



The Implications of a Broken Home in Religious Character Education in Samirejo Village

Partono

Institut Agama Islam Negeri Kudus

partono@iainkudus.ac.id

Indah Khusnussawab

Institut Agama Islam Negeri, Kudus

indahkhusnussawab2@gmail.com

Abstract

This study aims to determine the implications of a broken home in religious character education in Samirejo Kudus Village. The qualitative research method used in this study is by using a case study technique to find out more deeply and in detail about a phenomenon or problem to be studied. The results of the study show that religious character education for broken home children is by giving advice or telling in a kind and slow way, giving rewards or gifts when children want to obey and giving small punishments when children make mistakes, providing knowledge and direction as detailed as possible, as well as sending their children to Islamic-based educational institutions such as madrasas, Islamic boarding schools, and TPQ.

Keywords: Broken Home; Education; Religious Character

Abstrak

Penelitian ini bertujuan untuk mengetahui implikasi keluarga broken home dalam pendidikan karakter religius di Desa Samirejo Kudus. Metode penelitian kualitatif yang digunakan pada penelitian ini yaitu dengan menggunakan teknik studi kasus untuk mengetahui dengan lebih mendalam dan terperinci mengenai suatu fenomena atau permasalahan yang akan diteliti. Hasil penelitian menunjukkan bahwa pendidikan karakter religius kepada anak keluarga broken home yaitu dengan cara memberikan nasehat atau memberitahu dengan cara baik-baik dan pelan-pelan, memberikan reward atau hadiah ketika anak mau

nurut dan memberikan hukuman kecil ketika anak melakukan kesalahan, memberikan pengetahuan dan arahan sedetail mungkin, serta menyekolahkan anak di lembaga pendidikan berbasis Islami misalnya madrasah, pondok pesantren, dan TPQ.

Kata kunci: Broken Home; Pendidikan; Karakter Religius

A. Introduction

Cracks in a broken home can occur due to imbalances and inability between husband and wife in managing the differences that are being faced, for example in terms of lack of communication between husband and wife which causes misunderstandings, lack of time together and attention caused by each other's busyness, jealousy between one another, feeling less with economic income. Those who are obtained, demand each other, and want to win themselves by maintaining each other's selfishness. Broken home can be seen from the aspect of family structure that is no longer complete. Incomplete family structure is usually caused by various factors, ranging from death, divorce and lack of attention from parents to the family (Muttaqin and B Sulistyono - 2019).

Lack of assistance from parents and also disharmony in the household, it will result or adversely affect children's lives in everyday life. Children will begin to disobey, do not want to listen to words and even advice from parents, as they please themselves, anything will be done as long as the child feels happy without thinking about the good and bad done, and so on which deviate from the teachings of Islam. Such behavior is very unfortunate, so parents must be able to set a good example and teach religious character education to children because parents are the first element in the formation of children's personalities in accordance with the teachings of Islam in everyday life.

The majority of residents who make a living by working as private employees, farmers and traders are also the top priority in the economic development of the Samirejo Village community. Family members who work are not only ayah, but an ibu also try to help in meeting the needs of daily life. So it is not uncommon if children feel less attention from parents due to busy parents at work, especially for children who have a background from a broken home. Broken home families in Samirejo counted approximately 60 broken home families with indicators of divorce, death, and one of the parents was not present continuously for a long period of time (Kusuma 2022).

Based on the description above, families who experience broken homes are very influential on the education of children's personality characters in applying Islamic religious teachings in everyday life. To find out this, this study aims to determine the impact of broken home families on children's religious character education. As for the theme that will be studied in Samirejo Kudus Village”.

B. Discussion

1. Family Broken Home

Broken home is a term that has the basic words broken and home. Broken is propped up in break with the meaning of crack, then home is interpreted as home or household. The combination of the two means the conflict contained in the household. Cracks that occur in the family usually have a direct impact on children and cause deviant behavior and cause children to lack focus when in school (A'yuni, Maharany, and Kasiari 2021).

Broken home can also be interpreted as a fading of attention out to its members where this causes the affection given to be less due to the appearance of certain things or divorce which is the cause of children having to live together with each other, with non-biological families and even live alone (Wulandari and Fauziah 2019). Broken home becomes a family problem that has a negative impact on family members. Usually broken homes are caused by disputes that lead to divorce (Marwinata and Purwanto 2019). Broken home describes the condition of a fractured household and the absence of one parent due to leaving the family, divorce and even death. Broken home can be known through two sides, namely: families that are separated because they do not have a complete structure because someone died or divorced, did not divorce, father or mother is not often at home or shows affection anymore and the household is tense without any warmth in it (Wulandari and Fauziah 2019).

