

Effective Parenting Patterns for Children's Religious Education in Divorced Families

Siti Aisyah^{1*}, Mhd. Habibu Rahman²

Master's Program in Islamic Religious Education, Universitas Pembangunan Panca Budi Medan

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Abstract

One of the impacts of divorce is a change in parenting patterns and its effect on children's religious education within the family. This research aims to identify parenting patterns in applying religious education within divorced Muslim families. Qualitative research approach with the case study method, research location in Laumugap Village, Selesai District, Langkat Regency, North Sumatra. The informants were selected using purposive sampling, specifically three parents and three children from divorced Muslim families. Data collection techniques were carried out thru in-depth interviews with open-ended, semi-structured questions. Data analysis and management were conducted using Lincoln and Guba's naturalistic paradigm, with an emphasis on four data quality criteria: credibility, transferability, dependability, and confirmability. The research results show that the backgrounds of divorce are diverse, ranging from economic factors leading to infidelity by the wife, infidelity by the husband, families without conflict, and differences in life principles. These factors influence the level of conflict before and after divorce, thereby affecting the impact on the child's religious activities. The impact of divorce on children's religious behavior, such as abandoning worship and experiencing a spiritual crisis. Conversely, conflict-free divorce with active involvement from both parents does not show a negative impact on children's religiosity. The parenting styles employed also vary, ranging from permissive and authoritarian to democratic. The democratic parenting style has proven to be the most effective in guiding children thru the emotional and spiritual crises following divorce. This research emphasizes the importance of maintaining emotional stability and consistency in parenting for children's religious education. The quality of the parent-child relationship and parenting approaches after divorce are determining factors in the formation and recovery of children's religious behavior.

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Corresponding Author:

Siti Aisyah

Universitas Pembangunan Panca Budi Medan

Email: aisyahsiiti@gmail.com

1. INTRODUCTION

The family is the smallest unit in society and plays a central role in shaping a child's character, morals, and faith [1]. In Islam, children are born like blank slates, and the family is the child's first school (*madrassah ula*). The family is the first place of education, where education must be based on religious, moral, and monotheistic values that are consistently instilled [2], and the family also causes them to lose this spiritual potential [3] [4]. The role of the family in developing education about life values filled with love and religiosity is very important in preparing children to become members of society with religious, healthy, and strong personalities. The first institution to shape and complete the development of a child's character is the family. [5][6]

Every couple in a marriage certainly has the goal of forming a harmonious family [7]. However, along the way, conflicts often arose, eventually leading to divorce. Although divorce is permissible in Islam, as an act disliked by Allah SWT, it should be the last resort with a *makruh* but *mubah* ruling [8]. Divorce will still leave significant psychological, social, and spiritual impacts, especially on children. Children from divorced families often experience identity crises, emotional imbalances, and decreased attention [9] [10].

North Sumatra has a high divorce rate, ranking 4th among all provinces in Indonesia. There were 15,752 divorces, or 23.62% of the total number of marriages. In Langkat Regency alone, there were 1661 divorces, which is 24.22% of the total number of marriages [11]. Lau Mulgap Village is a village located in Selesai District, Langkat Regency. There were 131 divorce cases recorded in Selesai District, and the divorces occurred among young and low-income families. However, there is no definite data on divorces for Lau Mulgap Village (based on observations from the Selesai District Religious Affairs Office, Langkat Regency). According to the researcher's observations, out of the eight divorce cases in Lau Mulgap Village, several dominant factors contributed to the divorces, namely economic issues, infidelity, weak religious understanding, and early marriage. Of course, this divorce will impact the psychology, education, and parenting styles of the divorcing parents' children.

Parental responsibilities, whether for the father or the mother, do not cease even after the marriage bond has ended. This is affirmed in Surah At-Tahrim, verse 6, which means: "O you who believe, protect yourselves and your families from the fire of Hell..." [12]. This verse contains a command for parents' spiritual responsibility toward the religious education of their children. Islam teaches the principles of justice and compassion in raising children, as stated in the Prophet's ﷺ hadith: "Each of you is a leader, and each leader will be held accountable for those under his leadership." [13]. Islamic education is not only oriented toward cognitive aspects, but also touches the emotional and spiritual sides of human beings comprehensively. Islamic education views humans as a complete unity of reason (*'aql*), heart (*qalb*), and soul (*nafs*). The process of character building begins with self-purification (*tazkiyah*), followed by the teaching of knowledge (*'ta'lim*) and moral development (*tarbiyah*), and finally, *ta'dib*, which is the formation of manners as the pinnacle of integrating knowledge, faith, and action [14]. Therefore, even tho the parents are divorced, they still have an equal obligation to instill the values of monotheism, noble character, and Islamic etiquette in their children.

