

ANALYSIS OF RELIGIOUS BEHAVIOR OF STUDENTS IN BROKEN HOME FAMILIES BACKGROUND

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Abstract

The family is the smallest social organisation and unit that can provide for the human needs related to the development of children's social personality and psychophysiology. However, children's behaviour is significantly affected by divorce situations. This study aims to find out the religious behaviour of students with broken home family backgrounds in MAN 3 Langkat. The research methodology used is qualitative with a descriptive approach. The data collection techniques used are interviews and observations. The results showed that children from families with broken families often showed greater religious behaviour. To educate and guide them to become better children, the role of parents or guardians and communication between them is essential. One of the problems of the research informant is that there are five female students, consisting of three women and two men. The findings of the analysis show that, on average, the religious behaviour of problematic children is driven by dysfunctional household elements. The absence of parenting and the loss of parental roles at home are the reasons why students from problematic family environments have worse spirituality (religion) and social behaviour for grade XI students in MAN 3 Langkat.

Keywords: *Perilaku Keagamaan, Keluarga Broken Home, Peserta Didik.*

Abstrak

Keluarga adalah organisasi dan unit sosial terkecil yang dapat menyediakan kebutuhan manusia yang terkait dengan perkembangan kepribadian sosial dan psikofisiologis anak-anak. Namun, perilaku anak-anak secara signifikan dipengaruhi oleh situasi perceraian. Tujuan dari penelitian ini adalah untuk mengetahui perilaku beragama pada siswa dengan latar belakang keluarga broken home di MAN 3 Langkat. Metodologi penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data yang digunakan adalah wawancara dan observasi. Hasil penelitian menunjukkan bahwa anak-anak dari keluarga dengan keluarga yang berantakan sering menunjukkan perilaku religius yang lebih besar. Untuk mendidik dan membimbing mereka untuk menjadi anak yang lebih baik, peran orang tua atau wali dan komunikasi di antara mereka sangat penting. Beberapa permasalahan informan peneliti, terdapat lima mahasiswa perempuan, terdiri dari tiga perempuan dan 2 laki-laki. Temuan analisis menunjukkan bahwa rata-rata perilaku keagamaan anak-anak bermasalah didorong oleh unsur rumah tangga yang disfungsi. Tidak adanya pengasuhan dan hilangnya peran orang tua di rumah adalah alasan mengapa siswa dari lingkungan keluarga yang bermasalah memiliki spiritualitas (agama) dan perilaku sosial yang lebih buruk bagi siswa kelas XI di MAN 3 Langkat.

Kata Kunci: *Perilaku Keagamaan, Keluarga Broken Home, Peserta Didik.*



INTRODUCTION

Family is someone who can have a big influence in life. The family consists of a father, mother, and child. Parents are the ones who guide and direct their children to become better children, and the expectations and demands of a child are to be a devoted child and also certainly proud of both parents. If there is communication between parents and children, it can cause children to fall into bad habits.¹ He also said that the family was the earliest social structure to mark human characteristics. Even now, there is a widespread perception that a family's ability to form its members determines the fate of generations of the nation, both rich and poor.² Who starts a new life? And living in pairs is a person's obligation to qualify as an Islamic religion (Sya'diyah, 2024).

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Translation: "God, who created all couples, is the most holy. He formed them from what the earth has produced, from themselves, and from unknown sources." (Q.S Yasin:36)

Talking about *broken homes*, it can be said that it is a broken family or a bad family relationship.³ Broken home families have several factors or causes of problematic families. As a result, some babies will be born with personality disorders, which will explain why their behaviour is often inappropriate.⁴ Children's psychological development is greatly affected by damaged houses. The main reason for the difference is the negligence of the parents themselves and the lack of guidance, especially when it comes to the religious behaviour of the child.⁵

Broken home is not about divorce or separation in a family; however, we can also argue that this family is incomplete because mothers and fathers cannot fully fulfil their obligations as true parents.⁶ Several variables contribute to the situation of a broken household. Broken

¹ Fitri Hidayati and Rahmaniah Rahmaniah, "Perilaku Keagamaan Siswa Muslim Terhadap Pola Asuh Orangtua, Lingkungan Dan Teman Sebaya," *Bulletin of Counseling and Psychotherapy* 3, no. 2 (2021), <https://doi.org/10.51214/bocp.v3i2.118>.