2. Religious Character

Religious character is one of the characters that can be instilled in children. Religious has the basis of the word religion which is absorbed from the word religion with the meaning of belief or religion regarding the existence of natural forces that are greater than humans. This word is also absorbed from religious with the meaning of religious contained in humans (Ahsanul Khaq 2019).

The word religious refers to man's attachment to his religion. This situation shows that man has internalized and internalized all the teachings of the religion he adheres to so as to

influence his views and actions. Religiosity in adolescents can be influenced by religious experiences, personality structures and other elements (Karim, Susilowati, and Muslim 2021). Religiosity has a close value with religious values, where basically religiosity has the main source of religion that can enter the human soul. Religious value is hurricane and absolute in nature and its source is in human belief. Pancasila as a religious value is in the first precept which reads "The One and Only Godhead" (Nurrahman and Irawan 2019).

Religion becomes a guideline for human development where in religion will be instilled about the basis for behaving and controlling themselves from actions prohibited by religion and usually in accordance with human moral values. Humans who have strong religiosity can be used as a basis for the future so that they can become someone who is good at exercising self-control over various negative things.

Religious character can be interpreted by behavior and attitudes that show adherence to the teachings of the religion they embrace, are tolerant of other religious worship and display a harmonious attitude. Religious character becomes the main character that must be internalized and inhabited to children by parents in everyday life (Nurrahman and Irawan 2019).

This research is a qualitative descriptive research, namely research on a particular object or an event, with the aim of systematically expressing and interpreting a particular object or a research correctly and accurately (Sugiyono 2011). The qualitative research method used in this study is to use case study techniques to find out more deeply and in detail about a phenomenon or problem to be researched by the author. Because this qualitative research method approach can be sourced from writing or expression and is there no practice that can be observed by each individual human being. Qualitative research is also commonly carried out by researchers because it does not utilize numerical data but the emphasis is on meaning and theory (Fadli 2021). Judging from the location of the research, this research requires an overall and detailed analysis of a particular object or an event, so it is included in the type of field research. The data collection techniques used are as follows (Arikunto 2010): Interviews, namely researchers with village officials and parents who experienced broken homes. Documentation, which is looking at some data that already exists in Samirejo Village Hall which is used as evidence of the truth of the information that has been obtained by interviews and documentation.

3. Implications of Broken Home on Religious Character

Character is said to be a character, character, moral, or personality possessed by a person, so character needs to be taught to children even starting from an early age. Character education is plus ethics education, which is ethics education that involves aspects of knowledge (cognitive), feelings and action (Setiawan 2014). Character education is a very important need for the personality development of the younger generation in today's era. A nation will grow into a developing and developed nation if its young generation has excellence in character. Instilling character education that starts early is a very important thing for parents to do for their children. A person who has good character, then that person will do his actions well based on the character values of religiosity.

Religious character must be developed in humans in an effort to cultivate behavior in accordance with Islamic teachings based on the Qur'an and Hadith. Teaching the values of religious character education to children is not as easy as turning the palm of the hand, because religious character education does not only use theory but more into practice in everyday life. Especially for families who experience broken homes or single parents, educating children alone without a husband or wife companion figure is not easy because it really needs to require extra patience and caution in educating them.

Broken homes that have indicators of divorce, death and absence continuously, either directly or indirectly can have an impact on children's psychology for the worse. The psychological condition of children who come from broken homes will be bad where this can be known through feelings of insecurity, rejection, self-blame, loneliness, sadness, angry (Wulandari and Fauziah 2019). This makes the majority of people think that children of victims of broken home families have a negative attitude.

As in general, children who come from broken home families will usually tend to have a character that is quiet, introverted or closed, irritable, often moody, likes to oppose, at will and also not confident. But not always negative like that. As revealed by Mrs. DM who has the age of 38 years, she stated that,

“I have two children, the character and worship of my children are different, the first child becomes unruly, often murug, irritable and arbitrary, if my second child Alhamdulillah is easy to arrange and manage”.

The second child of Mrs. DM, MDM, who is 17 years old, also gave a statement that, “I am trying my best in learning religious knowledge, especially about worship. Because I know that prayer is a pillar of religion. I used to be stubborn, I often moved schools and also moved cottages because I sometimes wanted to follow my father and follow my mother for a long time. After graduation, I also have a serious desire to go back to the ground.”

