

Islamic Education Teacher's Strategy in Building Resilience in Students with Broken Home Family Backgrounds

Neneng Amalia¹, *Mohamad Zaenal Arifin², Umar Samsudin³, Abdul Ghofur⁴
^{1,2,3,4}Institut Binamadani Indonesia, Jl. KH. Hasyim Ashari, Gg. Ambon / Kavling DPR,
 No. 236, Tangerang, Banten, Indonesia
 *mzaenalarifin@stai-binamadani.ac.id

ABSTRACT: *Students from broken home family backgrounds are prone to mental and behavioural disorders, such as anxiety, sadness, stress, feeling unloved and unloved, lack of self- confidence, difficulty controlling emotions, and being violent to friends. This affects not only students' psychological and social conflicts but also the quality of their learning at school. This study aims to describe the efforts made by Islamic Education teachers to help students with broken home family backgrounds deal with the problems that occur. This research is qualitative research with a case study approach. The research subjects were four Islamic Education teachers, two homeroom teachers, and five students with broken home family backgrounds. Data collection techniques were carried out by observation and interviews. Data analysis techniques were reduction, display, verification, and conclusion drawing. This study found that the problems faced by students with broken home family backgrounds are parents being too busy, communication breakdowns in the family, egocentric attitudes of parents, low family economic levels, and infidelity. Islamic Education teachers can overcome the negative impacts arising from the problems of broken home families by building resilience in students by instilling emotion regulation, self-control, optimism, empathy, and self efficacy. This study has limitations because it only uses descriptive analysis of limited data. Therefore, it is hoped that there will be further studies with more data coverage, such as the involvement of Counselling Guidance teachers and students' parents.*

Para siswa berlatar belakang keluarga *broken home* rentan mengalami gangguan pada mental dan perilakunya, seperti kecemasan, kesedihan, stres, merasa tidak disayangi dan dicintai, tidak percaya diri, sukar mengontrol emosi, dan berbuat kasar pada teman. Hal ini tidak saja berdampak pada konflik psikologis dan pergaulan siswa, namun juga pada kualitas belajarnya di sekolah. Penelitian ini bertujuan untuk mendeskripsikan upaya yang dilakukan oleh guru Pendidikan Islam untuk membantu siswa berlatar belakang keluarga *broken home* dalam menghadapi masalah-masalah yang terjadi. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Subyek penelitian adalah empat guru Pendidikan Islam, dua wali

¹  orcid id: <http://orcid.org/0009-0004-7964-9466>

²  orcid id: <http://orcid.org/0000-0002-8572-482X>

³  orcid id: <http://orcid.org/0009-0004-9464-4436>

⁴  orcid id: <http://orcid.org/0009-0001-6035-771X>

kelas, dan lima siswa berlatar belakang keluarga *broken home*. Teknik pengumpulan data dilakukan dengan observasi dan wawancara. Teknik analisis data dilakukan dengan reduksi data, display data, verifikasi data, dan penarikan kesimpulan. Penelitian ini menemukan bahwa masalah-masalah yang dihadapi siswa-siswa berlatar belakang keluarga *broken home* adalah orang tua terlalu sibuk, gangguan komunikasi dalam keluarga, sikap egosentris orang tua, tingkat ekonomi keluarga yang rendah, dan terjadinya perselingkuhan. Dampak negatif yang timbul dari masalah-masalah keluarga *broken home* dapat diatasi oleh guru Pendidikan Islam melalui pembentukan *resilience* pada diri para siswa dengan cara menanamkan regulasi emosi, pengendalian diri, optimisme, empati, dan keyakinan diri. Penelitian ini memiliki keterbatasan karena hanya menggunakan analisis deskriptif dari data yang terbatas. Oleh karena itu, diharapkan adanya studi lanjutan dengan cakupan data yang lebih banyak, seperti pelibatan guru Bimbingan Konseling dan orang tua siswa.

Keywords: *Resilience Building, Broken Home Families, Teacher Strategy.*

Received: December 25, 2024; **Revised:** January 11, 2025; **Accepted:** March 14, 2025

I. INTRODUCTION

Family influences the development of children's personality and character. Families built in harmony, get along well, and have strong family ties will raise children with good character, have stable emotional conditions, and can interact well in the community (Agustina et al., 2019). Conversely, disharmonious family situations often hurt the development of children's personalities and characters where they will become individuals who have difficulty controlling emotions, experience mental distress, and behave unacceptably when interacting with others (Hanifah & Farida, 2023).

An inharmonious family is synonymous with a broken home family, a family condition experiencing a rift. A family is said to be in a fractured home condition if it has criteria, including the death of one or both parents, parents separated or divorced, the relationship between parents and children is not good, communication between parents and children is not good, the relationship between husband and wife is not good, the family atmosphere is without warmth and one or both parents have personality disorders or mental disorders (Aisyah et al., 2022; Yusuf, 2014).

Broken home family conditions negatively affect the development of children's personalities. Other research explains that adolescents who are raised by single parents - either with a father or mother - are prone to emotional disorders (such as blaming themselves, feeling unloved, feeling lost), mental disorders (such as having a sense of fear, anxiety, sadness, and confusion), and behavioural disorders (such as lying, acting violently, lacking self-confidence, fighting with friends, being less sensitive to the environment, lacking ambition and having low intellectual) (Ariyanto, 2023; Hafiza & Mawarpury, 2018). Furthermore, they also experience educational disorders such as being lazy to go to school, lazy to study, not paying attention to the teacher's explanation, being passive in various school activities, violating school rules, and bothering friends (Kesari & Debora, 2022; Maharani et al., 2023).

In another study, it was also explained that disharmonious relationship between parents -such as infrequent communication or divorce - has the potential to hurt children's behaviour and learning achievement at school. Lack of attention and affection from parents will affect the way children interact with their friends at school, and they tend not to pay attention to the teacher's explanation or study lazily (Bua et al., 2024; Tanjung et al., 2022).

