

Internalization of Islamic Religious Education for Children of Broken Home Victims

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Abstract

This study aims to explore the implementation of Islamic religious education in broken home families and parents' efforts in teaching religious values to their children. Through a qualitative approach with interviews with several mothers from broken home families, this study identified various efforts made by parents in instilling Islamic religious education. The findings show that despite emotional challenges and limited resources, parents still try to teach Islamic religious education through examples of good behavior and activities such as prayer, Quran recitation, and the cultivation of noble morals. The findings also reveal the importance of parents' emotional support and consistency in educating their children, especially in situations where the family is not intact.

Keywords: *Internalization; PAI; Parents; Broken Home Family*

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi penerapan pendidikan agama Islam dalam keluarga broken home dan upaya orang tua dalam mengajarkan nilai-nilai agama kepada anak-anak mereka. Melalui pendekatan kualitatif dengan wawancara terhadap beberapa ibu dari keluarga broken home, penelitian ini mengidentifikasi berbagai upaya yang dilakukan oleh orang tua dalam menanamkan pendidikan agama Islam. Temuan menunjukkan bahwa meskipun mengalami tantangan emosional dan keterbatasan sumber daya, orang tua tetap berusaha mengajarkan pendidikan agama Islam melalui contoh perilaku baik dan kegiatan seperti sholat, mengaji, serta penanaman akhlak mulia. Temuan ini juga mengungkapkan pentingnya dukungan emosional dan konsistensi orang tua dalam mendidik anak-anaknya, terutama dalam situasi keluarga yang tidak utuh.

Kata Kunci: *Internalisasi; PAI; Orang Tua; Keluarga Broken Home*

Introduction

The phenomenon of children who are victims of broken homes is one of the social issues that is increasingly prevalent in contemporary society, including in the Muslim family environment. The term broken home refers to the condition of a family that experiences a rift, either due to divorce, separation, prolonged conflict, or the dysfunction of the harmonious role of parents in educating children. In these conditions, children are often hidden victims of family dysfunction. They lose an exemplary figure, emotional stability, and a home atmosphere that supports their psychological and spiritual development. When the family—as the first and main educational institution—fails, it is very likely that children will grow up without a strong sense of values, including religious values (Supriadi et al., 2019).

The impact of broken home families on child development is very complex and widespread, including in the aspect of psychoeducation, which is the process of forming the psychological and educational aspects of children in an integrated manner. Children from families that are not intact are prone to emotional disturbances such as anxiety, low self-esteem, anger, and social withdrawal. This also affects their ability to accept and internalize Islamic religious education. In such a situation, religious education is not enough to be provided only through cognitive transfer, but must touch the affective and spiritual aspects of the child. Therefore, a transformative and adaptive approach is needed to ensure that Islamic values can still be embedded even in sub-ideal family conditions (Massa et al., 2020).

Several studies in the past five years have underlined the importance of the role of religious education in shaping the moral and psychological resilience of children from troubled family backgrounds. Research by Suryadi & Wulandari (2020) shows that consistent religious guidance can strengthen the spiritual resilience of children of divorce victims. Meanwhile, a study by Fitriani (2021) found that the internalization of Islamic values through the habit of worship at school is able to provide space for emotional stability for children from broken homes. In addition, research from Maulidya & Rizqi (2022) revealed that the role of religious teachers and the pesantren environment is very significant in filling the void in the role of parents in moral education. This study reinforces that the right religious approach can be a way of psychosocial recovery for children victims of family dysfunction.

Based on this background, this study aims to examine the process of internalizing Islamic religious education in children who are victims of broken homes, focusing on the efforts of parents as the first madrasah at home to form the pursuit of Islamic religious education in the family. The question was asked how parents can internationalize the teaching of Islamic Religious Education to children in families where children are the most vulnerable victims of the consequences of broken homes.

Method

This study uses a qualitative approach with a case study method, which focuses on broken home families in the community of Teluk Panji Plantation, Labuhan Batu, Selatan. The purpose of this approach is to deeply understand the experiences and strategies of parents in applying Islamic religious education to their children in the midst of an incomplete family situation. Data collection was carried out through in-depth interview techniques with several informants, namely mothers who became single parents after a family breakup. The interview is conducted directly with semi-structured questions, so that the informant can express his or her experiences and views openly. The collected data is presented naturally in the form of a word narrative, according to an analytical descriptive approach. The data analysis technique is carried out through several stages, namely: data reduction (sorting out important information from the interview results), data presentation (compiling findings in the form of thematic patterns), and drawing conclusions (interpreting the meaning of each pattern that arises based on the social and religious context of the informant).

Results and Discussion

Family Profiles and Causes of Broken Home

Based on the results of interviews and observations, the five families who were the subjects of the study had different household dynamics but both experienced situations that were categorized as *broken homes*. Each family has a diverse social, educational, and economic background, which is part of their social construction in living a married life (Burhanuddin & Thohiroh, 2021).

