



Nurturing Identity and Values: *Meunasah*'s Role in Acehnese Early Childhood Development

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Abstract

This study explores the role of *Meunasah* as a non-formal learning space for early childhood education in Aceh, focusing on its benefits and challenges. *Meunasah*, a community institution with a strong emphasis on religious education, provides young children with opportunities to engage in spiritual development, social interaction, and cultural learning. This research employs a qualitative case study approach, combining semi-structured interviews, participant observation, and document analysis to gather data from *Meunasah* teachers, community leaders, parents, and local education authorities. The findings reveal that *Meunasah* plays a vital role in fostering children's spiritual development, moral values, and social skills through communal activities and early religious instruction. These experiences contribute to children's emotional regulation, sense of identity, and social responsibility. However, the study also identifies several challenges that limit *Meunasah*'s effectiveness as a holistic learning environment. These include inadequate learning resources, lack of formal teacher training in early childhood pedagogy, and inconsistent parental involvement. Despite these limitations, the research highlights the potential of *Meunasah* to complement formal education systems by promoting a more integrated and community-based approach to early childhood development. Strengthening the role of *Meunasah* through curriculum development, teacher training, and collaboration with families and schools is essential to maximize its impact. Ultimately, *Meunasah* holds promise as a key pillar in Aceh's early education landscape, provided that systemic support is in place.

Keywords: *meunasah; non-formal education; early childhood education; religious education; social development*



A. INTRODUCTION

The early childhood years are vital for the cognitive, emotional, and social development of children (Gong et al., 2020). In Aceh, Indonesia, where formal education systems may not always be easily accessible in rural or remote areas, non-formal education provides a valuable alternative for young learners (Ibrahim, 2014). *Meunasah*, a traditional community space primarily used for religious and social gatherings, has evolved to serve as an important site for early childhood education from five to seven years old. This community-based learning environment offers an accessible and culturally relevant platform for children to begin their educational journey outside of formal schooling, often in areas where formal educational institutions are scarce or under-resourced.

The *Meunasah* has traditionally functioned as a center for religious practice and community gathering (Almuhajir, 2023). Historically, it has served as a place for prayer, spiritual study, and the fostering of communal ties (Arizandy, 2020). In recent years, there has been an increasing recognition of the potential for *Meunasah* to expand its role to include non-formal education for five- to seven-year-old children (Saad et al., 2020). Non-formal education refers to learning activities that are structured and intentional but fall outside the formal education system, such as community-based education or learning through social interactions (Harahap, 2023). This review explores the role of *Meunasah* as a non-formal learning environment for early childhood, emphasizing its benefits, challenges, and impact on early childhood development in Aceh (Nurdin et al., 2021).

Traditionally, *Meunasah* serves as a place for community prayer, Islamic rituals, and religious education. Historically, *Meunasah* has been an important component of the Acehese way of life (Ahmad & Maulana, 2024), offering spiritual guidance and fostering social cohesion (Birhan et al., 2021). However, in recent years, *Meunasah* has been recognized as a non-formal educational providing life skills training, social education, and academic support for early children (Alsabawy et al., 2013; Susana et al., 2018), often after formal school hours (Nasir et al., 2024). In rural areas, where access to formal education may be limited or where the educational infrastructure is underdeveloped (Nasrul et al., 2022; Nurdin et al., 2021), *Meunasah* has become an essential alternative for enhancing children's learning opportunities (Tratner et al., 2020). As a community-driven institution, *Meunasah* provides a space for localized and culturally relevant education, blending traditional religious teachings with modern non-formal education approaches (Mahmazar et al., 2023). This hybrid form of education offers opportunities for moral development, community-building, and social integration that are deeply embedded in Acehese cultural values.

Research on *Meunasah* as a non-formal educational space remains limited, but a growing body of literature highlights its evolving role in community development, especially for children (Reitan & Stenberg, 2019). Recent studies have explored *Meunasah* as a key element in religious education (McGregor, 2010), noting how its teachings shape children's moral and ethical development. Research (McGregor, 2010; Wu & Wang, 2005) suggests that *Meunasah* has proven effective in imparting values such as discipline, respect, and spiritual awareness, which contribute to character-building in children. This makes *Meunasah* a critical institution in a region where Islamic values are central to everyday life. Moreover, non-formal

education in *Meunasah* has been examined in the context of community-based learning initiatives (Meutia et al., 2022). According to (Hoppers, 2006), non-formal education fosters a deeper connection between children and their community, improving social cohesion and creating a sense of belonging (Farisia, 2019). *Meunasah*, as an informal institution, is seen as a space where education can extend beyond academic subjects, offering skills in interpersonal communication, problem-solving, and even economic activities such as entrepreneurship and agriculture in early childhood (M. Harahap & Mayasari, 2017).