However, some studies reveal that not all children from broken home backgrounds behave negatively; where they still show good behaviour, do well in school, become more mature children, are wiser in action, independent, hate lies, more patient and able to face the pressure of problems. Thus, the condition of a broken home family does not negatively affect the child's psychological and mental state (Crossesa & Sindarti, 2019; Savitri & Degeng, 2016). This aligns with Maharani et al. (2023) research, which reveals that broken-home families do not impact good or bad student behaviour at school. Despite experiencing broken home families, students can show emotional stability, not be angry and hateful even though their parents have divorced, respect teachers, love friends, and obey the rules at school.

The two different impacts of broken home families on children's behaviour, attitudes, and mentality above indicate the existence of an ability in students called resilience. Conceptually, resilience is a person's ability to overcome adversity or recover quickly from defeat, illness, and more (Desmita, 2014; Wahyuni, 2021). A person with resilience in himself is called a resilient person who can become better after experiencing the pressure of problems. A resilient person can face a variety of stressful and traumatic issues and then use the negative things that happen in his life as a trigger to get better.

In this life, a person must have resilience because life's journey is not always as expected, sometimes experiencing pleasure but experiencing difficulties or trials at other times. By having resilience, he will survive, adapt to problems, and even turn challenges into success (Fajariyah, 2021). This is because resilience gives a person the ability and personal competence, such as self-efficacy, calmness, and accuracy in dealing with stress, a positive attitude and thinking, and not being carried away by excessive emotions when facing problems (Li et al., 2024; Yaşar et al., 2023).

Resilience can be formed and instilled in a person in several ways, namely, awakening the power within the individual in the form of self-confidence, life values, hope, and faith and belief in religious doctrine. Second, support from others is provided to an individual, such as trust from people around, love and affection, attention, and others (Mayasari, 2014). Third, training one's skills in establishing good social relationships, such as the ability to communicate well, solve problems well, control emotions, or trust each other with others (Warsah et al., 2024).

Meanwhile, Reivich & Shatte (2002) suggest that seven things can form resilience in a person, namely: 1) Emotion regulation (the ability to remain calm even under stressful conditions), 2) Impulsive control (the ability to control urges or desires), 3) Optimism (the ability to cope with unpleasant circumstances that occur in life), 4) Causal analysis (the ability to accurately identify the cause of the problem being faced), 5) Empathy (ability to know what others feel and think), 6) Self-efficacy (confidence in being able to solve the problems being faced), 7) Reaching out (the ability to ask for help from others) (Wilson et al., 2025).

In Islamic education, the issue of building resilience in students is an important thing that must be realised, considering that students often experience life problems both from the school and family environment. In this context, Islamic education teachers can take on the role and responsibility of guiding and helping students experiencing life problems so that they do not impact the development of their personality, emotions, attitudes and behaviour and affect their learning achievement at school.

The above is in line with the responsibilities of Islamic education teachers, namely carrying out the task of teaching religious knowledge and fostering and forming students' personalities with Islamic values (Tafsir, 2020). This explanation is the same as the purpose of Islamic education, which is to guide students to become a servant who believes firmly by practising Islamic teachings, have a noble character, and are useful for themselves, their religion, society and the state (Syukri, 2019).

Meanwhile, in terms of role, Islamic education teachers, in addition to teaching religious knowledge, must also play a role in guiding and instilling Islamic values in students so that they can practice Islamic teachings in their daily lives. The guidance provided by Islamic education teachers is not only about physical matters but also involves mental, emotional, creative, moral and spiritual matters that are deeper and more complex. In their role as mentors and advisors for students, Islamic education teachers are like parents. Although Islamic education teachers do not have special skills as mentors and advisors, they are expected to provide guidance and counselling in solving students' problems (Mulyasa, 2021).

The above is also what underlies the researcher's research on building resilience in students with broken home family backgrounds at Al Fattah Junior High School. In the observation conducted by the researcher, it is known that in this school, some students come from broken home families due to family division due to divorce of parents and parents are not separated, but children do not get attention and affection from their parents. In this school, Islamic education teachers are responsible for teaching religious knowledge; they are also obliged to shape the personality and character of students. The responsibility of Islamic education teachers is even greater, especially for students with broken home family backgrounds. Islamic education teachers are obliged to help these students deal with family problems not to affect their behaviour, attitudes, and learning achievements at school.

Building resilience in students with broken home family backgrounds is a psychological approach through religious aspects carried out by Islamic education teachers. Researchers obtained preliminary data showing five students with broken home family backgrounds. However, they still behave well and are not disturbed by their emotional and mental resilience because they have good resilience. This ability cannot be separated from Islamic education teachers' role in shaping students' resilience. Based on this reality, it is necessary to conduct this research to reveal how Islamic education teachers at Al Fattah Junior High School, build resilience in students with broken home family backgrounds.

II. METHOD

This research is a case study with a descriptive qualitative approach that focuses on understanding the problems of broken homes experienced by students at Al Fattah Middle School and the strategies used by Islamic education teachers to build resilience

in these students. This step aligns with Sudaryono (2016) explanation that descriptive qualitative research creates a systematic, factual and accurate description of the facts, characteristics, and relationships between the phenomena or realities investigated. This research uses two primary data sources and secondary data sources. Primary data was obtained from observations and interviews. The observation that researchers do is non-participant observation, by observing and recording behaviour or phenomena in the form of problems and the impact of broken home families experienced by five students and the formation of resilience carried out by four Islamic education teachers and two homeroom teachers. The interview technique that researchers use is semi-structured interviews, namely the interview process with an interview guide, from developing topics to asking questions more flexibly during the interview (Sugiyono, 2019). The information obtained during the interview was written and recorded using a mobile phone voice recorder. The informants that the researchers interviewed were divided into two, namely perpetrator informants and observer informants. The perpetrator informants in this study were four Islamic education teachers and five students from broken-home families, while the observer informants were two homeroom teachers. The secondary data sources used are books, articles, journals, documents, and other related writings. The data that has been collected is then processed and analysed simultaneously by the researcher, using the steps described by Miles et al. (2014), namely data selection adjusted to the discussion carried out, presenting descriptions and logic of the relationship between data, and then drawing conclusions. During data analysis, researchers can return to the field again to find additional data deemed necessary and process it again.

