

**HOUSEWIVES' UNDERSTANDING OF THE PURPOSE AND RULINGS OF AQIQAH  
FROM AN EDUCATIONAL PERSPECTIVE****Muhammad Rival (1) Ainurrafiq Dawam (2) Khasnah Syaidah (3)**

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**Abstract**

*This study aims to analyze housewives' understanding of the objectives and legal status of aqiqah within the framework of Islamic family education. The research focuses on three main aspects: comprehension of the educational values of aqiqah, understanding of its legal rulings, and the learning sources used to acquire religious knowledge. Employing a qualitative approach, data were collected through interviews and documentation involving ten housewives in RT.001 RW.01, Gedong Subdistrict, East Jakarta. The findings reveal that most respondents perceive aqiqah as an expression of gratitude and a moment of prayer for the child, and consistently understand its legal status as sunnah. Learning sources reflect a hybrid model combining traditional methods (religious gatherings) and modern platforms (digital media). However, areas for improvement remain, particularly in understanding the social dimension of aqiqah, promoting independent learning, and preserving intergenerational knowledge transmission. This study recommends strengthening pedagogical competence among housewives through contextual and sustainable religious literacy strategies to optimize Islamic education within the family.*

Keywords: *Aqiqah, Islamic education, housewives, family pedagogy.*

**INTRODUCTION**

Islamic education, as a comprehensive system, does not only take place in formal institutions such as schools and madrasahs, but also occurs intensively within the family environment through the transmission of values, knowledge, and religious practices (Najih et al., 2025). One of the key aspects of Islamic family education is the mother's understanding and mastery of various Islamic rituals and laws, including aqiqah, which are then transmitted to children as part of identity formation and religious awareness.

Aqiqah, as one of the Islamic rites, holds a strategic position in the context of religious education within the family. This ritual is not merely a ceremonial practice, but serves as a learning medium rich in spiritual, social, and moral values (Nurul Hayat, 2024). Through aqiqah, children are taught concepts such as gratitude to Allah SWT, parental responsibility, social solidarity, and other principles of Islamic teachings. Therefore, an accurate understanding of the purpose and rulings of aqiqah is a prerequisite for housewives to effectively fulfill their educational role.

From the perspective of Islamic education, the mother serves as the first and foremost murabbi (educator) for her children. The Qur'an and hadith place special emphasis on the strategic role of mothers in shaping children's character and religious understanding. As reflected in the concept of *madrasah al-ula*, the household becomes the primary educational institution that determines the quality of Islamic education for future generations (Kasmiani, 2018). Thus, the pedagogical competence and religious knowledge of mothers—including their understanding of aqiqah—are critical factors in the success of Islamic family education.

The urban context of East Jakarta presents unique challenges for the implementation of Islamic family education. Modernization and lifestyle changes have influenced religious

education patterns within households (Dwi Winarno & Sukari, 2024). On one hand, the ease of access to information through digital technology offers broader learning opportunities. On the other hand, the diversity of information sources—many of which are unverified—can lead to fragmented religious understanding. This phenomenon directly affects the quality of Islamic education provided by mothers to their children.

The area of RT.001 RW.01, Gedong Subdistrict, East Jakarta, as a representation of a heterogeneous urban community in terms of educational background, profession, and involvement in religious learning activities, serves as an interesting locus for examining the dynamics of Islamic family education. Preliminary observations indicate that housewives in this area show significant variation in access to formal religious education, participation in community Islamic learning programs, and the methods used to acquire knowledge about Islamic teachings.

In the context of Islamic education, aqiqah is not only viewed as a ritual of worship but also as a hidden curriculum that teaches fundamental values. Through the implementation of aqiqah, children learn about the concepts of responsibility (*mas'uliyyah*), social justice ('*adalah ijtimaiyyah*), and compassion for others (*takafuli*). However, these educational values can only be optimally achieved if the mother, as educator, possesses a comprehensive understanding of the purpose and rulings of aqiqah.