Several studies have focused on the challenges that non-formal educational institutions face in rural settings (Safitri, 2022). These include a lack of resources, inadequate teacher training, and poor infrastructure, which are commonly found in *Meunasah* (Inayatillah, 2023; Nasir et al., 2024). Although *Meunasah* offers informal learning opportunities, there are persistent concerns about the quality of education, particularly in terms of how effectively children are taught and how the educational methods used align with contemporary pedagogical standards (Al Fazzatil A'la & Al Farahil A'la, 2023; Raya, 2021). Although the concept of *Meunasah* as a place for religious education and social learning is well-documented, there is a significant gap in research exploring its role as a comprehensive non-formal educational space specifically for children in rural Aceh.

Existing literature tends to focus predominantly on *Meunasah*'s religious functions, with limited attention paid to its potential as a multi-dimensional learning environment for children (Mahmazar et al., 2023). This has made the *Meunasah* a place for physical activities, such as playing rubber band games for early childhood children, as well as a space for social interaction—and this practice continues to this day.

The benefits of *Meunasah* as a non-formal educational platform, particularly its role in fostering social development, life skills, and community cohesion, remain underexplored (Mahmazar et al., 2023). Additionally, while studies have acknowledged the challenges faced by *Meunasah*, such as resource constraints and quality of teaching, there is limited investigation into the specific barriers that hinder its effectiveness as an educational tool for children (Basri, 2022). Furthermore, few studies have explored how community involvement and parental engagement impact the educational outcomes of children attending *Meunasah*. Until now, the role of the *Meunasah* has still relied on a teacher-centered approach, particularly in religious education. However, many *Meunasah* remain poorly managed in developing specific activities for early childhood beyond Qur'anic study sessions. Given these gaps in the existing literature, this study seeks to contribute by providing a comprehensive analysis of the benefits and challenges associated with *Meunasah* as a non-formal learning space. By examining both the positive outcomes and the obstacles, this research will provide valuable insights into the effectiveness of *Meunasah* education and its potential to complement formal schooling in rural Aceh.

B. METHOD

This research will utilize a qualitative research design to explore the role of *Meunasah* as a non-formal learning space for early childhood education in Aceh. The study employed a case study methodology (Magolda, 2007), focusing on several *Meunasah* across different

rural areas of Aceh. Data will be collected through a combination of semi-structured interviews (Creswell & Poth, 2016), observations, and document analysis. Interviews were conducted with key stakeholders, including Iman as community leader and *Meunasah* teachers, to gather diverse perspectives on the educational practices, challenges, and benefits of using *Meunasah* for early childhood learning. The parents and local education authorities were as informants to make sure all the situations. There were 22 *Meunasah* (prayer houses) visited along the east coast of Aceh. Each *Meunasah* had 22 *imams*. Not all *Meunasah* had assistant teachers. However, those that did usually had two or three. They were university graduates or *dayah* (Islamic boarding school) alumni. The interviews provided in-depth insights into how *Meunasah* supports children's development and how the community perceives its role in non-formal education.

In addition to interviews, participant observation was used to assess the daily activities and educational environment within *Meunasah*. The researcher observed interactions between teachers and children, the learning methods employed, and the involvement of parents and community members. Young children usually learned to recite the Quran using the *Iqra* method and participated in *selawat* training for events like the Prophet's birthday (*Maulid Nabi*) and the Isra Mi'raj celebration. Meanwhile, the adults took part in *wirid Yasin* (Yasin recitation) gatherings, which were sometimes also attended by children, as well as in *Meunasah* management meetings and committees for events held at the *Meunasah*.