² Ade Muqit and Abu Maskur, "Pengaruh Kemampuan Mengajar Guru Pendidikan Agama Islam Terhadap Perilaku Keagamaan Siswa," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 5, no. 02 (2022), <https://doi.org/10.37542/iq.v5i02.790>.

³ Lajnah Pentashihan Mushaf al Quran, *Al-Quran Dan Terjemahannya (11-20)*, Al-Qur'an Dan Terjemahannya Edisi Penyempurnaan 2019, 2019.

⁴ Deden Hidayat et al., "Madrasah Pra Nikah: Program Terstruktur Menuju Keluarga Harapan Pada Masyarakat Di Kawasan Taman Nasional Ujungkulon Kec. Cimanggu Kab. Pandeglang," *Jurnal Pengabdian Multidisiplin* 3, no. 3 (2023), <https://doi.org/10.51214/00202303667000>.

⁵ Yanuar Falih Assidiq and Zakiyah Zakiyah, "Pengaruh Pembelajaran Akidah Akhlak Terhadap Perilaku Keagamaan Siswa Kelas X Di SMA Muhammadiyah Bumiayu Brebes," *Albhamra Jurnal Studi Islam* 2, no. 1 (2021), <https://doi.org/10.30595/ajsi.v2i1.10264>.

⁶ Rahmayani Siregar, "Esensi Peserta Didik Dalam Perspektif Filsafat Pendidikan Islam," *Journal Of Islamic Early Childhood Education* 01 (2021).

homes show that parents are self-centred and don't spend enough time with their children. Divorced or separated parents may also be too busy to give their children the attention they need.⁷ Religious behaviour has wide varieties, such as praying, fasting, reading the Qur'an, and so on. The behaviour manifests itself in a child, and religious behaviour is usually far from that religious attitude. The factors that affect bad religious behaviour in adolescents are inseparable from the family, namely both parents.⁸ If there is a lack of communication between parents and children, it is impossible for the child's attitude to deviate.⁹ Religious behaviour can be seen as behaviours or words spoken by a person that are related to their beliefs. Everything that is done comes from faith in God, including obligations related to religion and instructions for prayer.¹⁰

A family history of fractured homes is one of the conditions that often prevents children from developing normally. Although it is true that the environment has a significant influence on how people develop, it is also true that having a broken family can have a detrimental impact on how a person develops into a healthy person.¹¹ On the other hand, it appears that children's development nowadays is significantly influenced by the broken family aspect.¹² Hurlock claims that a broken family is the result of a poorly adjusted marriage, which arises when the husband and wife are unable to come up with a solution that works for them both. It should be acknowledged that a lot of marriages do not produce happiness. Legal or covert separation or annulment of marriage are both possible, and there are instances where one married spouse decides to live apart from their family.¹³ Broken homes can also result from married couples' incapacity to resolve their differences, such as a lack of reciprocal communication, jealousy between them, discontent with marital services, a sense of diminished income, being demanding

⁷ Nurma Sari Siregar, Wasidi Wasidi, and Rita Sinthia, "HUBUNGAN ANTARA KOMUNIKASI INTERPERSONAL ORANG TUA DAN ANAK DENGAN PERILAKU KENAKALAN REMAJA," *Consilia : Jurnal Ilmiah Bimbingan Dan Konseling* 1, no. 1 (2018), <https://doi.org/10.33369/consilia.1.1.26-35>.

