = 163.59). Most notably, none of the participants met the Minimum Mastery Criteria (KKM = 75), meaning that 0% of students achieved formal academic mastery in PAI. Pedagogically,³⁶ Such results may be influenced by multiple factors, including the quality of classroom instruction, the availability of learning resources, and students’ academic motivation. However, within a socio-legal framework grounded in family law, these findings should not be reduced to a school-based issue alone. Systemically low PAI achievement within a single school community reflects a weak ecosystem of religious education in which the family legally positioned as the primary actor, plays a decisive role. Both Islamic family law norms and Indonesian positive law explicitly designate parents as the principal agents responsible for children’s religious education, while schools and the state serve as supporting institutions. Therefore, when empirical data demonstrate a collective failure in achieving minimum standards, it normatively signals a strong indication that parental legal obligations have not been adequately implemented at the household level. At the same time, the predominance of moderate emotional intelligence does not justify concluding a total failure of families; rather, it supports the inference that emotional and religious educational responsibilities have not been fulfilled to the degree idealized within Islamic family law. In this sense, persistently low PAI outcomes in Kulisusu should be interpreted not merely as pedagogical weakness, but as a structural symptom of weakened compliance with the legal obligation to provide children’s religious education as mandated by both Islamic family law and Indonesian statutory norms.

³⁶ R. F. Astuti et al., ‘How Much Is Character Education Correlated with Learning Outcomes of Islamic Religious Education Students in Indonesia: Meta-Analysis Study’, in *BIO Web of Conferences*, ed. A. Ma’arif et al., vol. 146 (EDP Sciences, 2024).

Toward Evidence-Based Islamic Family Law: Integrating Educational Data

The previously established benchmarks provide the basis for a further normative framework to identify the principal gaps revealed by this study. First, there is a clear gap between normative legal obligations and the actual practice of religious upbringing within families. Both Islamic family law³⁷ and Indonesian positive law³⁸ explicitly require parents to educate children in religious matters and to safeguard their creed, worship, and moral character. However, the empirical evidence indicates that students' emotional intelligence remains only at a moderate level and that none of the participants achieved the minimum mastery standard in Islamic Religious Education (PAI). This suggests that a substantial proportion of families have not consistently and intensively performed their religious and emotional educational functions, even if they continue to identify themselves demonstrate formal religious affiliation.

Second, a gap emerges between the ideal of the *sakīnah* family and the religious outcomes observed among children. In normative terms, a *sakīnah*-oriented household is expected to produce a generation with basic religious competence and commendable moral conduct.³⁹ Yet, the systematically low PAI achievement indicates that such outcomes have not materialized in this community. Families may maintain marital stability and meet material needs, but may not have positioned children's religious education as a substantive priority, as mandated by the normative framework. Third, there is a gap between the clarity of the national legal framework and the limited enforcement capacity at the local level. Indonesian regulations clearly recognize children's rights to religious education and impose corresponding duties on parents. Nevertheless, in the Kulisusu context, no effective mechanism exists to monitor the extent to which parents fulfill these obligations. Institutions such as the Office of Religious Affairs (KUA), religious counselors, schools, and local government remain insufficiently integrated into a system where PAI achievement and children's religious well-being can function as measurable indicators of compliance with family-law obligations. From a family-law perspective, these three gaps confirm that the existence of legal norms does not automatically ensure compliance. In practice, legal provisions concerning children's religious education appear to function more as statements of principle than as enforceable norms capable of shaping family behavior at the local level. The Kulisusu data further demonstrate

³⁷ Muhammad Jihadul Hayat, "Preaching Islamic Legal Rules on Screen: Conservatism on Islamic Family Law in Digital-Based Dakwah Program Mamah Dan Aa Beraksi," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (2022), p. 427–66.

³⁸ Muhammad Mutawali, "Customary Law of Dou Donggo Bima from the Perspective of Islamic and Indonesian Positive Law," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 1 (2022), p. 1–27.

³⁹ Nur Khaera, Abdul Rahman, and Kurniati, "The Paradigm of Islamic Legal Products in Indonesia: A Critical Review of the Polarization of the Characteristics and Authority of the Madhhab of Thought Products," *Mazahibuna: Jurnal Perbandingan Mazhab* 4, no. 1 (2022), p. 31–48.

that legal awareness and family culture have not yet aligned with these normative demands.