Previous research in Islamic education has explored various aspects of religious learning within families, but studies that specifically analyze the pedagogical competence of mothers in understanding and transmitting knowledge about aqiqah remain limited. Given the significance of aqiqah in the Islamic education system and the strategic role of mothers in its implementation, an in-depth study of housewives' understanding of the fundamental aspects of aqiqah is urgently needed.

Preliminary studies conducted by the researchers reveal disparities in the level of understanding among housewives regarding aqiqah in the research area. Some possess relatively comprehensive knowledge based on formal education or active participation in religious learning programs, while others rely on intergenerational transmission of knowledge, which is not always accurate or complete. This condition potentially affects the quality of Islamic education provided to children and the effectiveness of aqiqah as a learning medium within the family.

Based on this background, the researchers find it necessary to conduct an in-depth study on the understanding of housewives in RT.001 RW.01, Gedong Subdistrict, East Jakarta regarding the purpose and rulings of aqiqah from an Islamic educational perspective. This research is expected to contribute to the development of strategies for enhancing mothers' pedagogical competence in Islamic family education and optimizing the educational function of religious rituals.

This study stems from a concern for Islamic education within the family sphere, particularly the role of housewives as primary educators. The research focuses on three main issues. First, the level of understanding among housewives in RT.001 RW.01, Gedong Subdistrict, East Jakarta regarding the educational purpose of aqiqah, which in Islamic tradition is seen as part of early spiritual education for children. Second, the study aims to uncover the extent of mothers' pedagogical competence in understanding the rulings of aqiqah as part of the Islamic family education curriculum, encompassing both normative and practical aspects in daily life. Third, the research highlights the learning sources and methods used by housewives to access knowledge about aqiqah, whether through formal or informal channels, to support the educational process of children within the family.

In line with these problem statements, the main objective of this study is to provide a comprehensive overview of the understanding and practice of Islamic education within families, particularly related to aqiqah. The study aims to analyze the level of understanding among housewives in RT.001 RW.01, Gedong Subdistrict, East Jakarta regarding the educational meaning of aqiqah. Additionally, it seeks to evaluate mothers' pedagogical competence in understanding the rulings of aqiqah as part of the Islamic family education curriculum. Another objective is to identify and analyze the various learning sources and methods used by housewives to acquire knowledge about aqiqah, which are then applied in the educational process of their children.

Theoretically, this research is expected to make a significant contribution to the development of Islamic education studies, particularly in the context of family education and the intergenerational transmission of religious knowledge within urban communities. The findings may also enrich theories of religious learning in informal and non-formal contexts by highlighting the role of mothers as primary educators within the family. These insights can serve as a foundation for developing more effective and contextually relevant models of Islamic family education, tailored to the characteristics of contemporary urban society. Furthermore, this study contributes to gender and education studies by emphasizing the role of women in Islamic education and the gender dynamics involved in the transmission of religious values.

Practically, this research offers various benefits. For housewives, the findings can raise awareness of their strategic role as educators within the family and the importance of mastering accurate religious content to support the educational function of Islamic rituals such as aqiqah. For Islamic educational institutions, the results can be used to evaluate and develop both formal and non-formal educational programs, particularly in preparing mothers' pedagogical competencies as family educators. Da'wah institutions and community development organizations may also utilize these findings to design programs that are more responsive to the learning needs of housewives. Additionally, family education curriculum developers can use this research as a reference for creating more comprehensive and systematic curricula, especially regarding rituals and worship. Educators and family counselors may apply the findings to better understand the actual pedagogical competencies of mothers and to develop more effective mentoring strategies. Finally, for policymakers in the field of education, this study provides valuable input for integrating parental—especially maternal—pedagogical competency development programs into the national education system. It may also serve as baseline data and a methodological reference for future researchers interested in exploring other aspects of Islamic family education or religious rituals from an educational perspective.

## **RESEARCH METHODOLOGY (GEORGIA 11PT BOLD)**

This study employs a qualitative research method, using data collection techniques such as interviews and documentation. Qualitative research is a type of inquiry that yields findings not obtainable through statistical procedures or other forms of quantification. In this context, the qualitative approach refers to a research procedure that produces descriptive data in the form of written or spoken words from observable individuals and behaviors. Therefore, the data collected may consist of words, sentences, or images (Sujarweni, 2014).

