

Parental Responsibility for Children's Educational Rights: An Islamic Family Law Perspective Among Trading Families in Sei Mencirim

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Abstract: Children's continued schooling does not necessarily indicate that parental educational responsibilities are fully fulfilled when participation in family businesses constrains learning and rest. This study examines parental responsibility for children's educational rights among trading families in Sei Mencirim Village from an Islamic family law perspective. It employs empirical legal research with a sociolegal approach, using interviews with trading parents, children, and village officials, observations, and documentary research. Qualitative analysis connects field findings with Article 77(3) of the Compilation of Islamic Law and Articles 9(1) and 26(1) of the Child Protection Law, as amended by Law Number 35 of 2014. The findings indicate that parents maintained children's schooling, but assistance with trading after school, sometimes until nighttime, was associated with reported fatigue, delayed homework, and limited learning support. These conditions reveal shortcomings in everyday educational care relevant to the shared parental responsibility for children's physical and intellectual development under Article 77(3). The child protection provisions reinforce this assessment through their recognition of educational rights and parental duties of education and care. Economic constraints help explain these arrangements but do not establish that educational responsibilities have been fully fulfilled. The study contributes to contemporary Islamic family law by distinguishing continued educational access from substantive educational care within family businesses. It emphasizes parental arrangements that safeguard learning and rest while recognizing household constraints. The conclusions are limited to the families studied and do not establish economic exploitation.



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Introduction

Parental responsibility for children's education connects family caregiving with the protection of children's intellectual and personal development. Within Islamic family law, this relationship raises questions about how parents organize household livelihoods while fulfilling their responsibilities toward children. Education takes place within broader living conditions that influence children's opportunities to learn and develop. In Indonesia, child well-being is examined across interconnected dimensions, including education, health, child protection, and housing conditions (Badan Pusat Statistik, 2023). This perspective supports an assessment of educational rights that considers school attendance alongside the support available within the family. Maintaining schooling, providing guidance, and protecting opportunities for learning are therefore relevant to understanding how parental responsibility is expressed in everyday life (Daming & Al Barokah, 2022; Mubarak, 2022).

The Compilation of Islamic Law provides the principal Islamic family law framework for this study. Article 77(3) addresses spouses' shared obligation to care for their children and support their physical, spiritual, and intellectual development and religious education (Presiden Republik Indonesia, 1991). Its relevance to the present inquiry lies in connecting educational responsibility with continuing care within the household. The provision guides an examination of how parents arrange children's participation in family trading activities alongside their educational needs. Study time, homework completion, parental guidance, and reported fatigue are treated as empirical indicators relevant to assessing educational care. These indicators represent the study's analytical application of the provision rather than a list of specific requirements expressly enumerated in its wording.

Indonesia's child protection framework complements this analysis. Article 9(1) of Law Number 23 of 2002 on Child Protection, as amended by Law Number 35 of 2014, recognizes children's right to education and instruction supporting their personal and intellectual development in accordance with their interests and talents. Article 26(1) establishes parental obligations concerning care, education, protection, and children's development (Republik Indonesia, 2014). Considered alongside Article 77(3) of the Compilation of Islamic Law, these provisions connect children's educational entitlements with parental caregiving responsibilities (Presiden Republik Indonesia, 1991). Their combined analytical relevance concerns whether family arrangements sustain school access and provide conditions that enable children to participate meaningfully in education.

At the international level, the Convention on the Rights of the Child places children's best interests and the development of their potential within the framework of child protection. Education is directed toward developing children's personalities, talents, and mental and physical abilities to their fullest potential (UNICEF, 1990). This perspective reinforces the importance of examining educational experiences beyond enrollment. Barriers to learning require particular attention among children whose socioeconomic circumstances create competing demands on their time and energy (Haling et al., 2018). In this study, the international rights perspective complements the Islamic family law analysis by drawing attention to the conditions under which educational opportunities can be exercised.

Research on parental involvement identifies a relationship between family support and academic achievement, although that relationship varies according to the form of involvement. Educational expectations, communication, and support for learning activities are relevant dimensions of parents' contributions to education (Boonk et al., 2018; Kim, 2022). Research on educational rights during home-based learning likewise identifies learning assistance, the provision of resources, and encouragement as forms of parental support (Jatiningsih et al., 2021). These findings help identify everyday practices through which educational care may be expressed. They inform the empirical assessment of parental responsibility while allowing for differences in household resources and parents' ability to provide direct academic assistance.