III. RESULT AND DISCUSSION

Problems and Impacts of Broken Home Families on Students

There are several problems faced by students from broken-home families that have an impact on their psychological development, emotions, behaviour, and even motivation to learn. At Al Fattah Junior High School, the problems of broken home families and their impact on students are:

First, parents are too busy. Parents are often busy because they are trying to meet the economic needs of the family but forget other obligations and responsibilities, such as providing attention, love, affection, and security for children. This family situation was experienced by a seventh-grade student, AF, as informed by her homeroom teacher:

“AF once told me that since he was in primary school, he had not received enough attention and affection from his parents. AF's mother and father rarely invited him to play, and it was not even his parents who took him to school, but his grandmother or aunt. AF often cried because he wanted his father or mother to take him to school like his friends, but AF's wish was never realised because they were busy working and rarely at home, often not even coming home“ (Rosdianti, 2024).

Parents' busy work schedules that prevent them from spending time with their children have an impact on children's attitudes and behaviour, as stated by student AF:

“I rarely see or talk to my mum and dad because they go to work early in the morning and return late at night. When I get home from school, I prefer to play games at home or go to a friend's house to chat about anything. Sometimes, friends invite me to play anywhere to have fun“ (AF, 2024).

Second, communication disorders. The existence of communication disorders in the family will have an impact on children's mental and emotional conditions, as happened to a grade IX student, BA, who said:

“My parents rarely invite my brother and me to hang out. When my parents are at home, they are busy doing their work, so they don't have time to play with us. If I want to talk to them, my mum always says she's finishing work, so I'll tell you later. Also, when my mum is not working, she likes to organise a schedule: you have to do this, you have to go here and there to learn this and that” (BA, 2024).

Furthermore, BA also complained about the way his father communicated with the children:

“At home, my father often asks questions or talks to his children with emotion, so I find myself confused as to why my father is suddenly angry. My father's behaviour like that makes me feel sad and hurt, often crying alone and confused about what to do” (BA, 2024).

Apart from BA, the student who experienced communication problems with his parents was AF. To the researcher, AF stated:

“I felt a breakdown in communication with my parents for a long time. When I'm at home, my parents always discuss work issues, rarely asking about my activities, even though I really want to talk about it. Hence, I feel like another person with my parents. This condition makes me feel depressed but I do not dare to express it to my parents, more often telling all the problems I experience to my grandmother” (AF, 2024).

Communication breakdown with parents as experienced by students BA and AF above occurred because parents were busy with work. Parents do not take the time to respond to their children's stories or ask about their children's activities. This makes children feel alienated from their parents, and BA even feels sad and hurt because his father often speaks to him with emotion or anger.

Third, Parents' Egocentric Attitude. The egocentric attitude of parents in the family is experienced by a grade IX student, SHU, who often sees his parents fighting because no one wants to give in.

“I often saw my dad hitting my mum, he was very authoritarian and selfish. Sometimes I think a father can do whatever he wants, only he is right and everyone else is wrong. I was sad to see Mum being hit, but I couldn't do anything about it. I was disappointed with my father, but I really wanted to be like him. I think my father is a ruler who has the right to do whatever he wants” (SHU, 2024).

The egocentric attitude of parents in a family seems to make an impression on children; they feel sad to see their parents' behaviour and even consider this attitude as something good, so they want to imitate it. Furthermore, it affects children's attitudes and behaviour at school, as explained by Ayu Rosdianti the homeroom teacher of grade IX about SHU's behaviour at school:

“SHU often behaves negatively in his daily life at school. This is due to the family circumstances that make him behave badly, such as being angry, hurting himself by banging his head against the wall or floor, not liking to socialise, fantasising about being a dictator, and always getting low grades in his class” (Rosdianti, 2024).

Fourth, low economic level. A grade VIII student, SW, experiences this kind of family condition. The researcher made observations and obtained information from the homeroom teacher, Eka Erfiyana, about SW's family condition:

“To my knowledge, SW was initially a good, obedient and active student at school. SW's family also appeared to be harmonious and harmonious. However, when SW was in grade VII, her father left SW and her mother. Since then SW's father has never returned and provided for her family, so there is no one to provide for her family“ (Erfiyana, 2024).

The above circumstances eventually led SW's mother and father to divorce. SW's mother decided to file for divorce at the local Religious Court. From then on, SW and her mother lived alone and independently from her father. The divorce of SW's parents caused economic problems for her family and she received unfavourable treatment from people around her:

“After the divorce, my mum had to earn a living as a gymnastics instructor and other jobs. Often my mother would get bad words from neighbours. Sometimes, I was also treated badly by neighbours and friends. They often ask about the whereabouts of my father, who is considered irresponsible, or ask what my mother's jobs are” (SW, 2024).

Experiencing a broken home family condition makes SW feel depressed and affects the quality of her learning at school, as stated by Eka Erfiyana the 8th-grade homeroom teacher:

“Since SW's father left and never came home again, there was a divorce between her parents. I often see SW looking sad and moody and becoming a very quiet child. SW has also become less sociable, her learning spirit has decreased, and she seems too lazy to participate in school activities“ (Erfiyana, 2024).

Student AF also felt the problem of economic difficulties in the family and also had an impact on AF's psychology and attitude, based on his confession:

“I find it difficult to ask for all the necessities at school such as pocket money, monthly school payments, money for books, and money for school activities. My mum or dad always say they don't have any money. This makes me not enthusiastic about learning, feel embarrassed, inferior, and jealous of my friends who have parents who can provide love and attention to their children” (AF, 2024).

Fifth is the occurrence of infidelity. According to the researcher's observation, the existence of infidelity in the family was also felt by the 8th-grade student, NR. NR's parents had a disharmonious relationship because of his mother's affair with another man, so NR's father divorced her mother. The divorce of the parents caused a negative impact on the child's psychology, even reducing learning achievement at school, including NR:

“I live with my father, but because he works from morning to night, we rarely see each other. Because of this, I often feel bored in a quiet house, preferring to spend time outside with friends. When it comes to studying, I'm actually lazy because no one reminds me to study or helps me with my school work“ (NR, 2024).