⁸ Eko Prabowo, Nur Fajrie, and Deka Setiawan, "Etika Komunikasi Siswa Dalam Pembelajaran Daring Melalui Aplikasi Whatsapp," *Jurnal Penelitian Dan Pengembangan Pendidikan* 5, no. 3 (2021), <https://doi.org/10.23887/jppp.v5i3.38191>.

⁹ Putri Zulia, Sarmidin, and Mailan Ikrima, "Peran Guru Pendidikan Agama Islam Terhadap Perilaku Keagamaan Siswa Di MTS Tarbiyah Islamiyah Hulu Kuantan," *AL-HIKMAH : Jurnal Pendidikan Dan Pendidikan Agama Islam* 2, no. 2 (2020).

¹⁰ Marisa Angraini, "PERILAKU SOSIAL REMAJA DARI KELUARGA BROKEN HOME DI KELURAHAN BENTIRING KOTA BENGKULU," *Journal of Economic Perspectives* (2022).

¹¹ Sandi Pratama, Arifuddin Siraj, and Muh Yusuf, "Pengaruh Budaya Religius Dan Self Regulated Terhadap Perilaku Keagamaan Siswa," *Jurnal Pendidikan Islam* 8, no. 2 (2019).

¹² Muhamad Ramdan, Suanti Tunggal, and Ken Amasita Saadjad, "PENGARUH DESAIN KOMUNIKASI VISUAL AMIR TAMOREKA CENTER (ATC) TERHADAP CITRA POSITIF KANDIDAT PADA PEMILIHAN KEPALA DAERAH TAHUN 2020 KABUPATEN BANGGAI," *KINESIK* 9, no. 1 (2022), <https://doi.org/10.22487/cjk.v9i1.369>.

¹³ Efrianus Ruli, "Tugas Dan Peran Orang Tua Dalam Mendidik Anak," *Jurnal Edukasi Nonformal* 1, no. 1 (2020).

of one another, and a desire to succeed independently. Broken households are really caused by a variety of things, but one thing is certain: they always begin with a feeling of incompatibility.¹⁴

Children from broken homes will undoubtedly be in a challenging and stressful scenario, dealing with issues in their lives that call for survival and familiarity with their surroundings.¹⁵ Compared to children from families whose circumstances fully support their growth and development, children from broken homes exhibit less adjustment. Its hallmarks are learning difficulties, abnormal conduct, anxiety, a lack of social responsibility, and strained (antisocial) social connections.¹⁶ Such circumstances, particularly religious evolution, will impact children's behaviour patterns. Religious practices, for instance, can be used to distinguish between children from peaceful households and those with a chaotic past. According to Al-Ghazali, a child's birth is the Creator's command to his parents. His body will be coloured by his pure and holy spirit, which is like a painting pattern.¹⁷ If he is good, his character and conduct will be excellent; if he is evil, the painting will be awful. Al-Ghazali contends that each kid is born with a unique character in this regard. As a result, their personality is shaped and determined by their surroundings and parenting style.¹⁸ A child who lives in a broken home usually receives less attention from his parents, and there are even parents who do not care. Usually, children who experience broken home problems have a bad attitude, such as speaking rudely, disrespecting older people, or forgetting to behave as taught by religion, especially in religious behaviour. MAN 3 Langkat School has students from broken-home families. Therefore, the researcher wants to know the attitude or behaviour of students in MAN 3 Langkat school. A child's religious behaviour can arise by itself or consciousness in oneself. The role of parents and the surrounding environment is significant in being bold on a good path. The role of teachers in the school environment is also important for students to make their students better. Based on the above background, the author is interested in researching and discussing it, outlined in a scientific paper titled: "Religious Behavior of MAN 3 Langkat Students in the Broken Home Family".

¹⁴ Desi Wulandari and Nailul Fauziah, "PENGALAMAN REMAJA KORBAN BROKEN HOME (STUDI KUALITATIF FENOMENOLOGIS)," *Jurnal EMPATI* 8, no. 1 (2019), <https://doi.org/10.14710/empati.2019.23567>.