One of the most striking impacts of divorce is the change in parenting patterns. In many cases, the ineffectiveness of post-divorce parenting patterns is often caused by conflict between former partners, a lack of coordination in raising children, or even neglect by one party. In fact, in Islam, religious education for children is a *fardhu 'ain* (individual obligation) that cannot be neglected by anyone with parental responsibilities. Therefore, effective and adaptive parenting patterns are needed, both emotionally, spiritually, and socially. This pattern must be able to bridge the changes in family structure while maintaining the continuity of children's religious education, so they can still grow in an atmosphere of faith and good example. With an approach based on Islamic values such as compassion (*rahmah*), shared responsibility (*mas'uliyah*), and justice (*'adl*), post-divorce parenting can remain optimal and have a positive impact on a child's religious growth. It is very important to discuss parenting patterns in implementing religious education in divorced Muslim families. Therefore, the researcher is interested in conducting a study aimed at finding effective parenting patterns for children's religious education in divorced families.

2. RESEARCH METHODS

The method used in this study is a case study, which is qualitative research used to explore phenomena in real-life contexts [15]. This research was conducted in Laumulgap Village, Selesai District, Langkat Regency, North Sumatra.

The selection of informants in this study used the purposive sampling technique, which allows the researcher to intentionally choose informants who may provide information relevant to the research questions [16]. The informants in this study consisted of three divorced parents and three children of divorced parents. Researchers selected three divorced Muslim families from three villages with different divorce backgrounds.

Tabel 1. Research Informan

Number	Informan	Status
1.	Mr. SS	Parents
2.	Mrs. SY	Parents
3.	Mrs. IS	Parents
4.	KS	Son of Mr. SS
5.	RS	Son of Mrs. SY
6.	CS	Daughter of Mrs. IS

Data collection was done using in-depth interviews. The interview guide used is open and semi-structured. This allows for in-depth information to be obtained, also known as an open-ended interview. Open-ended questions allow researchers to determine the direction of the answers and also provide an opportunity to answer questions from various dimensions.

Data management to ensure data quality uses the naturalistic paradigm of Lincoln and Guba [17][18]. In naturalistic research, the four criteria for ensuring data quality are Credibility, Transferability, Dependability, and Confirmability. These four criteria together form the basis for ensuring that naturalistic research produces findings that are reliable, high-quality, and useful. Credibility refers to the extent to which research findings truly reflect the reality experienced and perceived by participants. To achieve this, researchers must be involved in the field for an extended period, conduct in-depth observations of important aspects (persistent observation), use various data sources or methods (triangulation), and seek confirmation from participants regarding findings or interpretations (member checking). Next, transferability relates to the extent to which research findings can be applied or transferred to other contexts. Researchers are responsible for providing detailed and contextual descriptions, but determining whether the findings are relevant elsewhere is left to the reader or user of the findings. Reliability emphasizes the importance of consistency in the research process, even though there may be changes in context or approach. To ensure this, researchers created an audit trail, which is a complete record of all research steps and decisions, so that outsiders can verify whether the research was conducted systematically and responsibly. Finally, confirmability ensures that research findings are not merely the result of the researcher's bias or personal opinion, but are genuinely supported by the data collected. The main strategy is to maintain an audit trail and practice reflexivity, which is the researcher's critical reflection on their own influence in the research process.