Some of the problems of broken home families and their impact on students at AL Fattah Junior High School can be explained below:

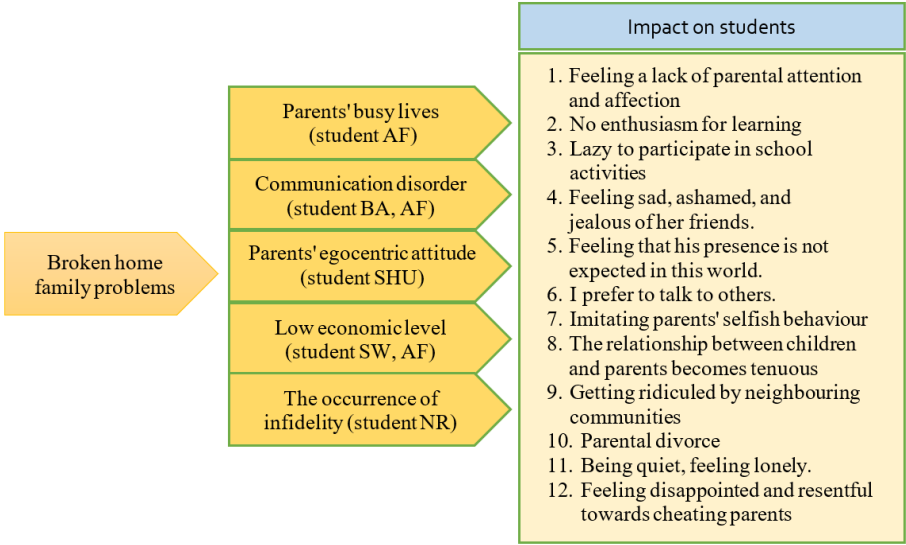


Figure 1. Description of problems and impacts of broken home families on students

Based on the diagram above, the first problem in students' broken home families at Al Fattah Junior High School is the parents' busyness. This problem experienced by student AF shows that for children, having time with their parents is desirable and coveted. Making time for children -for example, by playing, listening to stories, chatting, exercising together, and others - has many benefits including strengthening the emotional bond between parents and children, creating beautiful memories for children about their families, fostering children's self-confidence, fostering feelings of being loved and cherished, can develop children's skills in dealing with problems, learning how to get along and communicate well, and others. Conversely, children who rarely speak or interact with parents who are busy working will feel lonely so they look for other people to chat with, do unproductive activities, decrease their motivation to learn, and tend to behave badly (Adawiyah & Kusnadi, 2023; Gusmaniarti, 2018; Khotimah & Wahyuningsih, 2020).

The second problem of broken home families is communication breakdown, as experienced by students BA and AF. From these two cases, it can be understood that smooth communication in a family will greatly help family harmony so that existing problems will be easily resolved and domestic violence can be avoided. Good communication between parents and children can strengthen their emotional bonds. In addition, it can also build children's independence, maturity, and self-confidence and avoid conflict between parents and children (Baharuddin, 2019; Tanjung et al., 2022).

Referring to the case above, communication that is not smooth will cause disharmony in the family because there is no mutual openness, and this will cause broken home families. Anger that is out of place or little interaction in the family can make children feel threatened and unappreciated, mentally depressed, and even unwanted by their parents. This kind of behaviour should be avoided in family life. Parents are responsible and set a good example of how to communicate well with their children (Muhibuddin, 2024).

The third problem of broken home families in the form of egocentric attitudes is the attitude of being self-righteous about their opinions and actions, so they do not want to acknowledge the truth of others. The selfish attitude of parents towards children can take the form of the absence of parental attention to children, children must follow all

the wishes of parents, there are demands on children without giving an award in the form of words or actions, fulfilling all the wishes of children without teaching them to be grateful, allowing children to do whatever they want and failing to teach children about empathy for others (Ismiati, 2024). As experienced by SHU students, the egocentric attitude of parents as above, can affect the mental development and behaviour of children, such as being angry, not daring to express opinions, not being able to make their own decisions, lack of confidence, deviant behaviour, and even wanting to be like others (Jinan et al., 2022).

The fourth problem of broken home families is the low economic level, which shows that economic factors greatly affect family harmony. Parents whose income is low will certainly busy themselves with finding additional income to meet their daily needs, so they often do not make time to be with their children and forget to pay attention to their children's learning development. The same thing will happen if the husband and wife are divorced, where the wife has to try her best to fulfil the needs of herself and her children. In the end, it is the children who are affected; they feel less affectionate, feel neglected by their parents, receive negative stigma from neighbours, become inferior, and experience difficulties in learning at school. Students SW and AF experienced this.

In line with the above, other studies suggest that unstable family economic conditions will affect family harmony because it will lead to new problems, such as parental quarrels, anger outbursts to children, committing despicable acts, children feeling embarrassed, divorce, and others (Aisyah et al., 2022).

The fifth problem of broken home families, namely infidelity, is a violation of trust, betrayal of a relationship, or termination of an agreement. A crisis of confidence for a husband or wife often arises due to jealousy with the presence of a third party (Syamsuri & Yitnamurti, 2020). The divorce of parents meant that NR no longer received parental attention, especially from his mother as she did not live in the same house. This condition often made NR feel jealous of his friends who had intact parents, crying (sadness), and feeling lonely at home, and NR's interest and enthusiasm for learning decreased.

Resilience Building Strategies for Students with Broken Home Family

Students with broken home family backgrounds need help and assistance in order to survive the difficult situations and conditions they experience and rise from psychological and mental stress so that their lives can continue normally. At Al Fattah Junior High School, Islamic Education teachers play an active role in building resilience in students with broken home family backgrounds. The strategy used is to instil in students the following things:

First is emotion regulation. Emotion regulation is the ability to cope, face, and regulate emotions effectively to deal with problems in their lives so as to achieve emotional balance (Hasmarlin & Hirmaningsih, 2019). Based on this, emotion regulation is very important for someone who is experiencing life problems because it is related to the ability to manage emotions and how to act when emotional.