The first family was the family of Mrs. Herawati and Mr. Rudy. They have one daughter named Aura Letisya. Economically, this family is in a less stable condition. Mrs. Herawati is only a high school graduate and does not work, while Mr. Rudy, who is only an elementary school graduate, works as a self-employed person. Conflicts in the household often occur and are triggered by economic problems, which cause emotional tension between couples. Prolonged quarrels lead to the destruction of family harmony, and this condition makes the child a victim psychologically.

The second family is the family of Mrs. Mariana and Mr. Radi, who are blessed with three children. Although they are classified as sufficient educationally, namely both high school graduates, the dynamics of the household are not running smoothly. Mariana's mother works as a teacher and trader, while her husband works as a tailor. After experiencing protracted conflicts and disharmony, they decided to divorce. Custody of the child is given to the mother, but in practice, the first two children live with the grandparents, while the youngest child is cared for directly by the mother. This decision has an impact on the pattern of children's relationships and the formation of character emotionally and spiritually.

The third family, namely the family of Mrs. Mariatik and Mr. Adi, experienced a divorce after some time of domestic life. From the

marriage, they had two children. Maritik's mother only studied until elementary school and became a housewife, while her husband worked as a private driver. After divorce, custody of the two children falls to the mother. The divorce factor is the main trigger for disorientation in the role of the family, especially in terms of children's religious education.

The fourth family comes from the couple Mrs. Dewi and Mr. Anto. They have two children, with a low educational background. Mrs. Dewi is only an elementary school graduate and plays the role of a housewife, while her husband is a high school graduate and works as a coolie. After they divorced, the first child was taken care of by his father, while the second child was taken care of by his mother. This condition gives rise to different parenting patterns and tends to be inconsistent, which can affect emotional stability and the education of religious values in children.

The fifth family is the family of Mrs. Idar and Mr. Suriat. They only have one daughter who is currently studying at a vocational school. Mrs. Idar graduated from high school and did not work formally, while Mr. Suriat only graduated from junior high school and worked as a casual worker. After they divorced, the child lived with his mother, having previously been taken care of by his grandparents. This situation illustrates a shifting parenting style, which is prone to cause children to experience emotional disconnection and lack of sustainable cultivation of religious values.

Through these five profiles, it can be seen that the causes of broken homes are generally closely related to economic problems, prolonged conflicts, and disharmony in the couple's relationship. This condition has a direct impact on the sustainability of family functions, especially in terms of parenting and instilling religious values in children who are victims of this situation (Amalia et al., 2025).

Parents' Efforts in Providing Islamic Religious Education

The role of parents, especially mothers, is very decisive in shaping children's religious character and knowledge. Interviews with several mothers in broken homes show diverse efforts to instill Islamic religious education in their children despite the limitations. Islamic religious education, which includes aspects of faith, worship, and morals, is an important part of parents' strategies to ensure their children can grow up with a good understanding of religion, even in a non-ideal family situation (Nurul Huda et al., 2023).

Mrs. Herawati, for example, emphasized the importance of setting a direct example in daily life as one of the main methods in educating her children. According to him, Islamic religious education is not only about teaching theory, but also about familiarizing children with good behavior and providing clear examples of what is right and what is wrong. He considers teaching his children to recite at Islamic boarding schools as a concrete step that can strengthen their religious understanding. Although she admits that her religious knowledge is limited, Mrs. Herawati still strives to give her best by prioritizing basic religious values such as good morals and introduction to the pillars of faith and the pillars of Islam.

A similar approach was also found in an interview with the Maritic Mother. He views religious education as something that must be taught from an early age, but he is also aware of his limitations in providing comprehensive religious teaching. Therefore, he chose to direct his children to a religious school, Madrasah Tsanawiyah (MTs), where they could gain deeper religious knowledge. In addition, he also ordered his children to recite regularly as part of religious education that must be carried out at home. In this way, the Marian Mother seeks to ensure that her children not only receive religious education theoretically but also be able to practice it in daily life.

Meanwhile, Mrs. Idar revealed that she teaches her children about religious values that are more practical and close to daily life. He emphasized the importance of understanding hadiths related to social life, such as how to respect parents, how to socialize with others, and worship procedures such as ablution and prayer. For Mrs. Idar, religious teaching is not only limited to understanding religious texts, but rather how children can practice these religious teachings in their relationships with others. The value of sharing, such as alms and caring for others, is also one of the important parts of religious education that he instills.

On the other hand, Mrs. Mariana focuses more on the moral and social behavior aspects in religious education. He taught his children the importance of helping others, not only materially but also with energy, as well as respecting the elderly. This moral education, according to him, is very important in shaping children's character, especially in family situations that are less emotionally and socially supportive. By prioritizing these values, Ms. Mariana hopes that her children can grow up to be individuals who are not only religiously obedient, but also have high social concerns.