3. RESULT AND DISCUSSION

3.1.Result

Background of Divorce

In this study, the researcher examined the background of parental divorce, which is summarized in the following interview results:

Parents	
How long have you been divorced, and what was the cause of the divorce?	
Mr. SS	<ul style="list-style-type: none"> • Causes of divorce due to economic reasons and infidelity It's been 5 years now. The first time was due to economic factors because I experienced business bankruptcy during the COVID period. The wife couldn't accept the situation and she had an affair with his friend.
Mrs. SY	<ul style="list-style-type: none"> • Divorce due to differences in life principles It's been 3 years. Due to differences in perspectives and life principles, there are things we can't see eye to eye on.
Mrs. IS	<ul style="list-style-type: none"> • Divorce due to the father's infidelity Two years, almost three. My husband is having an affair, even tho we haven't had any problems until now. Suddenly, it was heard that my husband had remarried and it turned out that his family had approved.
With whom does the child live after the divorce, and how often does the child interact with the parent who does not live with them?	
Mr. SS	The first year with my grandmother, because I needed time to calm down. At that time, her mother didn't want to accept her because her husband wouldn't allow it. If the child is with me now.
Mrs. SY	With me, but his father is still free to visit and take him home. My relationship with my father is very good, and I also still communicate well with my ex-husband. Yesterday, he was still on umrah with his father.
Mrs. IS	My child has no further relationship with their father. In fact, the child hates their father and his family very much.

The backgrounds of the respondents' divorces have different reasons. The first factor is economic, then the wife's inability to accept the situation leads to infidelity, which becomes the main trigger for divorce. Meanwhile, another cause of the subsequent divorce is differences in views and life principles, even tho there were no major conflicts. Divorce is also caused by the husband's infidelity, which led to him remarrying with family approval, despite there being no prior conflict in their marriage.

In terms of child custody after divorce, the three also have different experiences. The parents placed the care burden on close relatives, specifically the grandmother in the first year, due to the father's unstable emotional state and the mother's rejection after remarrying. Currently, the child lives with the father. Meanwhile, divorce isn't always conflict; parents can still maintain a good relationship with each other. Although raised by their mother, both parents maintain healthy communication and still engage in religious activities together, such as going on Umrah together. Conversely, divorce can also be a major conflict, with children and mothers and no contact with their fathers at all. The child even showed hatred toward their father and the father's family. The differences in parenting patterns and the child's relationship with parents who do not live together indicate that post-divorce dynamics are highly influenced by the cause of the divorce and how both parents approach their relationship after separating.

Parenting Styles

To find effective parenting patterns, the researchers conducted interviews with parents, children, and support respondents, as detailed below:

Parents	
Are there any changes in the child's religious behavior after the divorce?	
Mr. SS	<ul style="list-style-type: none"> • The child is experiencing negative changes in religious behavior. It's very changed. My child once reached a point where they didn't believe in God. Abandoning prayer, fasting, and other religious activities. I realize this might be a form of rebellion from him. But thank God, I've started to change back to how I was before.
Mrs. SY	<ul style="list-style-type: none"> • The child did not experience changes in religious behavior. Nothing changed after the divorce. We are committed to failing as husband and wife, but we cannot fail as parents. So our relationship is still good, the change might be in his presence at home. Usually, we can meet every day, but this is limited. His prayers, reading and memorization of the Quran, fasting, and his Islamic attitude are still good, and yesterday he was still on Umrah with his father.
Mrs. IS	<ul style="list-style-type: none"> • The child is experiencing spiritual anxiety. When my child first found out about the affair and divorce, they always felt sad and asked why God wasn't fair to give them this trial. However, he still performs prayers, fasts, and recites the Quran regularly as usual. The biggest change is that he doesn't acknowledge his father and his father's family as part of his life.
Does divorce affect parenting patterns, particularly the religious upbringing you provide?	
Mr. SS	It greatly influenced us; we gave our first year of parenting to her grandmother. At that time, I needed time, his mother was avoiding me because she had a new family and was out of town. After I was ready, I took back custody from her grandmother. The challenges are immense: significant child rebellion and resistance to the invitations I extend. My child used to be a good and high-achieving child, never missing prayers or fasting, and reciting the Quran every day regularly.
Mrs. SY	More of the religious upbringing duties are placed on me because the child lives with me. Previously, the burden of religious upbringing was on the father because he had a strong religious education background. His father is a pesantren graduate.
Mrs. IS	If not much changes with the parenting, because I've been the one doing the parenting all along. More that my father can't be with us anymore.
How does your parenting style guide your child in religious matters after the divorce?	
Mr. SS	<ul style="list-style-type: none"> • Permissive parenting style I lived with him for a year, his mother was also out of town and didn't care much. I started taking back custody from her grandmother, I apologized to my child, and I just approached her. I haven't done anything yet for his religious beliefs. The important thing is that I'm back with him. I know he doesn't pray, but I just kept quiet. Because at that time, the distance between me and him was so great. It's been almost a year. • Authoritative parenting style