These observations provided a first-hand understanding of the educational processes and how the *Meunasah* setting impacts children's learning experiences. The study explored how early childhood education (ECE) activities are incorporated into the *Meunasah* setting. This involves looking at the availability of learning programs for young children, the involvement of religious or community figures in teaching basic religious or moral values, and how the *Meunasah* supports a child-friendly environment. The extent of this integration reflects how educational and religious values are combined to support early development in a culturally rooted way. Finally, document analysis was employed to examine any available educational materials, lesson plans, and records related to the activities in *Meunasah*. This will help assess the resources available to *Meunasah* educators and how well these resources support early childhood development. Additionally, analyzing the curriculum and teaching materials used in *Meunasah* offered insight into the extent to which early childhood education is integrated with religious teachings and community-based learning. The data collected through these methods will be analyzed thematically (A. Bowen, 2009; Braun & Clarke, 2022), identifying patterns and themes related to the benefits and challenges of *Meunasah* as a non-formal learning environment for early childhood.

C. RESULT AND DISCUSSION

1. Result

The semi-structured interviews conducted with key stakeholders, including *Meunasah* teachers, parents, community leaders, and local education authorities, provided a wide range of insights into the role of *Meunasah* in early childhood education. The semi-structured interview aimed to explore the organization of religious and social activities within the community, as well as the extent to which early childhood education is

integrated into the *Meunasah* environment. Participants were asked to describe the types of religious and social events typically held in the *Meunasah*, the roles and responsibilities involved in organizing these activities, and how often they occur. The interview also focused on understanding the *Meunasah*'s broader function as a social and communal space. In relation to early childhood education, participants were invited to share their perspectives on the presence and quality of educational activities for young children within the *Meunasah*, the individuals responsible for teaching or guiding these programs, and the values imparted to children. Additional questions explored community perceptions, the role of parents and leaders in supporting early education, and any challenges faced in implementing such programs. Through this approach, the researcher sought to gain deep, context-rich insights into how religious, social, and educational practices intersect in a culturally significant setting.

Meunasah Teachers reported that their primary focus was on religious education, particularly Islamic practices such as prayer, Qur'anic recitation, and the teaching of moral values. They emphasized that children were taught the basic tenets of Islam from an early age, which contributed to their discipline and spiritual development. However, teachers also mentioned the lack of pedagogical training for early childhood education, which made it challenging to engage children with more interactive and developmentally appropriate teaching methods. Several teachers expressed a desire for professional development opportunities to improve their teaching skills for young children. In contexts where religious education plays a central role in early childhood education, particularly within Islamic traditions, ritual practices such as daily prayers, Qur'anic recitation, and moral instruction are more than mere acts of devotion—they function as vital tools for holistic child development. While at first glance, it may seem that these practices focus solely on religious rituals, a deeper analysis reveals their strong alignment with foundational principles of early childhood development. These practices are structured, repetitive, and meaningful, which mirrors what early childhood educators recognize as essential components for young learners: routine, consistency, and emotional security.

From a developmental perspective, rituals in early childhood contribute significantly to multiple learning domains. For instance, the act of Qur'anic recitation fosters language and memory development, enhancing phonological awareness, vocabulary acquisition, and auditory processing skills. Repeating verses and engaging with religious stories also aid in narrative development and comprehension. Meanwhile, the physical movements involved in Islamic prayer (such as bowing and prostration) support gross motor skills and physical coordination, integrating the spiritual with the physical in a developmentally appropriate way.

Beyond the cognitive and physical domains, Islamic ritual practices nurture socio-emotional and moral growth. Children learn values such as patience, empathy, generosity, and respect through both direct instruction and modelled behaviour in communal worship and storytelling. These teachings are foundational to emotional regulation and social interaction, preparing children not just for school readiness but for responsible and

ethical participation in society. The ritualized nature of these experiences helps children internalize values through meaningful repetition and emotional engagement.

Furthermore, the integration of Islamic rituals into early education reflects a culturally responsive pedagogical approach. In communities where religion is deeply woven into daily life, aligning early education with home and community values fosters a stronger sense of identity and belonging in children. It also ensures continuity between the values learned at home and those reinforced in educational settings. Far from being restrictive, such integration acknowledges and affirms the cultural and spiritual dimensions of the child's world, making learning more relevant and emotionally resonant.

In sum, while religious practices in Islamic early childhood education may appear centered on ritual, they, in fact, serve as holistic educational tools that address the full spectrum of a child's developmental needs—cognitive, emotional, physical, moral, and spiritual (Öztürk Yilmaztekin & Erden, 2017). These rituals are not isolated acts but are embedded in a broader pedagogical philosophy that emphasizes holistic growth (*tarbiyah*), identity formation, and lifelong moral development. Therefore, religious rituals in early childhood settings should be recognized not merely as acts of faith but as pedagogically rich practices that support comprehensive human development.