The techniques used by the researcher include interviews, which involve gathering information through one-sided, face-to-face verbal questioning with a predetermined direction and purpose (Anas, 2009). The second technique is documentation, which involves collecting data by examining and studying written documents, images, recordings, or other forms of information relevant to the research focus. This technique is commonly used in both

qualitative and quantitative research, especially when the required data cannot be obtained directly through observation or interviews (Sugiyono, 2017).

## RESULTS AND DISCUSSION (GEORGIA 12PT BOLD)

### Definition of Aqiqah

Aqiqah refers to the sacrificial animal offered for a newborn child. The term *aqiqah* originates from the Arabic word *al-'aqiqah*, which denotes the hair that grows on a baby's head while still in the womb and becomes visible upon birth. Linguistically, *aqiqah* means the hair or fur of a newborn child. In terminology, it refers to the act of slaughtering an animal to mark the birth of a male or female child, typically performed on the 7th, 14th, or 21st day after birth. This ritual is often accompanied by shaving the baby's hair and giving the child a name. According to scholars, the etymological meaning of *aqiqah* is the hair on a baby's head that grows from birth (Irawan, 2021).

The terminological definition of *aqiqah* is further elaborated by Ibnul Qayyim in his book *Tuhfatul Maudud*, as cited in Nurmaningsih's article titled "Philosophical Study of Aqiqah and Udhiyah (Qur'anic and Sunnah Perspective)." Imam Jauhari stated that *aqiqah* is the act of slaughtering an animal on the seventh day and shaving the baby's hair. Ibnul Qayyim affirmed that this definition is preferred because it encompasses both elements. Furthermore, Imam Ahmad and the majority of scholars (jumhur ulama) explained that from a Shari'ah perspective, *aqiqah* refers to the act of sacrificing a halal animal for consumption, in accordance with Islamic legal provisions (Nurmaningsih, 2013).

The recommended time for performing *aqiqah* is on the seventh day after birth, based on the saying of Prophet Muhammad (peace be upon him) as narrated by Imam Ahmad.

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا سَعِيدٌ وَبَهْرَنْدُ قَالَ أَخْبَرَنَا سَعِيدٌ وَبَهْرَنْدُ حَدَّثَنَا هَمَّامٌ عَنْ قَاتِدَةَ عَنْ سَمْرَةَ بْنِ جُنْدُبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَبِيعِهِ وَقَالَ بَهْرَنْدُ فِي حَدِيثِهِ وَيُدَمَّى وَيُسَمَّى فِيهِ وَيُحَلَّقُ قَالَ يَزِيدُ رَأْسُهُ

### Meaning (Translation of Hadith):

Narrated to us by Muhammad bin Ja'far, narrated to us by Sa'id and Bahz, narrated to us by Hammam from Qatadah from Al-Hasan from Samurah bin Jundub, from the Prophet (pbuh), who said:

"Every child is pledged with his *aqiqah*, which is sacrificed on the seventh day after birth." In his narration, Bahz added: "On that day, the animal is sacrificed, the child is named, and the hair is shaved." Yazid said: "(The hair of) the head is shaved." (Hadith reported by Imam Ahmad, No. 19,225)

This hadith clearly indicates the meaning of *aqiqah*: an animal sacrificed as a symbolic ransom for the spiritual bond between parent and child. The sacrifice is performed on the seventh day after birth, along with shaving the child's head and giving the child a name.

