

Humanistic Religious Model of Islamic Character Internalization among Broken Home Students: The Transformative Role of Islamic Religious Education Teachers in Integrated Islamic Schools

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ABSTRACT

This study aims to develop a Humanistic-Religious Character Internalization Model for students from broken home families through the guidance of Islamic Religious Education (PAI) teachers at SDIT Ash Shohwah. The study is motivated by the increasing challenges faced by students experiencing family dysfunction, which affects their emotional stability, moral development, and religious identity formation. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and document analysis involving principals, PAI teachers, homeroom teachers, students from broken home backgrounds, and parents or guardians. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion verification. The findings reveal that PAI teachers experience a transformation of roles from religious knowledge transmitters into spiritual mentors, emotional companions, moral exemplars, and agents of character transformation. The study formulates the Humanistic-Religious Character Internalization Model consisting of four interconnected stages: (1) humanistic acceptance, (2) religious modeling, (3) religious habituation, and (4) spiritual internalization. This model demonstrates that religious character formation among vulnerable students requires integration between emotional support, teacher exemplary behavior, religious school culture, and spiritual guidance. Theoretically, this study contributes to Islamic education by offering a contextual model that integrates humanistic pedagogy, character education, and Islamic spirituality. Practically, the model provides an alternative framework for Islamic schools in developing responsive character education programs for students with complex family backgrounds.



Introduction

Changes in family structures within contemporary society have become one of the social issues that significantly influence students' psychological, moral, and spiritual development. The increasing phenomenon of dysfunctional families, commonly referred to

as broken home, caused by divorce, family conflicts, loss of parental roles, and weak family communication has created a vulnerable group of children experiencing challenges in personality development. Family conditions have a strong relationship with children's emotional regulation, social behavior, learning motivation, and moral development because the family represents the first social environment where values and self-identity are internalized (Fomby & Cherlin, 2021). Children experiencing family dysfunction tend to face difficulties in developing emotional security, self-confidence, and the ability to manage psychosocial pressures (Çaksen, 2022).

From the perspective of Islamic education, the family occupies a fundamental position as the first educational institution (*madrasah al-ūlā*) responsible for instilling faith, morality, and spirituality from early childhood (Nurhayati, Latif, & Anwar, 2024). When the educational function of the family becomes disrupted, schools are not only expected to function as academic institutions but also as alternative spaces that provide moral, emotional, and spiritual support for students. Islamic education places character formation as one of its primary objectives. Therefore, religious education should not be limited to cognitive understanding of religious teachings but must encourage the formation of religious behaviors reflected in students' daily lives (Nasrullah, Salam DZ, Haedari, & Karim, 2023).

Students from broken home families have more complex educational needs compared to students from stable family backgrounds. They require not only academic reinforcement but also an environment that provides acceptance, appreciation, emotional support, and psychological safety. Previous studies have demonstrated that family instability increases the risk of behavioral problems, low self control, anxiety, and difficulties in developing healthy social relationships among children (Chavda & Nisarga, 2023). Consequently, educational approaches for students with vulnerable family backgrounds cannot rely solely on conventional disciplinary strategies but require more humanistic, contextual, and transformative approaches.

Within this context, Islamic Religious Education (PAI) teachers have a strategic position as key actors in the process of religious character internalization among students. PAI teachers are not merely transmitters of religious knowledge but also serve as moral exemplars, spiritual mentors, motivators, and emotional supporters. Studies on the role of Islamic education teachers indicate that the effectiveness of religious character education is strongly influenced by teachers' ability to integrate religious learning, exemplary behavior, school religious culture, and interpersonal relationships with students (Nasrullah et al., 2023).

Religious character internalization in Islamic education represents a process of transforming religious values from cognitive understanding into personal awareness and daily practice. Religious values are not formed instantly through the transmission of religious concepts but through continuous processes of exemplary modeling (*uswah hasanah*), habituation, spiritual experiences, and meaningful social interactions. Research on religious school culture demonstrates that religious activities, such as congregational prayer, Qur'anic recitation, collective prayers, and Islamic behavioral practices, contribute significantly to students' character development because religious values become embedded within everyday school experiences (Wening & Hasanah, 2021).