¹⁵ Setya Murti and Donny Khoirul Aziz, "Penerapan Pendidikan Agama Islam Dalam Keluarga Broken Home Di Desa Panisihan Kecamatan Maos Kabupaten Cilacap," *DIMAR: Jurnal Pendidikan Islam* 3, no. 2 (2022), <https://doi.org/10.58577/dimar.v3i2.56>.

¹⁶ Nafaidatus Sholihah; Winarto Eka Wahyudi, "PERILAKU KEAGAMAAN PESERTA DIDIK DALAM KELUARGA BROKEN HOME (Studi Kasus Siswa Berlatar Belakang Keluarga Broken Home Di SMKN 1 Lamongan)," *Kuttab* 4, no. 1 (2020), <https://doi.org/10.30736/ktb.v4i1.107>.

¹⁷ Pahron Setiawan, Delmus Puneri Salim, and Muh. Idris, "Perilaku Keagamaan Siswa Muslim Di SMPN 1 Dan SMPN 2 Airmadidi (Studi Kasus Siswa Muslim Mayoritas Dan Minoritas Di Sekolah Negeri)," *Journal of Islamic Education Policy* 5, no. 1 (2020).

¹⁸ Basir Sofyan, "Building a Sakinah Family," *Al-Irsyad Al-Nafs, Jurnal Bimbingan Penyuluhan* 7, no. 2 (2019).

METHOD

This study uses a qualitative method with a descriptive approach. This research was conducted at MAN 3 Langkat. This study's primary and secondary data sources are primary and secondary. The data collection techniques used are interviews, observation, and documentation techniques. The secondary data used is by examining various types of literature in books, magazines, e-books, and literature regarding the impact of broken home families on student behaviour. The data analysis technique used is qualitative analysis. In this case, the researcher takes on the role of an observer. This study uses observation, interviews, and documentation through WhatsApp chats to collect data. The informants used in this study were five eleventh-grade students consisting of 3 girls and two boys. Based on the results of the survey and from the data that the researcher obtained, the researcher focused his research on the MAN 3 School Langkat Kota Stabat. Grade XI is the most students with broken home family backgrounds.

RESULT AND DISCUSSION

MAN 3 Langkat School is located in the city of Stabat and is a State Islamic school in the city of Stabat. MAN 3 School has been established for quite a long time and has many students. This school used to be called MAN 1 Stabat, but it has been 4 years since it changed to MAN 3 Langkat because the schools will be sorted according to the district flow from Langkat Hilir to Langkat Teluk Aru. Therefore, the school is in the order of MAN 3 Langkat. Grade XI is the most students with broken home family backgrounds. Based on the research results, the researcher found five students who experienced cases of broken families of their religious behaviour. There are various stories between students according to the stories they experienced, from the former family being intact to not being complete as it is today. In this case, there are two factors, namely negative and positive factors, which are experienced from within themselves. There are also factors of parents who are no longer intact. The research results through online interviews are as follows with the theme of the question: "Religious attitudes and behaviours of students when their parents are still intact and when they are divorced."

From the results of the interviews that the researcher has conducted, the problem experienced by Abay is that his father has passed away, and now he lives with his mother. Judging from the religious aspect researchers saw and heard before his father died, Abay did not pray and was still lazy; it was more important to play with his friends. But when his father died, Abay changed from a lack of worship to now a diligent worshipper. Abay said, "Since my father died, I have become more and more aware that I was stubborn in the past, and now I

want to pray diligently to pray for my father in heaven." From the results of the interview, Fai has the problem of her parents getting divorced, and she lives with her mother. It was heard from the story that he conveyed that regarding his religious attitude, he was still well-maintained; before his parents divorced, he was still diligent in praying, even though it was not exactly five times. He said:

"Actually, I'm too lazy to tell family stories like this; I'm also very upset with my father, actually, because I want to fight. I feel that I don't have a father, but when it comes to religion, I still carry it out and keep praying for my parents". (Results of Interview with a Student Named Fai from Class XI MAN 3 Langkat)

From the results of the interviews, researchers knew the story of Denanda. The problem experienced was that his father had passed away, and he lived with his mother alone. From the story he experienced before his father died, Denanda has a personality that can be said to be obedient to religion and diligent in worship. His religious attitude is motivated by himself, not by his mother or anyone else. And since his father has died, Ananda feels lonely but does not forget to worship and also pray for his father always. The results of the interview conducted with Dwi show that he is an orphan, and Dwi lives with his grandmother and his brother and sister; they are three brothers. His father has died since Dwi was in junior high school, and his mother died when Dwi was in junior high school, also in the 9th grade. Talking about religious attitudes, before he became an orphan, Dwi was diligent in worship because of encouragement from his parents. But when he became an orphan for religious matters, he became lazier to worship and rarely carried it out. Because Dwi thinks that there is no one to motivate him anymore, and he feels lonely. He also felt the change, and he would try to be diligent in worship and would pray for his parents, who had passed away.

From the results of the interviews that were conducted, the researcher had known Wulan first. The problem experienced was that his mother had passed away, and he lived with his father. After a few years, his father remarried, and Wulan lived with a new family and a new atmosphere, as well as a new mother. From the story he conveyed, he said, "For my religious attitude now, it is much better than yesterday, indeed when my mother was still there, I rarely worshipped, and now that my mother has passed away, I will be more active in worship, at the same time pray for my mother in heaven amen." Wulan's story shows that he has begun to change for the better, and he has changed not because of others but because of his own willingness to change, especially in his religious behaviour.

Discussion

Based on the results of interviews with the five informants, there are several differences in the changes experienced with different problems as well. The family is the main role of a child; the role of parents here is very important for a child's way of life to be better, especially in his religious behaviour. Of these five informants, it has been proven that there are more positive impacts even though their families are no longer intact and there is no one to motivate and direct them about religion. Nafaidatus Sholihah and Winarto Eka Wahyudi conducted a case study at SMKN 1 Lamongan about the religious behaviour of students from damaged families. This research was previously published at Lamongan Islamic University.¹⁹ The number of students coming from families with destroyed homes and backgrounds where customs and worship are still lacking is what drives this study. The following conclusions are included in the findings of this study: First, there are differences in the backgrounds of each parent who neglects their child's worship, so worship is not useful for students from divided families. Secondly, students from families with a history of broken homes exhibit bad habits as a result of parents neglecting their efforts to teach their children character education.²⁰

Then, in line with Marisa Angraini, she conducted related research in the Bentiring sub-district of Bengkulu City, entitled Social Behavior of Adolescents from Damaged Houses. This study aims to investigate the social behaviour of adolescents from families with damaged houses in Bentiring Village, Bengkulu City.²¹ The findings of this study show that adolescents from households with destroyed homes have struggled to build cooperative relationships in the community.²² They are less interested in getting involved in social activities. In addition, they struggle with social interaction.²³ Teenagers from families with destroyed homes are very empathetic and sympathetic in the community. They usually like to lend to others. Because they believe that everyone has an obligation to help others, they also showed understanding and compassion to neighbours affected by the disaster.²⁴ The following study, entitled The

¹⁹ Lucky Riana Putri, "Pengaruh Pariwisata Terhadap Peningkatan Pdrb Kota Surakarta," *Pengaruh Pariwisata Terhadap Peningkatan Pdrb Kota Surakarta* 21, no. 1 (2020).

²⁰ Fashi Hatul Lisaniyah, Mira Shodiqoh, and Yogi Sucipto, "Manajemen Membangun Keluarga Sakinah Bagi Pasangan LDM (Long Distance Marriage)," *The Indonesian Journal of Islamic Law and Civil Law* 2, no. 2 (2021), <https://doi.org/10.51675/jaksya.v2i2.169>.