	Alhamdulillah, after a year of divorce (now 2 years), we're starting to get close again. I started inviting him to start praying and attend religious gatherings. Although sometimes he refuses to do it, I let him, but I advise him. Trying to win her heart. Because he's a smart child and we've always raised him openly and communicated frequently, I know he listens and thinks about the advice I give him. But perhaps there's still disappointment in her heart. I can't blame him.
Mrs. SY	<ul style="list-style-type: none"> • Authoritarian parenting style For prayer, reading the Quran, and fasting, I am very strict; it's non-negotiable, there will be consequences, and it must be done. • Democratic Parenting Style But for its implementation, I'm more tolerant. For example, if he feels really tired (usually at Isha time), he can do it later before bed, he can watch first, but it still has to be done. I prefer to just have discussions with my child. Not much has changed. Since I lack religious abilities, I enrolled him in an integrated Islamic school. If the child wants to go to their father's place, as long as it doesn't interfere with my school, I'll allow it.
Mrs. IS	<ul style="list-style-type: none"> • Democratic Parenting Style I used to always force religious activities, but now I'm more about inviting people. For example, for tahajjud and attending recitations, I emphasize that with the current pressure, we need more closeness to God. We must not let ourselves be destroyed and become even more destroyed; we must be strong. That's what I emphasize to my child.

Based on the results of interviews with the three parents, it is evident that divorce has different impacts on children's religious behavior. Divorce can have a negative impact on a child's religious behavior, especially in cases where there is conflict between parents during and after the divorce process. This is because the disappointment experienced by a child can lead to negative changes in their religious behavior, such as abandoning prayer, fasting, and even disbelief in God. This is believed to be a form of rebellion resulting from emotional stress after the divorce. In this case, the conflict and impact of divorce significantly affect religious parenting patterns. Divorce affects the parents' mentality, so the burden of childcare is shifted to the grandmother because the father is not yet ready to accept the divorce and the mother has left for out of town with her new family. After regaining custody, the father faced significant challenges in building closeness and spiritually guiding the child due to the disharmonious relationship that developed as a result of the divorce. Father uses a permissive parenting style, which means he allows children a lot of freedom and rarely sets limits or disciplines them. The father's focus was solely on rebuilding the emotional connection without demanding the child perform religious rituals. After the relationship improved, the father began to implement a democratic parenting style by openly offering invitations and advice.

Conversely, this study also found that not all divorces have an impact. This happens in divorces where there is no conflict and the parents maintain a good relationship after the divorce. Parents are committed to continuing their roles as parents even after the marital relationship has ended. The children remain consistent in performing religious practices such as prayer, fasting, and reciting the Quran, just like the religious activities that were established in the family before the divorce. In this case, the parent, the

mother, applies a combination of authoritarian and democratic parenting styles. He is firm in requiring children to perform religious rituals, but he still allows flexibility in their execution and opens up room for discussion.

This study also found that children experience spiritual doubt by questioning God's justice, but they continue to perform religious activities and worship as usual. The most noticeable change is the child's rejection of their father and family. In this case, the parents, specifically the mother, are implementing a democratic parenting style that emphasizes a balance between affection, openness, and instilling values thru warm dialog and firm but non-coercive guidance. The mother observes that the child is currently in a phase of emotional and spiritual crisis. Thru this approach, the child will feel understood and not judged, which is crucial for their spiritual and emotional recovery. Additionally, this pattern can also help children regain their trust in religious values thru a gentle and logical approach, rather than thru pressure or coercion.