However, previous studies reveal several limitations. First, most studies on religious character education have focused on general student populations without specifically examining students from broken home backgrounds. Second, previous research often positions PAI teachers primarily as instructors of religious knowledge, while their roles as emotional supporters and alternative parental figures remain underexplored. Third, existing studies on religious character education tend to emphasize formal religious

habituation programs, while the role of teacher-student interpersonal relationships as a mechanism for value transformation has received limited scholarly attention.

These research gaps indicate the need to develop a contextual model of religious character internalization specifically designed for students experiencing family vulnerability. Character education for broken home students requires an integrated approach that combines pedagogical, psychological, and spiritual dimensions. In this perspective, PAI teachers should not only be understood as religious educators but also as figures capable of providing emotional security, building trust, offering psychological support, and helping students reconstruct positive religious identities.

This study introduces a novel contribution through the development of the Humanistic Religious Character Internalization Model for broken home students. Unlike previous studies, this model integrates five essential components: (1) teacher exemplary behavior as a moral model, (2) religious habituation as school culture, (3) emotional mentoring as psychosocial support, (4) spiritual reinforcement as a source of personal resilience, and (5) empathetic interpersonal communication as a bridge for value transformation. This model conceptualizes religious character internalization not merely as a process of transferring religious knowledge but as a process of restoring and developing students' religious identities through meaningful educational relationships (Nisa & Astutik, 2023).

Theoretically, this research contributes to the development of Islamic education studies by expanding the understanding of religious character education within complex social family contexts. This study integrates perspectives from character education, humanistic pedagogy, and Islamic spirituality into a comprehensive conceptual framework. Such an approach emphasizes that successful religious education depends not only on curriculum content but also on the quality of relationships between teachers and students.

Practically, this research is important because it provides an applicable framework for Islamic schools, PAI teachers, and educational policymakers in designing character development strategies for students experiencing family difficulties. Schools need to develop mentoring systems that do not merely focus on correcting negative behaviors but also address students' emotional and spiritual needs. Previous research on Islamic education teachers also highlights that collaboration among teachers, families, and school environments is a critical factor in strengthening students' religious character development (Zazali & Samiha, 2023).

Based on the above discussion, this study aims to analyze and develop a model of religious character internalization for broken home students through Islamic Religious Education teacher development. This research is expected to contribute to the advancement of Islamic education by offering a more responsive approach to students' social realities while providing a new perspective for developing religious character based on Islamic values, humanistic care, and sustainable educational support.

Methods

This study employed a qualitative approach with a descriptive case study design to explore the model of Islamic Religious Education (PAI) teacher development in internalizing religious character among students from broken home families at SDIT Ash Shohwah. A qualitative case study approach was selected because the research focuses on understanding educational processes, interpersonal relationships, meanings, and contextual experiences within a natural school environment rather than measuring statistical relationships among variables (Creswell & Poth, 2023). Case study research is particularly appropriate in educational research because it enables researchers to examine

complex phenomena through multiple sources of evidence and obtain a comprehensive understanding of how values, practices, and social interactions occur within specific institutional contexts (Yin, 2022). The research site was selected purposively because SDIT Ash Shohwah represents an Islamic integrated elementary school that implements structured religious programs while also accommodating students experiencing family dysfunction. The participants consisted of the principal, PAI teachers, homeroom teachers, students from broken home families, and parents or guardians. Participants were selected using purposive sampling based on their direct involvement and ability to provide meaningful information related to religious character development processes (Campbell et al., 2020).

Data collection was conducted through three main techniques: in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted with research participants to explore teachers' strategies, students' experiences, family conditions, and the processes involved in religious character formation. Observation was conducted to examine religious practices, teacher-student interactions, school culture, and daily habituation activities such as congregational prayer, Qur'an recitation, and Islamic behavioral practices. Documentation analysis was used to examine school programs, religious activity schedules, student development records, and institutional policies related to character education. The combination of these techniques enabled methodological triangulation and strengthened the credibility of the findings by comparing verbal statements, observed behaviors, and institutional documents (Busetto, Wick, & Gumbinger, 2020). This approach is consistent with contemporary qualitative educational research, which emphasizes the importance of understanding character education through lived experiences and social contexts rather than relying solely on formal curriculum analysis (Mohajan, 2020).