Emotional regulation to help students have the ability to manage their emotions, as stated by Enden as an Islamic education teacher:

“We encourage students to remain calm even in difficult situations. We usually ask them to do four things: First, divert emotions to other objects by doing positive activities such as dhikr, prayer, or reading the Quran, and second, think positively about the bad events

that have happened. Third, try to face all life's problems patiently and surrender to Allah SWT. Fourth, trying to think about problems with a clear mind through muhasabah or discussion with the teacher” (Enden, 2024).

The second is self-control. Islamic Education teachers teach self-control so that students can restore self-awareness, control themselves, and not take actions that can harm themselves and others. This is as explained by Hanny as an Islamic education teacher who teaches Aqidah Akhik subjects:

“In order for students not to get lost in life's problems, we teach them to control themselves and express their emotions in a positive direction. Our strategy is to create a programme of routine activities that all students must participate in, such as praying in congregation, reading the Qur'an before the first lesson begins, and contemplation (*muhasabah*). We also often talk to the students to listen to what they feel and want, while we do reinforcement of patience, *tawakal*, and gratitude” (Hanny, 2024).

In essence, self-control is related to emotion regulation. The existence of good self-control in students will make them able to express emotions appropriately. Self-control in Islamic education can be done by thinking carefully about the life problems faced, directing students' attention and thoughts to positive activities such as reading the Qur'an, discussing with teachers, and replacing negative emotions with positive emotions such as patience, gratitude, and others.

Third, instilling optimism. With regard to instilling optimism, Fajar, as the Islamic education teacher who teaches the subject of Islamic History, explained:

“We invite students to always be optimistic in this life. When facing life's problems, they should think positively of Allah SWT, which is training them to become strong, mature, and resilient individuals. They must also be sure that every difficulty has a way out and holds wisdom in it. We always tell the students that anyone can experience what they are experiencing, so don't despair or give up. Instead, they must be able to prove that they are great and strong children despite experiencing many life problems” (Fajar, 2024).

Optimism is a positive attitude or way of thinking that everything will show good results. Optimism is part of positive emotions that can improve mood, reduce stress, and improve physical and mental health (Parveen et al., 2016). For students with broken home family backgrounds having the ability to feel positive emotions is important for their emotional well-being. Because these positive emotions can help them increase motivation, creativity, and physical and mental health (Soutter et al., 2014).

Fourth, Empathy is the ability to understand and feel the feelings and experiences felt by others. For students with broken home family backgrounds, Muchtar, as an Islamic education teacher who teaches Hadith Interpretation subjects, said:

“We always teach these students that they should not vent their frustration, sadness, and disappointment with their parents by hurting themselves or disturbing their friends. But these family problems should be used as valuable life lessons and a medium to train themselves to become individuals with good character, especially having patience, empathy, sympathy for others, not holding grudges, and forgiving other people's mistakes” (Muchtar, 2024).

The ability to empathise as above is very important for everyone, especially when they get along with others. Resilient individuals will be able to understand the feelings and

thoughts of others. A sense of empathy can reflect how well an individual can recognise the psychological state and emotional needs of others. The existence of empathy in a person will give birth to the same feelings in others. This is what fosters an attitude of mutual support, caring, and wanting to help the distress experienced by others (Hasmarlin & Hirmaningsih, 2019). In relation to students with broken home families, this will become a support system when they face family problems so that they no longer feel alone, lonely, sad, stressed, and others.

Fifth, self-efficacy, is a sense of belief in the ability of an individual to overcome certain situations and conditions that are being faced. Resilient individuals will have high confidence in themselves and will be able to overcome the problems they experience. Through good self-confidence, a person will make various efforts to solve the issues faced and not easily give up despite facing heavy obstacles.

Instilling self-efficacy is done by Islamic Education teachers through discussions with students. In the discussion, students are given the opportunity to express what they feel and what they hope for. When the debate took place, the Islamic education teacher inserted advice and motivation about problem-solving. This is as stated by Enden:

“We always provide time for students to express what they feel and want. If they talk about family problems, we give them an understanding of how to deal with them. For example, we say that all problems that occur in this world are by the will of Allah Swt. Therefore, they should take their problems to Him by praying diligently, dhikr and supplication. They should also humbly ask Allah Swt to help and guide them so that they can live a better and more successful life in the future. By involving Allah Swt, students feel confident and confident in living their current lives and are able to accept the conditions they experience” (Enden, 2024).

In the researcher's observation, the Islamic education teacher also involved the students in extracurricular activities at school and gave assignments that had to be completed at school or home. With this, students gradually feel that they are cared for and loved by their teachers and friends. They also think that they are able to complete the tasks given by the teacher well, and have useful activities that can distract them from their family problems.

Table 1. Strategies for building resilience in students

No	Strategy	Activities
1	Emotion regulation	- Diverting students' emotions to positive activities, such as reading the Qur'an, prayer, and dhikr - Encourage students to think positively when facing family problems - Instil an attitude of patience and tawakal in students - Discuss with students the difficulties encountered
2	Self-control	- Invite students to express their emotions by doing positive

		activities
		- Instil positive emotions in students, such as patience, gratitude, and positive thoughts
		- Provide time to chat with students
3	Optimism	- Encourage students to be prejudiced towards Allah SWT - Guiding students to find lessons from the problems faced - Cultivate good expectations regarding future life - Invite students to reflect on the real conditions experienced
4	Empathy	- Invite students to self-reflect on the problem at hand - Guide students to interact well with others
5	Self-efficacy	- Direct students to ask for help and pray to Allah SWT - Engage students to do tasks and activities at home and school - Instil self-efficacy in dealing with problems

Based on Table 1 above, the strategy of building resilience in students with broken home family backgrounds refers to the theory of Reivich & Shatte (2002). When associated with Islamic education, the strategies and activities implemented have strong relevance to the formation of resilience. Doing worship activities such as prayer, dhikr, reading the Qur'an in addition to connecting with Allah Swt also provides a high psychological and spiritual impact, such as a sense of calm, serenity, and peace (Anam et al., 2021; Raheema & Omar, 2018). That way, slowly the students from broken home families will forget the family problems they face.

Positive thinking is manifested in the form of believing that Allah SWT gives trials according to the capabilities of His servants, assuming that the suffering experienced contains certain lessons (wisdom) that are beneficial for him, or believing that every problem that occurs definitely has a solution, will foster optimism and provide strength to bear the burden of the issues. Psychologically, someone who always thinks positively will be free from fear, worry, anxiety, stress, and depression (Arifin, 2022; Harmaini, 2020).