The parent's perspectives highlighted the importance of *Meunasah* as a place where children could receive moral guidance and spiritual education. Many parents expressed satisfaction with *Meunasah's* character-building aspect, especially in terms of instilling respect, honesty, and empathy. However, some parents also expressed concerns about the limited variety of educational activities, particularly in areas like literacy, numeracy, and creative development, which they felt were not sufficiently addressed. A few parents also noted that they were unsure of how to support their children's learning at *Meunasah*, as there were limited opportunities for them to be actively involved in the educational process.

Community leaders have noted that the *Meunasah* plays a vital role in introducing young children to local traditions and communal life from an early age. They emphasize that even for early childhood-aged children (ages 3–6), the *Meunasah* serves as a primary space for early socialization, where children begin to learn values of togetherness, religious practices, and respectful behavior through observation and interaction with older peers and adults. Some community figures highlight that activities such as storytelling, memorization of short surahs, and simple group tasks are the primary methods used to engage children in culturally appropriate ways. However, they also point out several specific challenges for this age group. For example, the lack of age-appropriate learning materials and trained educators in early childhood development makes it difficult to maintain children's attention and engagement. They observe that most educators in the *Meunasah* are community volunteers or religious figures who possess strong religious knowledge but have a limited understanding of early childhood pedagogy, which sometimes leads to passive or repetitive teaching methods that are less suitable for young learners. Additionally, community leaders acknowledge that inconsistency in attendance among early childhood-aged children is common, partly because parents tend to view the

Meunasah as secondary to formal education such as early childhood education centers (ECEC) or kindergarten, or due to a lack of awareness of the developmental benefits of non-formal learning environments during early childhood.

Education authorities acknowledged the cultural significance of *Meunasah* in Aceh. However, they also pointed out that the lack of formal integration of *Meunasah* into the broader educational system limited its potential. They emphasized that while *Meunasah* could complement formal education, there was a need for more structured curriculum development and support for teacher training to ensure such as what to teach (content) when to teach it (sequence), how to teach it (methods), and how to assess learning (evaluation tools) that *Meunasah* could contribute more effectively to early childhood education. Authorities also mentioned the need for more coordination between *Meunasah*, schools, and families to create a more cohesive educational experience for children.

Participant observation revealed a range of insights into the daily activities and learning environment within *Meunasah*. Observations were conducted in three different *Meunasah* in rural Aceh. Children were observed participating in daily religious activities such as group prayers, Qur'anic recitation, and storytelling sessions that conveyed Islamic values. These activities were conducted in a structured manner, with children learning basic prayers and Islamic teachings. The children appeared engaged, and many demonstrated a sense of pride in their ability to recite prayers and religious verses. *Meunasah* also served as a space for socialization. Children were observed engaging in cooperative activities like group discussions, playing traditional games, and working together in community events. These interactions allowed children to practice social skills like cooperation, sharing, and conflict resolution. The communal nature of these activities appeared to strengthen the children's sense of belonging and connection to their local community (Ibrahim, 2014).

In terms of early childhood learning, the activities observed were primarily focused on religious education, with limited activities aimed at developing other foundational skills such as literacy, numeracy, or creative play. While there were occasional instances of storytelling and songs that incorporated local culture, these activities were not consistent across all *Meunasah*, and the overall focus remained on religious instruction. Additionally, the learning environment was often sparse, with limited access to learning materials like books, toys, and visual aids. Parental involvement in *meunasah* activities was generally incidental and occurred more often during special events than in daily educational activities, particularly for early childhood-aged children (ages 3–6). For example, at one *meunasah* in Kuta Baro, Aceh Besar, the researcher observed that mothers often attended Quran reading sessions every Friday—not only to accompany their children but also to assist with the pronunciation of Arabic letters during *Iqra* sessions. These mothers sat beside their children, repeated syllables, and occasionally reminded them to focus or answered questions from the *ustaz*. In this context, parental presence provided emotional support and reinforced the learning process, even though it was done informally.