### Respondent Characteristics

This study involved 10 housewives residing in RT.001 RW.01, Gedong Subdistrict, East Jakarta, selected through purposive sampling based on the following criteria: 1. Muslim housewives, 2. Have children, 3. Have lived in the research area for at least two years, and 4. Willing to participate in the study. The respondent characteristics are presented in the following table:

**Table 4.1 Respondent Characteristics**

No	Name (Initials)	Age	Education	Number of Children	Aqiqah Experience	Religious Participation
1	Mrs. SB	42	Senior High School	3	Yes, 3 times	Regular study group
2	Mrs. AT	38	Junior High School	2	Yes, 2 times	Monthly study group
3	Mrs. YN	35	Senior High School	2	Yes, 2 times	Regular study group
4	Mrs. AL	33	Senior High School	1	Yes, 1 time	Occasionally
5	Mrs. NA	31	Bachelor's Degree	1	Yes, 1 time	Regular study group
6	Mrs. SR	45	Senior High School	4	Yes, 4 times	Regular study group
7	Mrs. SP	29	Senior High School	1	Yes, 1 time	Monthly study group
8	Mrs. HS	41	Islamic School	3	Yes, 3 times	Regular study group
9	Mrs. SM	37	Senior High School	2	Yes, 2 times	Regular study group
10	Mrs. EN	34	Junior High School	2	Yes, 2 times	Occasionally

Based on the respondent characteristics, several key patterns can be identified in the context of Islamic family education. The age range of respondents is 29–45 years, indicating that they are in a productive phase of life as family educators. Their formal education levels vary from junior high school to undergraduate degrees, with the majority (60%) having completed senior high school. Notably, one respondent (Mrs. HS) has a background in Islamic schooling (*madrasah*), which theoretically provides a stronger foundation in religious knowledge.

All respondents have practical experience in performing *aqiqah*, with the number of experiences corresponding to the number of children they have. This indicates that they possess not only theoretical knowledge but also practical experience that enriches their understanding of the ritual. In terms of religious participation, 70% of respondents actively attend regular study groups (*pengajian*), 20% participate monthly, and 20% engage sporadically. These figures reflect a relatively high level of involvement in community-based religious learning activities.

### **Understanding the Purpose of Aqiqah in the Perspective of Islamic Family Education**

Based on the analysis of interviews with 10 respondents regarding their understanding of the purpose of *aqiqah* within the context of Islamic family education, the researcher identified five main categories of understanding:

### **Spiritual-Educational Purpose: Gratitude and Value Formation**

In the context of Islamic family education, *aqiqah* is not merely understood as a religious ritual, but also as an educational medium that teaches spiritual values to children. One of the core values emerging from the practice of *aqiqah* is gratitude to Allah SWT for the birth of a child. Interview results show that most housewives perceive *aqiqah* as both an expression of gratitude and a prayer for the child's well-being.

For example, the first respondent stated that the primary purpose of *aqiqah* is to express gratitude for the birth of the baby and to pray for the child's safety and blessings. Similarly, the third respondent added that *aqiqah* represents purification and a hope that the child will grow into a righteous individual. The fifth respondent emphasized the importance of naming the child during the *aqiqah* ceremony, which is also accompanied by expressions of gratitude. Meanwhile, the sixth respondent described *aqiqah* as a form of redemption for the child to Allah SWT, which also reflects the parents' gratitude. The ninth respondent affirmed that *aqiqah* serves to purify the child, accompanied by prayers and gratitude to Allah SWT.

From these various statements, it can be concluded that *aqiqah* is widely understood by housewives as a medium for teaching Islamic values—particularly in instilling gratitude, spiritual responsibility of parents, and hopes for the child's goodness and piety. This understanding highlights the strong educational dimension of *aqiqah* in shaping religious awareness from an early age, with mothers playing an active role as primary educators in the family.

### **Ritual-Theological Purpose: Redemption and Liberation**

Among some of the housewives interviewed, *aqiqah* is not only seen as an expression of gratitude but also carries a deeper theological dimension—as a form of redemption or liberation for the child. This perspective refers to the hadith of Prophet Muhammad SAW stating that “every child is pledged with his *aqiqah*,” which some scholars interpret as a symbolic release of the child from the spiritual responsibility of the parents.

For instance, the second respondent explained that the main purpose of *aqiqah* is to redeem the newborn child, while also expressing gratitude to Allah SWT. The seventh respondent stated that *aqiqah* is performed so that the child is not “held in pledge,” as mentioned in the hadith, making its implementation an important act of spiritual responsibility for the parents.