The juridical and policy implications for strengthening the local family law order in Kulisusu begin with the reorientation of family development programs within the KUA and other religious institutions. Premarital courses and family counseling programs should place stronger emphasis on parents' legal obligations regarding children's religious education, including its emotional and spiritual dimensions. Empirical indicators such as PAI achievement and emotional intelligence may be used as concrete illustrations of the consequences of neglecting these responsibilities. This approach may be extended into the judicial domain, particularly in religious court proceedings involving family disputes (e.g., custody/*ḥaḍānah* conflicts or divorce cases).⁴⁰ Religious courts may consider parental capacity and track record in providing children's religious education and emotional nurturing as part of assessing the "best interests" (*maṣlahah*) of the child. Relevant indicators may include parental involvement in school-based PAI, family worship practices, and support for children's emotional development.

Beyond juridical reform, the findings support the strengthening of local policies on family resilience grounded in religious education. Local governments, in collaboration with the Ministry of Religious Affairs and educational institutions, may develop regulations or policy instruments that institutionalize children's religious education as a pillar of family resilience. Programs promoting *sakīnah* families may be designed using measurable indicators, such as children's participation in Qur'anic learning centers (TPA), attendance in congregational prayers, and parental engagement in home-based PAI learning support. Another practical direction concerns school–family collaboration framed explicitly within family-law obligations. Schools—particularly PAI teachers—should position parents not merely as pedagogical partners, but as legal subjects bearing normative duties for children's religious education. Communication between schools and parents regarding PAI performance and students' emotional condition should be treated as part of implementing family-law obligations rather than as routine administrative reporting. Across these recommendations, a socio-legal approach is essential: family law should not be understood solely as normative text, but operationalized through concrete policies, programs, and practices that engage directly with the lived realities of families in Kulisusu. In this regard, the quantitative data on emotional intelligence and PAI outcomes provide a strong empirical foundation for directing targeted interventions.

In addition to juridical implications, several applied implications can be drawn. For families, the findings should be interpreted as an early warning that legal and religious obligations in children's religious education are not being optimally

⁴⁰ Muhammad Saleh Desrianti Ridwan, et.al., "Ismail Al-Zain ' s Fatwa on Tajdī d Al-NikāH : Legal and Social Analysis of Remarriage Practices at KUA Walenrang in Luwu Regency," *PAREWA SARAQ : Journal of Islamic Law and Fatwa Review* 3, no. 1 (2024), p. 1–11.

fulfilled. For religious and educational institutions, the data demand a shift from merely organizing formal religious activities toward providing systematic support for parents in performing their educational responsibilities. In terms of scholarly contribution, this study does not stop at a pedagogical analysis of the relationship between emotional intelligence and PAI learning outcomes. Instead, it positions both variables as empirical indicators of compliance with family-law obligations. In doing so, it expands the scope of Islamic family law research by incorporating quantitative educational data to assess the degree of normative implementation, particularly within the local context of Kulisusu.

Several limitations should be acknowledged. First, the empirical data were collected from a single school and one grade level, which requires caution in generalizing the findings to the wider Kulisusu population. Second, the study did not directly explore key family variables—such as parenting style, parental religiosity, and household worship practices—that are logically influential in shaping children's religious education. Third, the cross-sectional design and the use of a simple regression model do not allow strong causal inference. These limitations open avenues for further socio-legal research using more comprehensive designs, combining quantitative surveys with in-depth interviews involving parents, teachers, and religious leaders, while incorporating more complex family-level variables. Such an approach would enable a more precise mapping of the relationship between family law norms, local social structures, and empirical indicators of children's religious education.

Conclusion

This study demonstrates a pronounced gap between normative standards and empirical realities. Normatively, both Islamic family law and Indonesian positive law impose a clear obligation on parents to provide children with religious education and to cultivate their emotional and moral development. However, empirical data from SMA Negeri 1 Kulisusu show that students' mean emotional intelligence score falls only within the moderate category (64.67), while the mean Islamic Religious Education (PAI) score is extremely low (29.79), with 0% of students meeting the Minimum Mastery Criteria (KKM = 75). The regression results ($\beta = -0.664$; $p = 0.020$; $R^2 = 0.077$) further indicate that the core problem does not primarily lie in individual emotional deficits, but rather in the fragility of the religious education ecosystem involving both family and school. From a socio-legal perspective, these findings provide strong evidence that parental legal obligations in children's religious education in Kulisusu have not been optimally implemented. Consequently, strengthening the local family law order requires structural and measurable interventions, including the repositioning of family development programs within the Office of Religious Affairs (KUA) and religious institutions, as well as the formulation of local family resilience policies. For families, the findings serve as a serious warning that meeting material needs and maintaining religious symbols are

insufficient; without systematic religious and emotional education, households have not, in practice, fulfilled the standards of responsibility mandated by Islamic family law.

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