²¹ Noor Fazariah Handayani, "PENGARUH MEDIA GAMBAR TERHADAP HASIL BELAJAR MATEMATIKA PADA SISWA SEKOLAH DASAR NEGERI AJUNG KABUPATEN BALANGAN," *Jurnal Terapung : Ilmu - Ilmu Sosial* 4, no. 2 (2022), <https://doi.org/10.31602/jt.v4i2.8621>.

²² Kamaliah, "Hakikat Peserta Didik," *EDUCATIONAL JOURNAL: General and Specific Research* 1, no. 1 (2021).

²³ Abdul Azis, "Pembentukan Perilaku Keagamaan Anak Jurnal Pemikiran Dan Ilmu Keislaman," *Jurnal Pemikiran Dan Ilmu Keislaman* 1, no. 1 (2019).

²⁴ Salsabila Priska Adristi, "Peran Orang Tua Pada Anak Dari Latar Belakang Keluarga Broken Home," *Lifelong Education Journal* 1, no. 2 (2023), <https://doi.org/10.59935/lej.v1i2.30>.

application of Islamic religious education in broken home families in Panisihan village, Maos district, Cilacap Regency, was conducted by Setya Murti and Donny Khoirul Aziz. The author's research on the application of Islamic religious education to damaged families in Panisihan Village, Maos District, Cilacap Regency, yielded positive findings, supporting the idea that parents are doing a good job in implementing Islamic religious education. Parents can educate their children in Islamic religious education in a variety of ways, including by teaching them to memorise hadith and prayers, training them to pray from an early age, and leading by example. Meanwhile, parents tend to communicate more with their children through advice. Children are more likely to listen to their parents if they follow this advice. The resources of Islamic religious education that parents provide to their children cover a wide range of topics, including religion, morality, worship, *fiqh*, and *the Qur'an*.

Their religious behaviour is, on average, more positive, and they are motivated because of their own self-determination or will to go in a better direction, for example, diligently praying and reading *the Qur'an*. Their religious behaviour is better not only in prayer or recitation but also in their associations, words, and deeds, which are bad in their religion and what is good in their religion. These kids have a lot of hope for the future, even if they come from a dysfunctional household. They have a positive outlook on the future because they think they deserve a better life in order to make up for the challenging circumstances they are going through right now. Nevertheless, there are times when the pain brought on by family disputes resurfaces when they are pursuing their aspirations. Doubts regarding their capacity to accomplish their objectives are frequently an internal struggle that has to be overcome. Family conflict trauma can lead to emotional fragility, which can cause individuals to question their own abilities and future ability to face challenges. Nevertheless, the paradox is that the self-assurance they get serves as a strong motivator to advance.

Children's daily spiritual behaviour will be significantly impacted by their parent's knowledge of the religion they practice. Since they believe in Allah as their God, it follows that worship and acceptance of their faith must be a part of their daily spiritual behaviour. Naturally, there will be a big difference between a child who lives with their entire family and a youngster whose family is divided in a broken home. The degree of emotional attachment between the two, followed by the degree of compliance in fulfilling their duties as Muslims, will likewise differ. Thus, it's critical to create a peaceful home, uphold family communication, steer clear of pointless arguments, and denigrate the egocentrism of each individual. This will make a family run well so as to avoid divorce that causes damage to the household that has been built.

CONCLUSION

A child's success lies in children who have a complete family and receive motivation, direction, and encouragement from their parents. In contrast, children who experience broken homes and who do not have a complete family lack attention and find it difficult to get guidance from both parents. Based on several problems of the researcher's informants, there are five female students, consisting of three women and two men. The analysis's findings demonstrated that the average religious behaviour of troubled kids was driven by the element of a dysfunctional household. The absence of parenting and the loss of parental role in the home are the reasons why students from troubled family settings have poorer spirituality (religious) and social conduct for grade XI students at MAN 3 Langkat.

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