These statements suggest a strong understanding among housewives of the theological aspect of *aqiqah* as a form of redemption. This understanding shows that *aqiqah* is not merely viewed as a social ritual, but also as a spiritual obligation with implications for the child's safety and blessings from a religious standpoint. This dimension reinforces the role of *aqiqah* as a theological educational tool within the family, where mothers play a vital role in transmitting these values to their children.

### **Social-Educational Purpose: Naming and Identity Formation**

In the implementation of *aqiqah*, some housewives understand that one of the key purposes of this ritual is the naming of the child as a form of social and religious identity recognition. *Aqiqah* is viewed not only as an act of worship but also as a significant moment to introduce the child to the community and affirm their existence within the family and social environment.

As expressed by one respondent, *aqiqah* serves as a means to give a name to the newborn. She stated, “The purpose is to give the baby a name; if the baby hasn’t been named yet, that’s what I know.” This statement reflects that naming during *aqiqah* is understood as part of a symbolic process that marks the child’s presence as a new member of the community, as well as a form of prayer and parental hope for the child’s future.

Thus, *aqiqah* carries an important social-educational dimension, where the child is not only introduced to society but also begins to be exposed to Islamic values through identity symbols such as the name chosen by the parents. This process becomes part of early education within the family environment, reinforcing the mother’s role as the primary educator in shaping the child’s Islamic identity from an early age.

### **Ritual-Practical Purpose: Parental Prayers and Hopes**

*Aqiqah* is also understood by some housewives as a special moment to offer prayers and express their best hopes for the newborn child. In this context, *aqiqah* is not only seen as a religious obligation but also as a meaningful spiritual medium through which parents convey their hopes to Allah SWT for the child to grow into a good, healthy, and righteous individual.

One respondent stated that the main purpose of *aqiqah* is to pray for the child, indicating that the ceremony serves as a vital spiritual space within family life. Another respondent added that during *aqiqah*, there is a practice of gently touching the child’s head while praying, symbolizing parental affection and hope for the child’s future.

These statements reveal that *aqiqah* has a strong ritual-practical dimension, where symbolic actions such as prayer and affectionate gestures become part of the spiritual education process within the family. Through this practice, the mother—as the primary educator in the household—plays a crucial role in shaping the child’s religious awareness from an early age.

### **Distribution of Respondents’ Understanding of Aqiqah’s Purpose**

Content analysis of respondents’ answers reveals a variety of understandings regarding the purpose of *aqiqah* in the context of Islamic family education. The majority of respondents (70%) perceive *aqiqah* as an expression of gratitude to Allah SWT for the birth of a child. This understanding affirms that *aqiqah* is seen as a spiritual expression closely tied to religious awareness and the acknowledgment of life as a divine gift.

Additionally, 60% of respondents mentioned that *aqiqah* is an important moment for praying for the child. The prayers offered during the *aqiqah* ceremony are understood as a form of parental hope for the child to grow into a righteous and blessed individual. This dimension highlights *aqiqah* as a spiritual-practical tool in child education.

Around 30% of respondents understand *aqiqah* as a form of redemption or liberation of the child, referring to the hadith of the Prophet stating that “every child is pledged with his *aqiqah*.” This understanding reflects theological awareness that *aqiqah* carries symbolic meaning in releasing the child from spiritual responsibility.

Meanwhile, 20% of respondents associate *aqiqah* with the purification of the child, understood as an effort to cleanse the child’s soul from an early age through religious rituals. The same proportion also mentioned that *aqiqah* is a moment of naming, marking the child’s identity recognition both socially and spiritually within the family and community.

This distribution shows that housewives possess diverse yet complementary understandings of the purpose of *aqiqah*. It reflects the richness of *aqiqah*’s meaning in Islamic tradition and its educational potential in shaping religious consciousness in children from an early age.

## Evaluation from the Perspective of Islamic Education

In the context of Islamic family education, respondents' understanding demonstrates a strong appreciation for the educational values of *aqiqah*. The concept of gratitude, understood by the majority (70%), reflects the internalization of *tauhid* and *ubudiyah* values, which are foundational to Islamic education. The understanding of prayer for the child (60%) indicates awareness of the parents' role as *murabbi*, responsible for shaping the child's spiritual character.