Among trading families, educational care is organized alongside the demands of earning a livelihood. Research on families selling gogos highlights the relevance of parental educational backgrounds and living conditions to support for children's formal education (Nismawati et al., 2023). Research on mothers working as market traders also describes the coexistence of economic responsibilities and caregiving roles (Nuraeni et al., 2025). Such circumstances make trading families a relevant setting for examining parental responsibility in Islamic family law. The question concerns how economic activities and caregiving are arranged when children's assistance contributes to family businesses but may also reduce the time and energy available for education.

Children's involvement in family work is shaped by economic pressures and understandings of family cooperation. Research on family child labor identifies norms of obedience, the transmission of occupations across generations, and the normalization of work as influences on children's participation (Abdullah et al., 2022). Research involving parents in Ghana similarly connects poverty and family socialization practices with perceptions of child work (Adonteng-Kissi, 2018). These findings help explain why assistance with trading may be regarded as a contribution to household welfare or an opportunity to learn responsibility. An assessment of parental obligations nevertheless requires consideration of children's experiences, including whether these arrangements leave sufficient opportunities for learning, completing assignments, and resting.

Evidence from Indonesia further demonstrates the limitations of assessing children's circumstances through school attendance alone. Longitudinal research found adverse effects of child work on mathematical skills and lung function, with differences according to whether children worked within or outside the family business (Sim et al., 2017). Research on small-scale oil palm plantations also identifies school access, perceptions of the benefits of education, and social needs as factors shaping the relationship between education and work (Ghani & Afriansyah, 2024). These studies support attention to the conditions surrounding children's participation in economic activities. Their findings inform the present inquiry without establishing that children in Sei Mencirim experience the same educational or health outcomes.

Previous studies have examined children's rights through policy implementation, educational support, and family involvement in learning (Afandy & Desiandri, 2023; Jatiningsih et al., 2021). Research involving families with different occupational backgrounds in Hadimulyo Timur examined the fulfillment of children's rights from the perspective of positive law (Arthadinata, 2024). Research on child street vendors in Binjai similarly examined the relationship between economic activities and children's rights in a local context (Izati & Lubis, 2024). Meanwhile, studies of parental learning assistance have identified limited time and difficulty understanding school materials as barriers to educational support at home (Pratiwi & Abduh, 2022). Building on these contributions, the present study focuses on the

application of shared parental caregiving responsibility in Islamic family law to the organization of children's education within trading families.

Preliminary observations of 10 children in Sei Mencirim Village indicated that six frequently helped their parents trade until nighttime, three helped occasionally, and one had a more favorable arrangement for managing daily activities. Although these children continued to attend school, their involvement in trading raised questions about study time, homework completion, fatigue, and parental guidance. These initial observations provided a basis for investigating the relationship between continued educational access and everyday educational care. They describe the children initially observed and are not intended to represent all trading families in the village.

The analytical gap addressed by this study concerns how parental responsibilities recognized in Islamic family law are implemented when children participate in family economic activities. The study distinguishes continued educational access from substantive educational care, understood as everyday arrangements that support learning, parental guidance, and readiness to participate in education. Article 77(3) of the Compilation of Islamic Law provides the principal basis for examining these arrangements through shared parental responsibility for children's care and development. The child protection provisions complement this assessment by specifying educational rights and parental duties. The analysis connects particular findings with the relevant obligations while recognizing that insufficient information on educational resources or the development of interests and talents cannot support firm conclusions about those aspects.

Accordingly, this study aims to examine parental responsibility for children's educational rights within Islamic family law, analyze its implementation among trading families in Sei Mencirim Village, and assess the implications of children's participation in trading for the fulfillment of that responsibility. It employs empirical legal research to connect family experiences with the relevant provisions of the Compilation of Islamic Law and the Child Protection Law. Its contribution to contemporary Islamic family law lies in explaining the distinction between maintaining school access and providing substantive educational care in households where children assist with family businesses. This distinction offers a basis for discussing parental arrangements that safeguard learning and rest while accounting for the economic constraints experienced by the families studied.