It is true, if the child feels a complete lack of affection from both parents, then the child tends to do whatever makes him happy regardless of whether it is good or bad for himself or for others. Being lazy to learn, unruly, stubborn and arguing is certainly no longer a stranger to families whose structure is incomplete due to lack of more attention from both intact parents. This is in line with what was expressed by Mrs. K who has the age of 41 years, she stated that,

“Honestly, my child's character education is not good because my child has nothing to tell and no one wants to be regulated, instead I am managed by my children. About my son's prayer, it is difficult to know, if my children still want to go ngaji even though it is rare. But my son was always eager to make a grave pilgrimage to his dead father's grave.”

The second child of Mrs. K, 9-year-old Ananda Sarp also said that,

“I'm already lazy to go to school, if I don't pay I still want to go if there are friends who go to ngaji. If I pray, there are still many holes in my heart.”

Mrs. S, who is 41 years old and a neighbor and friend of Mrs. K and also a TPQ teacher from Ananda SARP also gave a statement that,

“The attitude and nature of her son, Mrs. K, after his father passed away, became a person who was sorry, unruly, liked to be alone, and angry. For his worship, I never saw him praying in congregation, but if there is a celebration and ngaji his son wants to go even though it is rare. SARP also paid a salary, sorry a bit behind other friends because they rarely go to ngaji and also often play when at TPQ.”

4. Implications of Broken Home in Religious Character Education

Character education is a system used to instill various character values to humans which include action, will, awareness and knowledge in carrying out various character values both to God, fellow humans and the environment (Siswanto 2013). The role of parents is very important and affects the good and bad of children in carrying out worship, so parents who are the first madrasah or main education for their children, certainly must set a good example for their children in carrying out worship.

Educating children is not only about morals or theory, but must be balanced by setting a good example or setting a good example for children. As explained in the Word of Allah SWT in QS. Al-Ahzab verse 21 which means "Indeed, the Messenger of Allah has set a good example for you for those who hope for Allah and the Day of Resurrection, and He mentions Allah" (Kementerian Agama 2007). Based on QS. Al-Ahzab verse 21 has explained that the Prophet Muhammad (saw), or the Prophet Saw., had given a good example or example to his ummah, he not only gave theory, but also with examples and procedures for its implementation.

The way parents educate children will be very influential in children's development both emotionally, intellectually, and spiritually (Sukiyani and Zamroni 2014). Religious character education for parents in Samirejo Village, Dawe District, Kudus Regency is very important, because religious character education about worship and faith must be taught from the earliest possible age which will affect the lives of these children until they are adults and old later.

Faith is the main foundation in instilling a positive attitude in children. Faith in children in their development can be formed by interacting with parents and children from an early age. Education is not always defined by learning in the classroom. Learning can also be carried out in the community, namely when children interact with their environment where education is most important in the family environment (Karimah and Sholihah 2020).

Children who come from broken homes must be given special attention so that children still feel love and attention from parents and other families. Trying as much as possible, as much as parents can and as much as possible in educating religious character education to children about worship or others that do have a positive impact on children is a very noble thing. This can certainly be started from early childhood, starting from small things first that are easily understood by children, such as hijaiyyah letters or daily prayers. Anything will be done by parents as long as the child is willing to carry out worship in accordance with Islamic religious law, because the education of a child's religious character will last until the end of life (Partono et al. 2021).

Being a single parent in educating children is indeed not as easy as others see, so many people who become victims of broken home families return home to their parents. Living with parents feels much safer and more comfortable. As grandmothers and grandfathers, they will certainly participate in giving great attention and affection, and help educate their grandchildren's religious character on the road or educate better ways of worship.

Every parent or family certainly has various ways to provide good things to their children, especially in religious character education regarding a child's worship, including parents whose families experience rifts in the household or commonly called broken homes. It is undeniable if the procedures of parents in educating, applying or teaching religious character education to children using the same method or not much different as in general other parents (Muharromah and Fatmawati 2021).

The majority of roles or efforts made by parents, especially families with broken home backgrounds in Samirejo Village, Dawe District, Kudus Regency in implementing and teaching religious character education to children have a way that is not much different, namely in the following ways:

a. Give advice or tell well

Children who have a background from a broken home family certainly have a soul or heart that is more irritable and angry because of the lack of affection and more attention of both parents as a whole. Of course, as parents know this, so parents apply religious character education to children by telling and giving good advice, slowly and not forcing children not to rebel.