However, the analysis also reveals areas needing reinforcement in the educational context. The understanding of *aqiqah*'s social dimension—such as sharing with the community and strengthening social bonds—did not explicitly appear in respondents' answers. Yet this aspect is a vital component of Islamic education, which teaches the values of *takafuli* (mutual care) and *ukhuwah* (brotherhood).

## Understanding the Legal Status of Aqiqah in the Context of Pedagogical Competence

### Respondents' Understanding of Aqiqah Law

Based on interviews conducted with ten housewives in the research area, a high level of consistency was found in their understanding of the legal status of *aqiqah* in Islam. All respondents stated that *aqiqah* is a recommended practice (*sunnah*), with some specifically referring to it as *sunnah muakkadah*—a highly encouraged sunnah for those who are financially capable.

For example, the first respondent explained that based on her previous learning, *aqiqah* is a sunnah. Similar statements were made by respondents two through six, who affirmed that *aqiqah* is sunnah, although some expressed this in simpler terms based on personal recollection. Respondents seven and nine explicitly stated that *aqiqah* is *sunnah muakkadah*, emphasizing that its implementation is intended for parents who have the financial means. Respondents eight and ten also affirmed that *aqiqah* is sunnah, adding that it is not obligatory.

This consistency in understanding indicates that the housewives in the area possess a reasonably good awareness of the legal status of *aqiqah* in Islam. Although much of their knowledge is practical and derived from experience or general information, it still reflects an internalization of religious values relevant to their role as primary educators within the family. This serves as an important foundation for implementing family-based Islamic education, particularly in transmitting an understanding of Islamic legal rulings to their children.

### Quantitative Analysis of Legal Understanding

From the analysis of respondents' answers, the distribution of understanding regarding the legal status of *aqiqah* is as follows:

No	Category of Understanding	Number of Respondents	Percentage
1	Sunnah	8	80%
2	Sunnah Muakkadah	2	20%
<b>Total</b>		10	100%

### Evaluation of Pedagogical Competence

From the perspective of Islamic education, these findings demonstrate strong pedagogical competence among the respondents in understanding the classification of Islamic legal

rulings. The accurate understanding of *aqiqah* as a sunnah practice (100% of respondents) indicates that they possess a solid foundation for teaching Islamic legal concepts to their children.

Interestingly, 20% of respondents specifically identified *aqiqah* as *sunnah muakkadah*, reflecting a higher level of sophistication in their grasp of fiqh terminology. This is significant in the context of Islamic education, as it shows the ability to distinguish between gradations within Islamic legal classifications.

Additionally, 20% of respondents linked the implementation of *aqiqah* to financial capability, demonstrating a mature contextual understanding of how Islamic law is applied within social realities. This understanding is important in educating children to appreciate that the practice of Islamic teachings must consider individual conditions and capacities.

### **Sources of Information and Learning Methods in Islamic Family Education**

Interview results reveal that the housewives who participated in this study acquired their understanding of *aqiqah* through various sources of information, reflecting the diversity of learning methods in contemporary Islamic education. This diversity indicates that religious learning occurs not only in formal settings but also through dynamic and contextual non-formal and informal pathways.

Most respondents relied on formal and semi-formal learning sources, such as regular religious study groups (*pengajian*) led by female or male religious teachers (*ustadzah* or *ustadz*) within their communities. For example, respondents one, two, and three mentioned that they actively gained knowledge about *aqiqah* from monthly study groups. Respondent seven added that, in addition to having attended a *madrasah* during childhood, she now actively participates in home-based study circles as a housewife. Similar statements were made by respondents eight and ten, who said they learned about *aqiqah* through religious discussions in their local neighborhoods.

Moreover, some respondents obtained information through digital and electronic media. Respondents four and five, for instance, stated that they learned about *aqiqah* from social media and electronic platforms, in addition to attending study groups. Respondent six also mentioned that she frequently watches religious lectures on platforms like YouTube, which complement the study groups she attends in person.