Positive emotions are an important factor in the building of resilience in individuals and are needed when individuals face very crises (Rahmanisa et al., 2021). The ability to be patient is manifested in the form of self-control and control of emotions, calm thinking, being mature, not rushing to decide something, holding back anger, and the like, will make a person have good resilience when facing broken home family problems (Sari et al., 2024). In the context of students at Al Fattah Junior High School, they will not hate

their parents, be sad or stressed, let alone commit despicable acts because they believe that the life problems experienced are the will of Allah Swt and He will provide help to His servants who are patient and *tawakal*.

When facing tough problems, a person needs a clear and calm mind. Calmness in facing life's problems can be achieved by asking for advice, motivation, and support from others or by self-reflection. In the context of students at Al Fattah Junior High School, by doing this, they will be able to find the real problem and know how to deal with the issue properly (Ratnasari & Suleeman, 2017).

In addition, self-efficacy is also needed when facing life's problems. Self-efficacy can be obtained through spirituality, namely interacting with Allah Swt through worship activities, asking for His help, or leaving matters to Him (*tawakal*). In the context of facing problems, self-confidence will provide positive energy to keep trying to find the best solution and achieve what is expected (Hasan, 2022). In the context of students at Al Fattah Junior High School, self-confidence will provide the strength to face and solve the problems of broken home families and foster fighting power to achieve a better life in the future.

Implications of Building Resilience in Students

The strategy of building resilience by Islamic Education teachers at Al Fattah Junior High School aims to form resilient individuals, in this case students who are able to adapt to the problems of broken home families and get out of emotional, psychological, and mental stress. Observations made by researchers showed good changes in terms of awareness, attitudes, and behaviour. The positive impact obtained by the students is oriented towards three aspects as follows:

First, changes in mindset. Based on interviews with Islamic education teachers and homeroom teachers, it is known that at the beginning of entering school, the five student informants showed negative mindsets such as feeling unloved by their parents, their presence in this world was not expected by their parents, thinking that the life problems are so big that they cannot bear them, and the people around hate them. However, after receiving guidance and assistance from Islamic education teachers and homeroom teachers, the five student informants seemed to have a zest for life, were able to accept the conditions experienced, could control emotions, and improve their learning achievements. This change in mindset shows the success of cultivating optimism which is able to increase enthusiasm, motivation, and fighting power when facing life problems (Asanjarani et al., 2021).

The above also shows the successful formation of emotion regulation and self-control in the five student informants. Both of these are shown by the five student informants being able to express emotions by doing positive activities such as praying on time, dhikr and continuing to memorise the Qur'an. It is also seen in attitudes and behaviours such as being more mature, regaining enthusiasm for learning, seeing a problem from a positive side, not disturbing friends at school, and being willing to do the assignments given by the teacher.

Second, awareness to get out of the confinement of life problems. Based on the researcher's interviews, the form of awareness that the five student informants have is that they have a strong desire to rise from the problem of broken home families, accept the circumstances that occur, are determined to achieve future goals by studying harder at school, and interacting well with family, teachers, and friends at school. The

emergence of awareness of the five student informants was influenced by the guidance of Islamic education teachers who provided discussion time, invited them to do self-reflection, instilled positive emotions such as patience, *tawakal*, and positive thoughts, and involved them in positive activities at school.

Third, the emergence of obedience in worship. Based on the researcher's observations, the form of obedience in worship carried out by the five student informants is that they pray, dhikr, read and memorise the Qur'an. Obedience to worship in these students certainly does not appear by itself. One of the factors that influence it is the guidance of Islamic education teachers and the existence of religious programmes implemented at school. The role of religion can fulfil human needs in the spiritual aspect, attitudes, and behaviour. The five student informants look more diligent in doing worship, feel calm and happy, no longer look sad, and diligently participate in activities at school.

IV. CONCLUSION

This study shows that the resilience-building strategies carried out by Islamic education teachers have brought about changes in the attitudes and behaviour of students with broken home family backgrounds. The strategies used, as shown in this study, are instilling emotion regulation, self-control and desire, optimism, empathy, and self-efficacy. Implicatively, there was a positive impact in that students from broken home families were able to overcome their mental distress and behavioural disturbances. This not only has an impact on improving the quality of their learning at school, but also makes them have the ability to adapt and face life problems, be able to accept reality in life, have an optimistic attitude regarding the future, be able to improve patterns of interaction with the surrounding environment, and have a religious spirit. This study recommends that this kind of resilience building strategy also be carried out by Islamic education teachers in other educational institutions as an alternative to overcome the impact of broken home families on students. This study has limitations on descriptive analysis of limited data. Therefore, further research is needed to examine the formation of resilience through religious aspects on a broader scale. Educational institutions need to consider new strategies in dealing with the negative impact of broken home family problems so that students are able to get through their learning period well and successfully.

V. REFERENCES

- [1] Adawiyah, S., & Kusnadi, U. (2023). Dampak workaholic parents terhadap perkembangan moral anak. *Trihayu: Jurnal Pendidikan Ke-SD-An*, 10(1), 1–10. <https://doi.org/10.30738/trihayu.v10i1.14958>
- [2] AF. (2024). *Interview with student*.
- [3] Agustina, R. ... Khusun, H. (2019). Universal health coverage in Indonesia: concept, progress, and challenges. *The Lancet*, 393(10166), 75–102. [https://doi.org/10.1016/S0140-6736\(18\)31647-7](https://doi.org/10.1016/S0140-6736(18)31647-7)
- [4] Aisyah, S. H. ... Kusumawati, D. (2022). Dampak Psikologi Terhadap Kehidupan Anak Korban Broken Home. *Al-Athfal: Jurnal Pendidikan Anak*, 3(2), 75–81. <https://doi.org/10.46773/alathfal.v3i2.485>