To support the results of the interviews with parents, the researcher conducted interviews with the children, which are described below:

Children	
Have you experienced changes in your religious behavior after the divorce?	
KS	<ul style="list-style-type: none"> • Religious changes in a negative direction <p>If you saw me now, you definitely wouldn't believe that I was once a pious, intelligent, and obedient child. I am very disappointed, especially in you, Mother. You had the heart to betray the family just for wealth. As for the disappointment with my father, I was left for a year and given to my grandmother. Father is actually a responsible person.</p> <p>My father and mother used to teach me well about religion, but after this incident, I feel that my mother, in particular, is a big liar, so I feel like what's the point of going thru all of that.</p> <p>Now, thank God, I'm starting to change for the better again, after my father apologized for this situation and his sincerity in trying to fix it. But for my mother, she prefers her husband's family, and there's nothing for me yet. This is what I'm disappointed about.</p>
RS	<ul style="list-style-type: none"> • Does not affect religious activities <p>It's still the same as before, there's no impact at all. I still pray, study the Quran, and fast as usual. Especially now that I'm studying at an integrated Islamic school, I often do Dhuha prayers and fast on Mondays and Thursdays.</p>
CS	<ul style="list-style-type: none"> • Still carried out despite inner turmoil <p>I still engage in religious activities, even tho sometimes in my heart I wonder why this is happening to me. It seems like God isn't fair, but I'll still do it.</p>
What is the parenting pattern used by parents (especially the parent who raised you) in religious activities after a divorce?	
KS	<ul style="list-style-type: none"> • Permissive parenting style <p>When my father took me back to raise me (my mother no longer cared) from my grandmother, he didn't force me to pray or do other things. Maybe my father just wants me and him to get close first.</p> <ul style="list-style-type: none"> • Democration parenting style <p>Now my father is taking me to religious gatherings, and I go sometimes even tho I always tell him, "Aren't you embarrassed to take me with a child like this?" (hahaha...). I really appreciate my father's efforts, he's</p>

	actually a good man. Maybe God is testing Dad economically. Because of my father's efforts, I've been praying secretly, but my style is still like this. I've also started to rebuild the future that was so messed up before. Now, the only relationship that's still not good is with my mother, and that's what really disappoints me.
RS	<ul style="list-style-type: none"> • Authoritarian parenting style <p>Mom, when it comes to religion, it's terrifying. There's no bargaining, if you don't pray, you can get hit. You have to pray... My mom is like that too.</p> <ul style="list-style-type: none"> • Democratic parenting style <p>But for the other things, Mom is always so happy, that's why I understand if Mom is angry because I was wrong.</p>
CS	<ul style="list-style-type: none"> • Democratic parenting style <p>Mom used to be more fierce, especially when it came to religion. But now it's more comfortable,</p> <p>Mom is more like a discussion partner now, like why we need God. But it's true, I don't want my mom to advise me about my relationship with my dad and his family. I'm so fed up, because for me, Dad is the one who's really destroying us. Even tho Mom is really nice. Perhaps knowing I was very disappointed, Mom embraced me more. To be honest, I'm very close to my mom.</p>
Are there changes in parenting patterns in religious activities within families after a divorce? If so, do you think this is better?	
KS	Oh yeah, I used to be closer to Mom and Dad just watched. That's why I was so disappointed. Mom doesn't care anymore and Dad cares more. The father who used to not get involved much is now more attentive, but not pushy. If I admit my father's parenting style is very good now, I, who felt distant, can be embraced again. I love my father, but I'm disappointed in my mother right now. What I liked was that my father didn't badmouth my mother, but rather focused on how to motivate me for my future.
RS	There's no change... Mom is still strict when it comes to religion. It could be a lion... if Dad has always been the best, the most advised,
CS	Mom is more open to discussion in raising us now. I think it might be possible to embrace me. So now my mom and I are more like friends, two adults who were hurt by the same person (hehehehe). So we talk more often together, and sometimes I'm even motivated to study harder and help my mom, to reduce her burden because she's the one supporting me now.

The results of the interviews with the children were the same as those of the interviews with the parents, which are described as follows: Divorce has diverse impacts, and each child experiences different effects on their religious behavior. The first impact is that divorce can cause children to experience a negative shift in their religious behavior. Previously known as a pious, intelligent child who was obedient to religious teachings, the divorce of his parents became a turning point that drastically changed him. Divorce causes children to experience a crisis of trust in their parents, especially toward the parents perceived to be the cause of family problems (in this study, this occurred in the cases of KS and CS). This can have an impact, making the child feel that all the religious teachings they have been taught so far are useless, and

causing them to abandon acts of worship like prayer and other religious activities. Divorce also has a significant emotional impact on children. The child protested by questioning God's justice regarding their family's situation, although this feeling did not lead them to abandon worship. This happened to CS, who continued to fulfill her religious obligations because she felt it was the right thing to do, even though her emotions were not yet fully at peace.