Interestingly, one respondent demonstrated a self-directed learning approach. Respondent nine shared that she gathers information from various sources, including religious books she reads independently, lectures by *ustadz*, and religious content on social media. This reflects individual initiative in actively and independently deepening religious understanding.

This diversity of information sources illustrates the adaptive nature of Islamic learning in response to changing times. On one hand, traditional study groups remain a primary reference for transmitting religious knowledge. On the other hand, digital media has become a valuable complement, expanding access to information and enabling housewives to learn in flexible and contextual ways. This strengthens their role as primary educators in the family and shows that Islamic family education can evolve through multiple, complementary learning pathways.

### **Categorization of Learning Methods**

Based on content analysis, respondents' learning methods can be categorized as follows:

No	Source Category	Frequency Mentioned	Percentage	Respondents
1	Religious Study Groups / Lectures	8	80%	8 respondents

2	Social Media / Digital Platforms	4	40%	4 respondents
3	Religious Teachers ( <i>Ustadz/Ustadzah</i> )	3	30%	3 respondents
4	Formal Education ( <i>Madrasah</i> )	1	10%	1 respondent
5	Religious Books	1	10%	1 respondent
6	Intergenerational Transmission	1	10%	1 respondent

### Analysis of Learning Patterns

The data indicates that communal learning through religious study groups (*pengajian*)—cited by 80% of respondents—is the dominant method used. This reflects the characteristics of traditional Islamic learning, which emphasizes *majlis al-ilmi* (gatherings of knowledge) and group-based education. In the context of Islamic family education, this suggests that housewives actively seek and access learning resources to enhance their pedagogical competence.

The integration of digital media (40%) demonstrates adaptation to technological developments in contemporary Islamic learning. This phenomenon is significant in the educational context, as it shows respondents' ability to access broader and more diverse sources of religious knowledge.

The role of religious teachers (*ustadz/ustadzah*) as scholarly authorities remains significant (30%), highlighting the importance of the *murabbi* figure in transmitting religious knowledge. This is relevant in Islamic education, which emphasizes the importance of *sanad* (chains of knowledge transmission) and learning from competent sources.

### Comprehensive Analysis and Interpretation

#### Evaluation of Housewives' Pedagogical Competence in Islamic Family Education

An analysis of three key aspects—namely understanding the purpose of *aqiqah*, understanding its legal status, and the learning sources used—illustrates the pedagogical competence profile of housewives in the context of Islamic family education. Overall, the evaluation results reveal notable strengths, while also identifying areas that require further reinforcement.

#### Strengths in Pedagogical Competence

One of the most prominent strengths is the consistent understanding of the legal status of *aqiqah*. All respondents (100%) correctly identified *aqiqah* as a recommended (*sunnah*) act of worship, with some specifying it as *sunnah muakkadah*. This indicates a solid foundation in Islamic jurisprudence (*fiqh*), which can serve as a basis for transmitting Islamic legal understanding to their children.

Additionally, there is a diversity of understanding regarding the purpose of *aqiqah*, reflecting a multidimensional appreciation of the values embedded in the ritual. Seventy percent of respondents view *aqiqah* as an expression of gratitude, 60% associate it with parental prayers and hopes, and 30% understand its theological dimension as a form of redemption or liberation of the child. This diversity shows that the mothers do not merely perceive *aqiqah* as a ritualistic act, but also as an educational and spiritual medium.

In terms of the learning process, the majority of respondents (80%) actively participate in communal learning activities such as women's study groups, demonstrating a commitment to the principle of *ta'allum*—lifelong learning. Furthermore, 40% of respondents have integrated

digital media such as social platforms and YouTube as sources of religious information, reflecting their ability to adapt to technological advancements in Islamic education.

### **Areas Requiring Strengthening**

Nevertheless, several aspects still require reinforcement. First, the understanding of the social dimension of *aqiqah*, such as the values of *takaful* (social solidarity) and *ukhuwah* (brotherhood), has not been optimally explored. Yet these aspects are essential components of Islamic education, which emphasizes care and compassion toward others.

Second, independent learning remains relatively low. Only 10% of respondents mentioned using books as a learning source, indicating limited practice of *mutala'ah* or self-directed study. This may restrict the depth of religious understanding that is reflective and critical in nature.