However, this kind of involvement was not found in all *Meunasah*. At another *Meunasah* in Pidie Jaya, parental involvement was almost entirely limited to ceremonial events, such as the celebration of the Prophet's birthday (*Maulid Nabi*) or the beginning of Ramadan. During regular educational activities—such as evening Quran study or basic moral lessons—children were only dropped off and picked up. There was no interaction between parents and teachers and no follow-up learning at home. A teacher at that *meunasah* stated, "Most parents did not ask what their children were learning and rarely checked whether the children had memorized the material."

In a more structured *Meunasah* in Lhokseumawe, a unique model of parental involvement was found: every Saturday night, a parent was assigned, on a rotating basis, to assist the *Ustaz* during class—such as distributing learning materials (small whiteboards or picture cards) and helping younger children stay focused. This structured involvement proved to improve the children's behavior and provide a sense of comfort during the learning process. The involved parents reported that they became more aware of their children's learning needs and development.

On the other hand, *Meunasah* in rural or underserved areas (such as in several regions of South Aceh) showed minimal parental involvement beyond logistical matters (dropping off and picking up children), often due to work commitments or a lack of understanding about the importance of early childhood education. A local teacher explained, "Many parents still think that learning in early childhood is just about memorizing prayers. They do not realize that children can absorb much more if they are also supported at home. These differences indicate a significant variation in parental involvement, influenced by socioeconomic status, educational background, and community norms. The lack of consistent and intentional parental involvement, particularly in daily learning routines, represents a missed opportunity to strengthen early childhood education in the *Meunasah* environment."

Document Analysis

Document analysis involved reviewing any available records, lesson plans, and teaching materials used in *Meunasah*. The curriculum in *Meunasah* was heavily focused on religious instruction, with little formal documentation of other early childhood education components like literacy, numeracy, or physical development. Some *Meunasah* had written plans for religious lessons, but there was little indication of a structured approach to early childhood pedagogy or developmentally appropriate teaching practices. The curriculum was often informal, and teachers relied on traditional methods like rote learning and memorization. Most *Meunasah* had limited educational resources. Some had basic religious texts such as the Qur'an and prayer books, but there were few materials aimed at supporting general early childhood development. There were no dedicated learning kits, children's books, or educational toys to stimulate cognitive or creative learning. This scarcity of resources constrained *Meunasah's* ability to provide a more well-rounded educational experience for young children.

Meunasah maintained informal records of children's attendance and progress, primarily related to religious lessons. However, there was limited documentation on

children's overall development, including cognitive and social milestones. This lack of comprehensive record-keeping made it difficult to track individual progress and assess the effectiveness of the educational activities. The data collected through interviews, observations, and document analysis suggests that *Meunasah* provides important benefits in the moral and social development of children, particularly in terms of religious education and fostering a sense of community. However, the research also highlights significant challenges, including a lack of resources, insufficient teacher training, and limited parental involvement. To improve the educational outcomes of *Meunasah* for early childhood, there is a need for greater support in terms of pedagogical training for educators, more learning materials, and a stronger integration of early childhood education components alongside religious teachings. These findings provide valuable insights for policymakers, educators, and community leaders working to enhance the role of *Meunasah* in Aceh's early childhood education.

2. Discussion

The findings from this research underscore the dual role of *Meunasah* in Aceh as both a center for religious education and a space for community-driven early childhood development. While the *Meunasah* plays an important part in instilling spiritual values and fostering social cohesion, the research also reveals several challenges and limitations that affect its potential as a comprehensive non-formal learning environment for young children.

a. Benefits of Meunasah as a Non-Formal Learning Space

One of the primary benefits of *Meunasah* as a learning space is its role in imparting moral and religious education. The findings demonstrate that early exposure to religious teachings, such as prayer and Qur'anic recitation, significantly contributes to children's spiritual growth and discipline. These practices, alongside the teaching of moral values such as respect, honesty, and patience, help in building a strong foundation for the children's character development. The *Meunasah* also promotes a sense of community, belonging, and cultural identity. By engaging children in communal activities like group prayers and local traditions, *Meunasah* nurtures social skills and emotional regulation, which are key components of early childhood development.

The sense of community was also emphasized by community leaders and parents, who noted that *Meunasah* fosters important social interactions between children, allowing them to practice sharing, cooperation, and empathy. Through communal activities and group events, children also develop an awareness of their role in society and the importance of contributing to the community. This approach to early childhood education aligns with broader theories of social development, which emphasize the importance of peer interaction and community involvement in fostering essential social and emotional skills (John-Steiner & Mahn, 1996).