Research Methods

This study employed empirical legal research with a sociolegal approach to examine parental responsibility for children's educational rights among trading families in Sei Mencirim Village. This approach connects legal norms with their implementation in everyday social practices (Aksa et al., 2025). Fieldwork was conducted from March to April 2026. The location was selected because children's involvement in trading after school provided a relevant setting for examining the relationship between household livelihoods and parental

educational responsibilities. Article 77(3) of the Compilation of Islamic Law served as the principal analytical framework, particularly concerning shared parental responsibility for children's care and physical and intellectual development. Articles 9(1) and 26(1) of the Child Protection Law, as amended by Law Number 35 of 2014, provided a complementary framework concerning educational rights and parental duties. These provisions guided the interpretation of educational access, learning opportunities, parental support, and children's reported readiness to learn (Presiden Republik Indonesia, 1991; Republik Indonesia, 2014).

Primary data were collected through face-to-face interviews and observations. The interview accounts presented in this article identify two parents, Junaida and Zulkarnain; two children from trading families, Ilham Syaputra and Fadil; and a village official, Yanti. Participants were selected because of their involvement in family trading activities or their knowledge of local circumstances. However, the available research documentation did not establish the complete interview participant count or detailed recruitment procedures. Preliminary observations involving 10 children informed the identification of the research problem. Their overlap with the interview participants could not be established; consequently, this preliminary group was not treated as the interview sample or used to estimate conditions among all trading families in the village.

Interviews explored continued schooling, children's participation in trading, study time, homework completion, parental guidance, and reported fatigue. Interviews were recorded, accompanied by written notes, and transcribed. Observations focused on children's involvement in trading, opportunities for learning, their apparent condition during activities, and parental supervision. The available documentation did not specify interview frequency and duration or a complete observation schedule. Documentary research examined the Compilation of Islamic Law, child protection legislation, and scholarly literature relevant to parental responsibility and children's education. Legal materials supplied the normative framework, while previous studies supported contextual interpretation and comparison with the field findings.

Data were analyzed qualitatively through data reduction, data display, and conclusion drawing (Safarudin et al., 2023). Interview and observational information was organized into themes covering educational access, study time, homework completion, parental guidance, and opportunities for rest. The analysis then connected each theme with the relevant legal provisions to assess how parental responsibilities were implemented. Particular attention was given to distinguishing continued access to schooling from the everyday care supporting children's learning. These categories were developed for the analysis and were not presented as classifications expressly established in legislation. Interpretations distinguished participants' reported experiences from the researcher's legal assessment. For example, fatigue and delayed homework were considered relevant to educational care, but were not treated as sufficient evidence of academic decline, a clinical health condition, or economic exploitation.

To support the accuracy of the interview record, transcripts were confirmed with participants to ensure that they reflected the information provided. This confirmation concerned the interview content and did not imply participant endorsement of the subsequent legal interpretation. Before interviews, the research purpose was explained and oral consent was obtained. Children participated with parental or guardian permission and their own agreement. Permission was also obtained to publish participants' names and interview statements, including parental or guardian permission for the children. The analysis remained limited to the available evidence. Incomplete information concerning participant characteristics, recruitment, and the relationship between preliminary observations and interviews restricted the scope of interpretation. Insufficient data on educational resources, interests and talents, and religious education also prevented a comprehensive assessment of those dimensions. The findings therefore provide a contextual account of the families represented in the research rather than a general assessment of all trading families in Sei Mencirim Village.

Result and Discussion

Parental Responsibility for Educational Care in Islamic Family Law

Article 77(3) of the Compilation of Islamic Law provides the principal basis for examining parental responsibility in this study (Republik Indonesia, 2014). Its relevance lies in the shared obligation of spouses to care for their children and attend to their physical, spiritual, and intellectual development and religious education. Applied to the families examined, this provision directs attention to the organization of everyday caregiving alongside household economic activities. Maintaining schooling represents an important contribution, but the assessment also considers whether children have opportunities to learn and whether their physical condition permits them to engage with school responsibilities.

The provision does not prescribe a specific homework schedule or a fixed division of daily caregiving tasks. Accordingly, study time, parental guidance, and reported fatigue are used here as indicators through which educational care can be examined. These are analytical applications of the provision, rather than requirements quoted directly from it. Similarly, the present evidence does not permit an assessment of every dimension of Article 77(3), particularly religious education and spiritual development. The analysis is limited principally to educational care and reported conditions relevant to physical and intellectual development.