Interviews with children confirmed the consistency of interview results with parents, namely that not all divorces have a negative impact, especially on children's religious activities. This happens in divorces where both parents consider the child's emotions and psychology, and maintain a good relationship. The interview with RS revealed that there was no conflict after his parents' divorce, and religious activities such as prayer, Quran reading, and fasting were still practiced as before. Even now, he regularly performs voluntary prayers such as fasting on Mondays and Thursdays and Dhuha prayer, because he is supported by the habits and teachings of the integrated Islamic school environment where his child is educated. The custodial parent (i.e., the mother) enrolled her child in an integrated Islamic school as a solution because of her limited ability in religious instruction. After a divorce, parenting patterns can change. In the case of KS, the parenting that was usually done by the mother as the primary caregiver and the father as the secondary caregiver changed to the father being the primary caregiver and the mother no longer being involved in the parenting because she was separated from the child (the mother no longer cared).

Even at the beginning of the divorce, the parents placed the burden of childcare on the grandmother due to the father's mental unpreparedness, which was impacted by the divorce. This has a very significant impact on the child. The parenting style applied by the parents (namely the father as the post-divorce caregiver) combines permissive and democratic parenting styles. Initially, when taking care of their child, the father used a permissive parenting style, meaning the child was not forced to perform any religious rituals or demands. This is to improve the emotional connection first. Over time, the father began to adopt a democratic approach, inviting his son to attend religious studies and providing motivation without pressure. This parenting style is considered better for children because they feel more understood, are no longer pressured, and are instead motivated to improve themselves from within.

The democratic parenting style applied by parents plays a significant role in healing the wounds caused by divorce. The return of a father's presence and apology, demonstrating sincerity in repairing the relationship, has a very positive impact on the child. Although the child initially resisted, they have slowly returned to their routine religious activities and are beginning to rebuild a future that was shattered by the divorce situation. His father's attitude of not badmouthing his mother, but instead focusing on repairing their relationship and future, was very effective and made him feel welcomed back. The child didn't feel pressured, but rather motivated by his father's love and sincerity. This makes the child feel more cared for, and it allows them to slowly rebuild their religious values.

Parenting styles after divorce can still remain consistent. This happened in the old case of RS; the mother continued to use an authoritarian parenting style from before until after the divorce. My mother is very strict about religion; for example, prayer is an absolute obligation without compromise, and children can even be hit if they don't perform their religious duties. This authoritarian parenting style in the application of religious behavior did not have a negative impact on the child. Although the mother is

strict, she is also friendly in other ways, so the child does not rebel against the harsh approach. The father's continued involvement in parenting means the child doesn't feel the real impact of the divorce, nor are there any significant effects felt by the child; everything remains stable.

3.2. Discussion

This study found a wide range of backgrounds for divorce, from economic problems leading to infidelity [19] [20] and infidelity in families with no prior conflict [21], to differences in life principles and no major conflicts [22]. The causes of divorce and conflict that occur before and after a divorce case often leave deeper emotional scars on the child. Conflict and betrayal during the divorce process can cause children to experience a decline in trust and attachment toward one parent, and even develop long-term rejection attitudes [23][24]. After a divorce, the parenting that should be done by the parents can be placed on the grandmother due to the father's emotional unreadiness and the mother's rejection. In certain conditions, close family members like grandparents often become alternative caregivers who play a crucial role in maintaining a child's stability [25] [26]. This indicates that divorce not only affects the structure of the nuclear family but also parenting patterns.