Challenges in *Meunasah* as a Non-Formal Educational Setting

Despite these benefits, the research highlights significant challenges that restrict the potential of *Meunasah* as a fully effective non-formal learning environment for early

childhood. A central challenge is the lack of resources. The research revealed that many *Meunasah* are inadequately equipped with learning materials, such as books, educational toys, and teaching aids, which are essential for stimulating cognitive and creative development in young children. The absence of these resources means that the learning experiences in *Meunasah* are often limited to religious education, leaving little room for the development of other foundational skills such as literacy, numeracy, and problem-solving (Robinson et al., 2025). This underscores the critical need for resource investment if *Meunasah* is to provide a more well-rounded education for children. Moreover, the lack of formal teacher training for early childhood education emerged as another significant barrier. While *Meunasah* educators often possess strong knowledge of religious content, they typically lack formal training in child development, pedagogy, and age-appropriate learning strategies. This lack of specialized knowledge limits their ability to implement child-centered teaching methods and engage children in activities that foster their cognitive, emotional, and physical development. The research indicates that professional development opportunities for *Meunasah* teachers are largely insufficient, with many educators relying on traditional methods that may not align with best practices in early childhood education.

The inconsistent parental involvement observed in some *Meunasah* further exacerbates the situation. While some parents were actively engaged in their children's education at *Meunasah*, others were less involved, either due to a focus on formal schooling or a lack of awareness of the value of *Meunasah*-based education. This lack of consistent parental engagement may hinder children's learning outcomes, as research indicates that parental involvement is a key factor in a child's academic success and overall development (Inayatillah, 2023; Nasir et al., 2024). Therefore, a strengthened partnership between *Meunasah* and parents is essential to ensure that children benefit fully from the educational opportunities *Meunasah* provides.

b. Integration of Meunasah into Formal Education Systems

Another important finding is the potential for *Meunasah* to serve as a complementary space for early childhood education that works alongside formal schooling. While *Meunasah* provides valuable religious and social learning opportunities, its integration with formal educational systems could enhance its impact on early childhood development. The collaboration between Wakhidah and Erman (2022) examines environmental education content in the Indonesian Islamic religious curriculum and its implementation in life. *Meunasah*, schools, and families could create a more holistic educational approach that encompasses both academic and personal development. However, this would require significant support in terms of curriculum development, teacher training, and community outreach.

As the research suggests, *Meunasah* could adopt a more structured curriculum that balances religious instruction with core developmental areas such as literacy, numeracy, and creative expression (Mahmazar et al., 2023). By integrating these elements, *Meunasah* could play a stronger role in preparing children for formal schooling while also continuing to provide the moral and spiritual foundation that is central to its

mission. Additionally, providing teacher training programs focused on early childhood pedagogy would help educators develop the skills necessary to create a more engaging, child-centered learning environment that goes beyond religious instruction.

D. CONCLUSION

This research has provided valuable insights into the role of *Meunasah* as a non-formal learning space for early childhood education in Aceh. The findings highlight the significant benefits of *Meunasah* in fostering spiritual development, moral values, and social cohesion among young children. By offering a space for religious education, social interaction, and cultural learning, *Meunasah* plays a crucial role in shaping children's character and community identity. It also encourages the development of essential social skills such as cooperation, empathy, and respect, vital for emotional well-being. However, the study also identified key challenges limiting *Meunasah*'s potential as a comprehensive early childhood education space. These challenges include a lack of resources for learning materials, an absence of formal teacher training in early childhood pedagogy, and inconsistent parental involvement. These issues hinder *Meunasah* from providing a well-rounded educational experience, especially in literacy, numeracy, and creative development. Despite these challenges, the research emphasizes *Meunasah*'s potential as a complementary educational space that can enhance early childhood development with the right resources, teacher training, and stronger community involvement. Integrating *Meunasah* with formal education systems and focusing on holistic child development could make it a key pillar in Aceh's early childhood education landscape. To fully realize this potential, investments in pedagogical training, access to learning materials, and stronger collaboration with parents and local schools are essential. In conclusion, while *Meunasah* is a valuable community-based resource, addressing these challenges and fostering a more integrated educational approach will be crucial to ensuring its comprehensive role in shaping the future of young children in Aceh.

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