Meanwhile, Mrs. Dewi revealed that the most important religious education that she instilled in her children was about prayer. According to him, by accustoming children to prayer from a young age, children will get used to this worship routine and will automatically understand the importance of worship in their lives. The habit of praying at home is expected to be a strong foundation for her children to carry out other religious teachings.

From the results of the interview, it can be seen that although the family situation is not complete often affects the dynamics of religious education at home, mothers still make great efforts to instill religious values in their children. The teaching provided not only covers aspects of formal worship such as prayer and recital, but also involves moral education and social ethics that are very relevant to daily life. The approaches used also vary, some rely on direct teaching at home, while others use formal educational institutions such as madrassas to strengthen their children's religious knowledge.

Although parents' religious knowledge is limited, they still demonstrate a high commitment to providing a good religious education, which is expected to help their children face life's challenges with a strong

moral and spiritual foundation. This effort is not only to provide religious knowledge, but also to shape the character of their children so that they grow up to be individuals with good morals, obedient worship, and caring for others.

Challenges and obstacles

The application of Islamic religious education in broken home families faces a variety of complex challenges, which are influenced by a number of internal and external factors. Based on interviews with several mothers in broken home families, several main factors were identified that affect the effectiveness of Islamic religious education in a situation of an incomplete family. These factors include the child's emotional stability and parental support, both of which play an important role in shaping children's understanding and practice of religion (Setya Murti & Donny Khoirul Aziz, 2022).

The first factor expressed by Mother Mariana is the emotional stability of the child. After experiencing a breakup in the family, children often face confusion and severe emotional distress. This condition affects their ability to accept and understand religious teachings given by their parents. Ms. Mariana emphasized that if parents can create a stable and loving family environment, it will be easier for children to receive Islamic religious education. In this case, emotional stability is a crucial factor in the effectiveness of religious teaching because children who feel safe and valued in the family will be more open and ready to accept the religious values that are taught. Without this emotional stability, children may feel alienated or lack focus, which ultimately hinders the process of internalizing religious teachings in their lives (Syahid & Kamaruddin, 2020).

The second factor found in the interview was the importance of parental support, which was also expressed by Mrs. Herawati. In broken home families, the role of parents becomes more crucial, especially in religious education. As a single parent, Mrs. Herawati emphasized the importance of commitment and consistency in implementing religious education. He argued that parents should be good role models and be active in teaching religious values through real examples in daily life. Parents who show behavior that is in accordance with religious teachings will have a great influence on children, because children tend to imitate what they see in the family environment. In this context, the consistency of parents in practicing religious teachings, even in challenging family situations, is a key factor in the formation of children's religious character and understanding. Mrs. Herawati stated that, although she as a single parent faced various difficulties, her commitment to providing good religious education was unwavering, as she believed that the active role of parents in setting an example would greatly affect the religious development of children (Regina & Hidayat, 2024).

The two factors expressed by the informants, emotional stability and parental support, are closely interrelated in creating an environment conducive to the application of Islamic religious education. In broken

homes, children often experience emotional emptiness due to family breakups. Therefore, parents must play a more active role in creating a sense of security and emotional stability for children, so that they can more easily absorb religious teachings. In addition, the consistency of parents in setting a good example and guiding children attentively greatly affects children's ability to understand and practice religion. Without emotional and moral support from parents, Islamic religious education provided to children in broken homes is at risk of being ineffective.

These findings suggest that religious education in broken home families requires a holistic approach, which emphasizes not only the religious knowledge aspect but also the emotional and social aspects of the child. Therefore, in an effort to improve and strengthen religious education in broken home families, parents, despite facing various difficulties, must commit to creating a loving environment and being a good example for their children.

Conclusions

The main factor that causes families to break home is economic problems, which lead to child psychosocial disorders. Family breakdowns create emotional tension for children, which impacts their ability to receive education, including religious education. Children often experience confusion and stress that affects their moral and spiritual development. Nevertheless, parents in broken home families still strive to provide Islamic religious education. These efforts are carried out through teaching the basics of religion, such as morals, prayer, recital, and other life values. Although limited, parents try to be role models by teaching religious values in daily life, either directly or through examples of good behavior.

These findings show that although families face emotional and psychological challenges due to division, Islamic religious education still has an important role to play in shaping children's character. Therefore, despite the incomplete condition of the family, the consistent and attentive implementation of religious education can help reduce the negative impact of a broken home, as well as strengthen the mental and spiritual resilience of children. This research also emphasizes the importance of support from the family environment, society, and educational institutions in creating an environment that supports children's religious and moral development, especially in families that experience division.

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