The Child Protection Law complements this framework. Article 9(1) recognizes children's educational rights, while Article 26(1) addresses parental duties of care, education, protection, and support for children's development (Republik Indonesia, 2014). These provisions connect the child's entitlement to education with the responsibilities of the adults organizing family life. Research on family involvement in child protection similarly emphasizes the importance of caregiving practices and supporting institutions in realizing children's rights

(Daming & Al Barokah, 2022; Mubarak, 2022). The resulting assessment therefore considers both parental efforts and the conditions under which children experience education.

Junaida's account emphasized providing food, maintaining health, and ensuring that her child remained in school. She also described limited knowledge of the relevant law. This account indicates recognition of basic needs and educational access. It does not, by itself, establish that she disregarded other educational responsibilities, nor does limited legal knowledge establish a legal violation. Its significance is that continued schooling was a prominent measure of adequate parenting in her explanation, while the children's accounts drew attention to difficulties in managing learning after trading activities.

The study consequently distinguishes educational access from substantive educational care. Educational access concerns continued participation in school; substantive educational care concerns the everyday support that enables children to benefit from that participation. These are the study's analytical categories, rather than classifications expressly established in legislation. Research concerning educational provision for children from the Samin community likewise illustrates that access to formal education can coexist with limitations in services responsive to children's needs (Rosyid, 2021). Although the contexts differ, the comparison supports examining the quality and conditions of educational participation.

Research on children's rights after birth from an Islamic perspective also situates those rights within family well-being (Herlina et al., 2024). In the present study, this perspective helps explain why maintaining household income and providing educational care need to be considered together. Parents' economic efforts remain relevant to children's welfare, while difficulties in learning require attention within the same caregiving relationship. Strengthening that relationship calls for family and community support consistent with broader efforts to implement child protection policies (Afandy & Desiandri, 2023).

Children's Participation in Trading and the Fulfillment of Educational Responsibilities

The reported accounts indicate that schooling remained a family priority. Junaida and Zulkarnain described trading as a means of meeting household needs, including those associated with their children's education. This represents evidence of parental commitment to educational access. However, it does not establish that all educational costs were adequately met or that children's daily attendance was independently verified through school records.

Zulkarnain described Fadil's assistance after school as involving tasks such as obtaining plastic bags and watching the stall when customers were numerous. Ilham reported helping with trading after returning from school and eating, sometimes continuing until nighttime when business was busy. These accounts indicate that participation was organized partly in response to business demand. From the perspective of educational care, the relevant question is how those arrangements affected the time and energy available for learning.

Ilham described completing homework at night but sometimes going directly to sleep when tired. Fadil similarly reported postponing assignments until the following morning when sleepy. These accounts connect participation in family activities with difficulties completing schoolwork. They support an interpretation that learning was sometimes accommodated after business demands had been met. They do not establish the frequency of these experiences, a measured reduction in academic achievement, or a causal effect attributable solely to trading.

In relation to Article 77(3), these findings are relevant to the care required for children's intellectual and physical development. When children report being too tired to complete assignments after helping with trading, maintaining enrollment alone provides an incomplete account of educational responsibility. The concern is the adequacy of daily arrangements supporting learning. Articles 9(1) and 26(1) reinforce this interpretation by connecting education with children's development and parental caregiving duties. The evidence supports identifying shortcomings in educational support, while remaining insufficient for a comprehensive finding of legal noncompliance.

Longitudinal research in Indonesia found adverse effects of child work on mathematical skills and lung function, with differences across work settings (Sim et al., 2017). A systematic review also identifies health risks associated with child labor (Ibrahim et al., 2019). These studies explain why children's condition deserves attention beyond school enrollment. However, the present study did not measure academic performance, lung function, or clinical health outcomes. Its findings concern reported fatigue, sleepiness, and delayed assignments.

Parental concern was also evident. Ilham described his mother asking whether he had homework, while explaining that his parents rested after trading throughout the day. Asking about assignments represents involvement, although the available account provides limited evidence of sustained assistance or follow-up. This finding should not be interpreted as a complete absence of parental guidance. It illustrates how parents' and children's fatigue may coincide, restricting opportunities for educational interaction.

Research on learning assistance identifies parental time constraints and difficulties understanding school materials as barriers to support (Pratiwi & Abduh, 2022). Other research describes encouragement, communication, supervision, and a supportive home environment as dimensions of parental involvement (Kurniati et al., 2021). These findings suggest that support can take forms suited to family capacity. Parents need not personally teach every subject to participate in educational care; they can help protect study time, identify difficulties, and seek assistance when necessary.