- [5] Anam, S. ... Zaedun Naim. (2021). An Exploratory Study of the Resilience on the Education Aspect in Islamic Boarding Schools Dealing with the Covid-19 Pandemics. *Proceedings of the 5th International Conference on Islamic Studies*, 5, 1–16. <https://doi.org/10.19105/iconis.v5i1.274>
- [6] Arifin, M. Z. (2022). Penyembuhan Masalah Spiritual Pasien di Rumah Sakit Melalui Pendekatan Komunikasi Spiritual Terapeutik Berbasis Al-Qur'an. *Al Quds : Jurnal Studi Alquran Dan Hadis*, 6(2), 925. <https://doi.org/10.29240/alquds.v6i2.4248>
- [7] Ariyanto, K. (2023). Dampak Keluarga Broken Home Terhadap Anak. *Metta : Jurnal Ilmu Multidisiplin*, 3(1), 15–23. <https://doi.org/10.37329/metta.v3i1.2380>
- [8] Asanjarani, F. ... Sadeghi, P. (2021). Coronavirus stress and adolescents' internalizing problems: exploring the effect of optimism and pessimism. *Vulnerable Children and Youth Studies*. <https://doi.org/10.1080/17450128.2021.2020386>
- [9] BA. (2024). *Interview with Student*.
- [10] Baharuddin. (2019). Pengaruh Komunikasi Orang Tua Terhadap Perilaku Anak Pada MIN I Lamno Desa Pante Keutapang Aceh Jaya. *Jurnal Al-Ijtima'iyah: Media Kajian Pengembangan Masyarakat Islam*, 5(1), 105–123. <http://dx.doi.org/10.22373/al-ijtima'iyah.v5i1.4207>
- [11] Bua, D. ... Saman, A. (2024). Dampak Keluarga Broken Home Terhadap Motivasi Belajar Siswa dan Penanganannya. *Guidance*, 21(1), 78–89. <https://doi.org/10.34005/guidance.v21i01.3816>
- [12] Crossesa, T. L., & Sindarti, G. M. (2019). The description of Learning Motivation in Adolescents Experiencing Broken Home Impact of Divorce in Parents at UM Laboratory High School in Malang City. *Jurnal Pendidikan Kesehatan*, 8(2), 131–137. <https://doi.org/10.31290/jpk.v8i2.1423>
- [13] Desmita. (2014). *Psikologi Perkembangan Peserta Didik*. Bandung: Remaja Rosdakarya.
- [14] Enden. (2024). *Interview with Islamic Education Teacher*.
- [15] Erfiyana, E. (2024). *Interview with homeroom teacher*.
- [16] Fajar. (2024). *Interview with Islamic Education Teacher*.
- [17] Fajariyah, L. (2021). Interpretasi Ayat-Ayat Resiliensi dan Signifikasinya Dalam Kehidupan Sosial. *International Conference on Islamic Studies*, 5, 273–286. <https://doi.org/10.19105/iconis.v5i1.83>
- [18] Gusmaniarti, G. (2018). Pengaruh Pembelajaran Sentra Seni Dan Kreatifitas Terhadap Perkembangan Sosial Emosional Anak Kelompok A Di Ra Roudlotul Hamdi Rembang Pasuruan. *Pedagogi : Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini*, 4(2), 56. <https://doi.org/10.30651/pedagogi.v4i2.1942>
- [19] Hafiza, S., & Mawarpury, M. (2018). Pemaknaan Kebahagiaan oleh Remaja

- Broken Home. *Psymphathic : Jurnal Ilmiah Psikologi*, 5(1), 59–66.
<https://doi.org/10.15575/psy.v5i1.1956>
- [20] Hanifah, R., & Farida, N. A. (2023). Peran Keluarga dalam Mengoptimalkan Perkembangan Anak. *Az-Zakiy: Journal of Islamic Studies*, 1(1), 23–33.
<https://doi.org/10.35706/azzakiy.v1i01.9951>
- [21] Hanny. (2024). *Interview with Islamic Education Teacher*.
- [22] Harmaini. (2020). Pikiran Positif Ala Nabi Ayyub As. *Proyeksi*, 15(1), 1–13.
<http://dx.doi.org/10.30659/jp.15.1.22-34>
- [23] Hasan, M. A. K. (2022). Ajaran Resiliensi dalam Al-Qur'an Surat Yusuf untuk Menghadapi Pandemi Covid-19. *Al Quds : Jurnal Studi Alquran Dan Hadis*, 6(1), 23. <https://doi.org/10.29240/alquds.v6i1.3262>
- [24] Hasmarlin, H., & Hirmaningsih, H. (2019). Self-Compassion dan Regulasi Emosi pada Remaja. *Jurnal Psikologi*, 15(2), 148. <https://doi.org/10.24014/jp.v15i2.7740>
- [25] Ismiati. (2024). *Dampak Pola Asuh Toxic Parents Terhadap Perkembangan Self Esteem Remaja The Impact of Toxic Parents' Parenting Patterns on the Development of Adolescent Self-Esteem Dampak Pola Asuh Toxic Parents Terhadap Perkembangan Self Esteem Remaja*. 13(1), 1–14.
<http://dx.doi.org/10.22373/takamul.v13i1.24781>
- [26] Jinan, N. ... Motevalli, S. (2022). Review of Parenting Styles and Their Impact on The Adolescents' Self-Esteem. *International Journal of Academic Research in Progressive Education and Development*, 11(2).
<https://doi.org/10.6007/ijarped/v11-i2/12202>
- [27] Kesari, I., & Debora, T. (2022). Dinamika Psikologis remaja yang mengalami kekerasan emosional dalam keluarga. *Jurnal Psikologi Udayana*, 9(2), 206–214.
<https://doi.org/10.24843/JPU.2022.v09.i02.p10>
- [28] Khotimah, K., & Wahyuningsih, R. (2020). Hubungan antara Tingkat Kesibukan Orang Tua dan Kecenderungan Memilih Teman Sebaya dalam Pengembangan Akhlak Siswa Madrasah Ibtidaiyah. *Cendekia*, 14(2), 13–16.
<https://doi.org/10.30957/Cendekia.v14i2.640.Hubungan>
- [29] Li, X. ... Zhou, G. (2024). The Relationship Between Self-Compassion and Resilience in the General Population: Protocol for a Systematic Review and Meta-Analysis. *JMIR Research Protocols*. <https://doi.org/10.2196/60154>
- [30] Maharani, N. ... Amanah, S. (2023). Dampak Broken Home terhadap Perilaku Siswa. *Journal on Education*, 5(2), 2275–2280.
<https://doi.org/10.31004/joe.v5i2.881>
- [31] Mayasari, R. (2014). Religiusitas Islam dan kebahagiaan (Sebuah telaah dengan perspektif psikologi). *Al-Munzir*, 7(2), 81–100.
<https://doi.org/10.31332/am.v7i2.281>