This study found that divorce has a diverse impact on children's religious behavior. In cases of divorce accompanied by conflict between parents, both during and after the divorce process, children experience significant emotional stress. This pressure has a negative impact on children's religious behavioral changes. Children who were previously known for their religious devotion are losing their religious motivation, and some are even questioning the existence of God. This phenomenon reflects a spiritual crisis as a form of rebellion against an emotionally unacceptable situation. In this case, care was temporarily transferred to the grandmother because the parents were not mentally prepared. After my father took over parenting, the parenting style shifted from permissive to democratic. Initially, the father released the child without religious demands with the aim of rebuilding emotional closeness. Over time, the father began to discuss things with his child and motivate them without pressure, which had a positive impact on the child's spiritual recovery. This research shows that it is very important to maintain a child's mental health after a divorce. Research by Charles Rangkuti and Ronna Sari Daulay [27] shows that mental health from the perspective of Ibn Sina produces a more resilient and ethical generation, capable of making positive contributions to society.

Conversely, in cases of uncontested divorce where both parents maintain communication and remain committed to their parenting roles, no negative impact on the child's religious behavior was found. The children continue to perform religious practices such as prayer, fasting, and reciting the Quran, just as they did before the divorce. This is consistent with research which states that children from divorced families do not always experience a decline in religiosity, especially if parents remain active role models after the divorce [28] [29]. Consistency in both parents' involvement is related to the stability of the child's religiosity. In this case, the mother is applying a parenting style that is a combination of authoritarian and democratic. My mother is firm in emphasizing religious obligations, but she still allows for discussion and flexibility, so the children remain obedient without feeling pressured. Habituation of worship is a method of education from Imam Al-Ghazali, which is more inclined toward moral education, focusing on character development and instilling virtuous qualities in students [2]. Formal religious-based education is also a suitable way to help children

develop their religious understanding better, as they also receive support from the integrated Islamic school environment. Education should integrate human and divine values, so that it has a positive impact on individuals and society, both in this world and the next [30].

Another interesting finding is that children who experience spiritual doubt after divorce, characterized by questioning God's justice but still consistently performing religious practices. This indicates an inner conflict but does not lead to a rejection of religion. In this case, the mother is applying a democratic parenting style with an empathetic, dialogical, and non-coercive approach. This strategy has proven effective in helping children gradually overcome spiritual and emotional crises. This finding aligns with research stating that conflict in divorce contributes to a decline in children's religiousness. Children from divorced families tend to experience alienation toward religious institutions when religious figures in the family disappear or are inconsistent [31].

This research indicates that parenting plays a crucial role in shaping and restoring children's religious behavior after divorce. Permissive parenting styles tend to be ineffective in the long run, while democratic styles with a warm emotional and spiritual approach have been shown to encourage children to return to religious activities. Even in consistent authoritarian parenting styles accompanied by friendly relationships, children are still able to practice religious teachings without experiencing significant pressure. The involvement of both parents, even tho they are divorced, is a significant protective factor for the child's religious stability. Meanwhile, this research indicates that consistent parenting, emotional support, and reinforcement of religious values play a role in shaping children's spiritual resilience. Thus, the quality of the parent-child relationship and the parenting approach become the main determinants of whether divorce will negatively impact a child's religious behavior or instead serve as a starting point for their spiritual recovery. This aligns with Bradley's research, which shows that children's spiritual resilience is significantly influenced by supportive parenting, the reinforcement of religious values within the family context, and the active involvement of parents in their children's religious lives [32].

4. CONCLUSION

This research indicates that divorce has diverse impacts on children's religious behavior, depending on the level of conflict and the parenting patterns adopted afterward. Divorce accompanied by conflict and betrayal tends to leave deep emotional scars that can trigger spiritual crises, a decline in religious motivation, and even rejection of parental figures. Conversely, conflict-free divorce, with consistent parental communication and involvement, does not always decrease a child's religiosity.

Post-divorce parenting styles are a key factor in shaping and restoring children's religious behavior. A democratic parenting style with a warm emotional and spiritual approach has proven most effective in promoting recovery and maintaining commitment to worship, while a permissive style is less effective in the long run. Even authoritarian patterns accompanied by emotional closeness can still maintain a child's religious practices.

Additionally, the involvement of extended family, such as grandparents, can be an important alternative caregiver when parents are not emotionally ready. Emotional support, religious habituation, and parental role modeling, whether together or separated, are significant protective factors. Thus, the quality of parental relationships, consistency in parenting, and the reinforcement of religious values are key determinants of whether

divorce will have a negative impact or will instead be a starting point for the child's spiritual recovery.

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