The shared caregiving responsibility in Article 77(3) also supports considering how both parents can participate. Research on preventing fatherlessness emphasizes fathers' involvement in caregiving and children's development (Nihayati, 2023). Its relevance here concerns active participation, without implying that fatherlessness was established among

the families studied. A practical response could involve parents sharing responsibility for monitoring assignments and communicating about children's needs according to their available time.

Support should also preserve children's agency in learning. Research on homework involvement distinguishes forms of parental participation with different relationships to achievement (Jiang et al., 2023). For these families, appropriate support could include setting aside time for assignments and discussing difficulties without taking over the work. Information on books, study spaces, activity costs, and opportunities to develop interests and talents remained insufficient. No conclusion that these forms of support were absent can therefore be drawn.

Economic Constraints and the Organization of Family Responsibilities

Junaida explained that limited income prevented her from employing additional assistance, making her child's contribution important to the business. Her account situates children's participation within household economic constraints. This context matters because recommendations requiring families to replace children's assistance with paid labor may be impractical. At the same time, financial difficulty does not demonstrate that existing arrangements adequately meet children's educational needs.

Research on trading families describes the coexistence of livelihood activities and educational responsibilities within the household (Nismawati et al., 2023; Nuraeni et al., 2025). In Sei Mencirim, the reported difficulty was that study and homework sometimes followed trading activities rather than being protected within the daily schedule. The Islamic family law concern is therefore how caregiving responsibilities are implemented when family resources are constrained. The study interprets shared parental care as requiring attention to both livelihood pressures and their consequences for children.

Research on single-parent families in Jambi also examines educational rights alongside protection, economic needs, and social welfare (Wulandari, 2024). Although those family structures differ from the present setting, the comparison underscores the need to consider educational support within broader household circumstances. Assistance to trading families should consequently address both caregiving practices and the material constraints affecting them.

Fadil's account expressed a wish to play with friends alongside concern for his parents' tiredness. His willingness to help reveals family attachment, but willingness alone does not establish that participation leaves adequate opportunities for learning and rest. Research on social norms and parental perceptions shows how children's work may be understood through responsibility, obedience, and family socialization (Abdullah et al., 2022; Adonteng-Kissi, 2018). These interpretations help explain participation while leaving its educational implications open to assessment.

Research on small-scale oil palm plantations in Indonesia identifies school access, perceptions of education, and social needs as factors shaping children's participation in work (Ghani & Afriansyah, 2024). The accounts examined here place particular emphasis on assistance with family businesses, limited income, and daily time allocation. This contextual difference supports examining specific household arrangements rather than treating every form of children's economic participation as equivalent.

Yanti described village support as consisting mainly of general reminders rather than a specific program. This is evidence of one official's account, not a comprehensive assessment of village services. Program and budget records were not available for systematic examination. Nonetheless, the account suggests a potential role for more focused guidance on education and caregiving. Research on educational cash transfers in Indonesia also provides a basis for considering assistance that may reduce children's participation in work (Hidayatina & Garces-Ozanne, 2019). Whether such assistance would produce similar outcomes in Sei Mencirim requires further assessment.

Legal Assessment and Implications for Islamic Family Law

The legal assessment distinguishes evidence of parental effort from aspects of educational care that require strengthening. Continued schooling indicates commitment to educational access. Reports of delayed homework, tiredness, and limited assistance reveal difficulties in sustaining the conditions needed for learning. Table 1 relates these findings to the relevant provisions while identifying the limits of the available evidence.

Table 1. Field Findings and Their Relevance to Parental Educational Responsibilities

Aspect	Available findings	Relevant legal framework	Assessment and evidentiary limits
Educational access	Parents reported that children remained in school and regarded education as a priority.	Article 9(1) and Article 26(1) of the Child Protection Law; Article 77(3) of the Compilation of Islamic Law.	Evidence of support for school access; insufficient to establish fulfillment of all educational responsibilities.
Learning time	Assistance with trading occurred after school and sometimes continued until nighttime.	Intellectual development and caregiving under Article 77(3); parental educational duties under Article 26(1).	Accounts indicate competing demands on learning time; precise hours and frequency were unavailable.
Homework	Children described postponing or not completing assignments when tired or sleepy.	Educational care under Article 77(3), read alongside Articles 9(1) and 26(1).	Indicates difficulties supporting everyday learning; does not establish measured academic decline.
Parental guidance	Parents asked about homework, while	Shared caregiving responsibility under	Concern was present, but the available accounts