- [32] Miles, M. B. ... Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). New York: SAGE Publications.
- [33] Muchtar. (2024). *Interview with Islamic Education Teacher*.
- [34] Muhibuddin. (2024). Hambatan Dan Kegagalan Komunikasi Keluarga Antara Orang Tua dan Anak (Komunikasi Efektif dalam Perspektif Islam dan Psikologi). *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 11(2), 165–180. <https://doi.org/10.54621/jn.v11i2.920>
- [35] Mulyasa, E. (2021). *Menjadi Guru Profesional*. Bandung: Remaja Rosdakarya.
- [36] NR. (2024). *Interview with student*.
- [37] Parveen, F. ... Khan, S. M. (2016). Optimism as Predictor of Psychological Well Being among Adolescents. *International Journal of Indian Psychology*, 3(4). <https://doi.org/10.25215/0304.154>
- [38] Raheema, C., & Omar, M. (2018). Five Pillars of Islam in Relation to Physical Health, Spiritual Health and Nursing Implications. *IIUM Medical Journal Malaysia*, 17. <https://doi.org/10.31436/imjm.v17i1.1019>
- [39] Rahmanisa, R. ... Pratiwi, S. (2021). Strategy To Develop Individual Resilience In The Middle Of The Covid-19 Pandemic Using Islamic Art Therapy. *Journal of Contemporary Islamic Counselling*, 1(1), 45–46. <https://doi.org/10.59027/jcic.v1i1.60>
- [40] Ratnasari, S., & Suleeman, J. (2017). Perbedaan Regulasi Emosi Perempuan dan Laki-Laki di Perguruan Tinggi. *Jurnal Psikologi Sosial*, 15(1), 35–46. <https://doi.org/10.7454/jps.2017.4>
- [41] Reivich, & Shatte. (2002). Psychosocial Resilience. In *American Journal of Orthopsychiatry* (Vol. 57, Issue 316, pp. 33–47). <https://doi.org/10.1111/j.1939-0025.1987.tb03541.x>
- [42] Rosdianti, A. (2024). *Interview with homeroom teacher*.
- [43] Sari, F. A. ... Adri, Z. (2024). Gambaran Penerimaan Diri Remaja Korban Perceraian. *Jurnal Empati*, 13(3), 67–73. <https://doi.org/10.14710/empati.2024.42478>
- [44] Savitri, & Degeng. (2016). Peran Keluarga Dan Guru Dalam Membangun Karakter Dan Konsep Diri Siswa Broken Home Di Usia Sekolah Dasar. *Jurnal Pendidikan: Teori, Penelitian, Ddn Pengembangan*, 1(5), 861–864. <http://dx.doi.org/10.17977/jp.v1i5.6288>
- [45] SHU. (2024). *Interview with Student*.
- [46] Soutter, A. K. ... Gilmore, A. (2014). The student well-being model: A conceptual framework for the development of student well-being indicators. *International Journal of Adolescence and Youth*, 19(4), 496–520. <https://doi.org/10.1080/02673843.2012.754362>

- [47] Sudaryono. (2016). *Metode Penelitian Pendidikan*. Jakarta: Prenada Media.
- [48] Sugiyono. (2019). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.
- [49] SW. (2024). *Interview with Student*.
- [50] Syamsuri, M. V., & Yitnamurti, S. (2020). Perselingkuhan dalam Sudut Pandang Psikiatri. *Jurnal Psikiatri Surabaya*, 6(1), 48–57. <https://doi.org/10.20473/jps.v6i1.19101>
- [51] Syukri. (2019). *Metode Khusus Pendidikan dan Pembelajaran Agama Islam: Dilengkapi dengan Panduan Praktis*. Jakarta: Prenada Nedia.
- [52] Tafsir, A. (2020). *Pendidikan Islam dalam Keluarga*. Bandung: Remaja Rosdakarya.
- [53] Tanjung, S. M. ... Syahputra, D. (2022). Kurangnya Komunikasi Interpersonal Orang Tua pada Anak Memicu Terjadinya Kenakalan Remaja di Desa Pisang Pala Kecamatan Galang. *Al-Balagh: Jurnal Komunikasi Islam*, 6(1), 1–9. <https://doi.org/10.37064/ab.jki.v6i1.12632>
- [54] Wahyuni, E. dan W. (2021). Resiliensi Remaja dan Implikasinya Terhadap Kebutuhan Pengembangan Buku Bantuan Diri. *Insight: Jurnal Bimbingan Konseling*, 10(1), 79–88. <https://doi.org/10.21009/insight.101.10>
- [55] Warsah, I. ... Warsah, B. (2024). Islamic Psychology-Based Educational Strategies For Student Character Development. *AJIS: Academic Journal of Islamic Studies*, 9(2), 305–354. <https://doi.org/10.29240/ajis.v9i2.11326>
- [56] Wilson, J. M. ... Meints, S. M. (2025). A dual-focus approach for evaluating contributors to chronic pain: The roles of psychosocial risk and resilience factors. *Current Opinion in Psychology*, 62, 101981. <https://doi.org/10.1016/j.copsy.2024.101981>
- [57] Yaşar, H. ... Aydoğdu, F. (2023). Investigation of the Mediator Role of Hope in the Relationship Between Self-Compassion and Resilience in Adolescents. *Türk Psikolojik Danışma ve Rehberlik Dergisi*, 13(71). https://doi.org/10.17066/tpdrd.1267342_5
- [58] Yusuf, S. (2014). *Psikologi Sosial*. Bandung: Remaja Rosdakarya.