Third, intergenerational transmission of knowledge also appears weak. Only one respondent (10%) stated that information about *aqiqah* was obtained from parents or previous generations. This condition suggests a potential break in the chain of scholarly tradition within families, which should be a vital part of tradition-based Islamic education.

Overall, the evaluation results show that housewives possess strong pedagogical potential in fulfilling their role as primary educators within the family. However, to strengthen this role, improvements are needed in religious social literacy, independent learning, and the preservation of intergenerational scholarly traditions.

### **Implications for Islamic Family Education**

Based on the research findings, housewives in RT.001 RW.01 demonstrate adequate foundational competence to transmit knowledge about *aqiqah* to their children. Their accurate understanding of the legal status of *aqiqah* (100%) and appreciation of its spiritual-educational purpose (70%) form a solid foundation for Islamic family education. Respondents' learning patterns reflect a hybrid approach that combines traditional methods (*pengajian*) with modern tools (digital media). This phenomenon illustrates the dynamic nature of Islamic learning in urban contexts, integrating *turāth* (tradition) and *hadāthah* (modernity).

Although respondents show relatively good understanding of *aqiqah*—in terms of its legal status, purpose, and learning sources—analysis also reveals several areas that can be optimized to strengthen their role as primary educators in the family.

First, the understanding of *aqiqah*'s social dimension remains underdeveloped. Most respondents emphasize its spiritual and ritualistic aspects, while social values such as solidarity (*takaful*) and care for others (*ukhuwah*) are rarely mentioned. Yet these social dimensions are integral to Islamic education, which instills empathy and social responsibility from an early age.

Second, there is a need to encourage diversification of independent learning sources. Most respondents still rely on *pengajian* and social media as their primary sources of religious information. Only a few actively read books or engage in self-study. Strengthening the culture of *mutala'ah* or text-based literacy learning can enrich religious understanding and enhance reflective capacity in educating children.

Third, it is important to integrate contextual values into children's education, especially in facing the challenges of modern urban life. Values such as tolerance, social responsibility, and environmental awareness should be linked to religious practices like *aqiqah*, so that Islamic family education is not only normative but also relevant to everyday realities.

By reinforcing these three aspects, the pedagogical competence of housewives in Islamic family education can be more holistically developed, enabling them to fulfill their role as *murabbi*—not only religious, but also contextual and transformative.

### **CONCLUSION (GEORGIA 11PT BOLD)**

This study reveals that housewives in RT.001 RW.01, Gedong Subdistrict, East Jakarta possess a fairly good understanding of *aqiqah*, both in terms of its purpose and its legal status. The majority of respondents perceive *aqiqah* as an expression of gratitude and prayer, and recognize that its legal status is *sunnah*, with some specifically referring to it as *sunnah muakkadah*. This indicates a strong religious foundation that can serve as a basis for Islamic family education.

In terms of learning sources, respondents tend to access information through regular religious study groups (*pengajian*), social media, and digital lectures. This reflects an adaptation to technological developments in religious learning. However, independent learning through Islamic books and literature remains relatively low, and intergenerational transmission of knowledge has not yet become a dominant pattern.

These findings suggest that the pedagogical competence of housewives can be further enhanced through the strengthening of religious literacy, diversification of learning sources, and integration of social and contextual values in child education. Islamic family education requires not only normative understanding of *shari'ah*, but also a reflective, adaptive, and transformative approach. Therefore, support from various stakeholders—including educational institutions, da'wah organizations, and policymakers—is needed to design empowerment programs that position housewives as primary educators within the family. In this way, *aqiqah* becomes not merely a symbolic ritual, but an educational instrument that shapes the character and Islamic consciousness of future generations.

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Interview with Mrs. Hasanah, May 17, 2025 at 08:42 AM (WIB) at her private residence

Interview with Mrs. Nia, May 17, 2025 at 08:17 AM (WIB) at the courtyard of her private residence

Interview with Mrs. Sasmiati, May 17, 2025 at 08:54 AM (WIB) at her private residence

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