	regular assistance was not clearly demonstrated.	Article 77(3) and educational duties under Article 26(1).	suggest limited follow-up; complete absence of guidance cannot be inferred.
Physical readiness to learn	Children reported tiredness and sleepiness.	Care for physical and intellectual development under Article 77(3).	Relevant to the organization of learning and rest; no clinical assessment or proof of a health disorder.
Educational resources and talents	Detailed information on facilities, materials, and developmental activities was unavailable.	Article 77(3), Article 9(1), and Article 26(1).	Evidence is insufficient to determine the adequacy of provision.
Religious and spiritual education	These dimensions were not sufficiently documented in the reported findings.	Religious education and spiritual development under Article 77(3).	No comprehensive assessment of these dimensions can be made.

Source: Authors' interpretation of the reported interview and observational findings in relation to the legal provisions.

The table clarifies the basis for identifying shortcomings in educational care. The assessment does not treat every delayed assignment as an independent legal violation. Instead, it examines the relationship between the organization of family activities and the implementation of parental responsibilities. Research on parental involvement likewise indicates that educational support must be understood through its form, quality, and context (Boonk et al., 2018; Kim, 2022).

The principal contribution to Islamic family law is the application of shared caregiving responsibility to the everyday organization of education within family businesses. Article 77(3) offers a basis for considering children's learning and physical condition together. The study interprets this responsibility as supporting arrangements that prevent assistance with trading from routinely displacing educational care. This is a contextual interpretation of the provision, not a claim that it specifies working-hour limits or requires a particular homework routine.

The evidence does not permit a categorical legal judgment on every instance of children's participation in trading. Detailed ages, hours, frequency, safety conditions, and other relevant circumstances were not sufficiently documented. Voluntary assistance does not independently establish adequate protection, while fatigue alone does not establish economic exploitation. The supported conclusion concerns difficulties in implementing educational care among the families represented in the findings.

Practical implications include agreeing on times when children stop helping, protecting opportunities for assignments and rest, and sharing parental responsibility for discussing learning difficulties. These recommendations should be adapted to household

capacity and supported through communication with schools. Research on parental and teacher involvement in religious and moral education offers a comparative perspective on cooperation between home and school (Putri & Rasidi, 2024). Its relevance here is limited to coordinated support, given differences in age groups and educational settings.

Research in alternative care settings also highlights the role of organized support in fulfilling children's rights (Khairunnisa et al., 2024; Lenny et al., 2023). Those institutional settings differ from trading households, so their findings cannot be directly transferred. They nevertheless support considering assistance that strengthens existing caregiving, including access to educational services, family guidance, and social support.

These interpretations remain limited by the available research documentation. The identifiable interview accounts do not establish the total sample, and their relationship with the preliminary observation group is unclear. Incomplete information on children's characteristics and the frequency of trading and research activities also limits comparisons. The study therefore offers a contextual account of parental educational responsibility rather than a general assessment of all trading families or all dimensions of Islamic family law.

Conclusion

The accounts of trading families in Sei Mencirim Village indicate parental commitment to maintaining children's schooling alongside difficulties in providing consistent educational care. Children's assistance with trading after school, sometimes until nighttime, was associated in their accounts with fatigue, delayed homework, and limited opportunities for parental guidance. Interpreted through Article 77(3) of the Compilation of Islamic Law, these findings reveal shortcomings in daily arrangements supporting children's physical and intellectual development. Articles 9(1) and 26(1) of the Child Protection Law complement this assessment by connecting educational rights with parental duties of care and education. The study contributes to contemporary Islamic family law by distinguishing continued school access from substantive educational care within family businesses. Its findings support a need to strengthen caregiving arrangements, without establishing comprehensive legal noncompliance or economic exploitation.

Parents are encouraged to organize children's assistance around protected opportunities for learning and rest and to share responsibility for educational support according to household capacity. Schools and village authorities can assist through communication with families, guidance on children's rights, and access to relevant educational and social services. These recommendations recognize that economic constraints influence the implementation of parental responsibilities. The conclusions remain limited to the available accounts and documentation, particularly because the total participant count, participant characteristics, and the relationship between preliminary observations and interviews were not fully established. Further research should document these aspects and

examine the duration and conditions of children's participation in family businesses alongside their educational experiences.

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