Parents become role models for their children, so parents certainly have to set a good and positive daily example for their children. When entering prayer time, they are reminded to immediately perform prayers and not to delay prayer times, for the time ngaji are reminded to immediately get ready to go to TPQ to recite or pay at home even if it's just reading short letters to read the Qur'an for a while, for fasting, always wake up to perform suhoor, and so on.

As parents, they will certainly advise and give the best for their children to keep in mind the Almighty. Maybe at first children feel heavy in doing positive things, especially doing worship, but if they continue to be given advice, the child will begin to die, shrink and participate which over time can become a positive habit.

b. Give rewards or gifts to children

As a parent, of course, he will give whatever is best for the sake of his child, even whatever the child asks, as long as the child is willing to carry out and carry out what is advised by the parents to their children. Especially for children of victims of broken home families who really need more attention and affection. So as parents, they will certainly give as much as possible that parents can do to their children. For example, by buying bags, shoes, bicycles or others that suit the wishes of the child. This can be done by parents so that children have a high spirit and continue to improve the good things ordered by parents.

c. Provide direction and knowledge

Every parent certainly wants the best for their children and having children who pray and care for parents is the most beautiful gift in life. The responsibility of being a parent is not light. Parents who are indeed the main madrasah or education for their children so that they play an important role in children's education which of course will always try as much as possible, as much as possible and as much as possible in trying the best for their children by providing direction and detailed knowledge about what is good and what is bad.

Giving direction to children who come from broken home families cannot be rough and harsh, because it will cause bad things to happen such as soaring anger, rebelling, and seeking pleasure outside their own home without paying attention to the good and bad things that will happen in the future. Parents always give good attention, direction and guidance to their children. Parental supervision of children's behavior when inside and outside the home is no less important for the education of children's religious character.

Parents would be better to always reprimand children carefully when children make mistakes, by giving punishment to children can also be done by parents by reducing children's pocket money or pocket money and can be done by advising not rudely and not harshly so that children feel deterrent for mistakes made. Always teaching children about getting used to saying sorry, please and thank you is also something that is no less important for children's character in everyday life.

d. Sending children to Islamic-based educational institutions

For residents of Samirejo Kudus village, because there are many facilities found in the village, namely about educational institutions that do have an Islamic-based educational background, the majority of parents send their children to school in educational institutions based on islami or commonly referred to as madrassas and Islamic boarding schools, as well as the Qur'an Education in Samirejo Village.

Parents send their children to Islamic-based educational institutions in the hope that children will get lessons or teachings about Islamic religious education, especially in the education of children's religious character in more detail and depth about worship and faith. Especially for children who come from families with broken home backgrounds who are busy working so that children do not get religious teachings from parents as a whole.

Regarding children who are indeed in school, they will certainly know more friends from various regions. A child must be smart in sorting and choosing friends to hang out with so as not to be affected by unwanted things or bad things happen. Hanging out with good friends

will certainly have a good impact on a child, and vice versa if you hang out with friends who are not good it will have a bad impact on a child. That way, parents must still advise and tell the best for their children to continue to behave well wherever and whenever children (Falaq 2022).

The purpose of holding the application of religious education Islam, especially in religious character education taught and applied by parents to their sons with broken home backgrounds, is so that children grow up as individuals who have obedience and piety to all the commandments of Allah and avoid the prohibitions that have been given (amar ma'ruf nahi munkar) Even though the family has cracked or incomplete the structure. In addition, the purpose of providing religious character education to children is to expand a child's understanding, faith, and practice of the teachings of Islamic shari'a, so that they can become Muslim individuals who believe and fear Allah, and have noble morals in daily life (Hidayat and Syafe'i 2018).

C. Conclusion

Implementing religious character education for children of victims of broken home families in Samirejo Kudus Village has various ways to implement it. But it is undeniable if parents in educating children have procedures that are not much different in application. Parents are the first and foremost education, so of course parents will give the best for their children. Broken home parents in Samirejo Village implement religious character education for children, namely by giving advice or telling in a good way and slowly, giving rewards or gifts when children want to obey and giving small punishments when children make mistakes, providing knowledge and direction as detailed as possible, and sending children to Islamic-based educational institutions such as madrasas, Islamic boarding school, and Peducate Al Qyour'an with the hope that children get religious character education in the educational institution in depth.

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