The collected data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. Data analysis was conducted continuously throughout the research process to identify patterns related to teacher role modeling, religious habituation, emotional mentoring, spiritual reinforcement, and empathetic communication as mechanisms of religious character internalization. The credibility of the research findings was ensured through source triangulation, technique triangulation, member checking, and prolonged engagement with the research context. These strategies were applied to strengthen the trustworthiness, dependability, and confirmability of qualitative findings (Nowell, Norris, White, & Moules, 2021). Ethical considerations were maintained by protecting participants' confidentiality, obtaining informed consent, and ensuring that students from broken home backgrounds were treated with sensitivity and respect because their family experiences involved personal and emotional vulnerabilities (Arifin, 2021).

Results and Discussion

Transformation of the Role of Islamic Religious Education (PAI) Teachers in Internalizing Religious Character among Broken Home Students

The findings of this study indicate that the role of Islamic Religious Education (PAI) teachers at SDIT Ash Shohwah has undergone a significant transformation from a conventional instructional role toward a multidimensional educational role. Previously, PAI teachers were often positioned primarily as transmitters of religious knowledge through classroom teaching. However, the condition of students from broken home families requires teachers to function as spiritual mentors, emotional companions, moral

exemplars, and agents of character transformation. The research findings reveal that PAI teachers understand that students experiencing family dysfunction require more than religious instruction. They need acceptance, emotional support, guidance, and consistent moral direction. Therefore, teachers develop a humanistic-religious approach that integrates pedagogical, psychological, and spiritual dimensions in the process of character formation. This transformation aligns with contemporary Islamic education perspectives that emphasize teachers as facilitators of holistic human development rather than merely providers of academic knowledge (Rochim & Khayati, 2023).

The transformation of the PAI teacher's role is first reflected in the shift from teacher as instructor to teacher as spiritual mentor. The findings demonstrate that PAI teachers at SDIT Ash Shohwah do not limit religious education to explaining concepts of worship, morality, and Islamic values. Instead, they guide students to experience religion as a source of inner strength and emotional stability. Through personal conversations, spiritual motivation, prayer guidance, Qur'anic recitation, and religious reflection, teachers help students develop a meaningful relationship with Islamic values. This approach is particularly important for broken home students who may experience emotional instability, feelings of rejection, and loss of parental guidance. Religious education, therefore, becomes a process of rebuilding students' psychological resilience through spiritual awareness. Previous studies confirm that Islamic education teachers have a strategic role in developing students' religious identity because their influence extends beyond cognitive learning toward emotional and moral development (Syarnubi, Alimron, & Maryamah, 2023).

The second transformation appears in the movement from teacher as knowledge transmitter to teacher as emotional companion. The research findings show that PAI teachers interpret students' negative behaviors not merely as disciplinary problems but as manifestations of unresolved emotional experiences. Students from broken home backgrounds often demonstrate low self-confidence, unstable emotions, reduced motivation, and difficulties in social interaction. In responding to these conditions, teachers apply empathetic communication, active listening, and personal mentoring. This approach creates psychological safety, allowing students to express their difficulties without fear of judgment. Such findings strengthen previous research indicating that children experiencing family disruption require supportive educational environments that provide emotional security and meaningful relationships with significant adults outside the family structure (Chavda & Nisarga, 2023). In this context, the PAI teacher becomes a substitute source of positive attachment that supports students' emotional recovery and character development.

The third transformation involves the role of PAI teachers as moral role models and representatives of religious values. The study found that teacher behavior becomes a central medium of character internalization. Students do not only learn religious values from textbooks or classroom explanations but also observe how teachers practice patience, discipline, honesty, compassion, and responsibility in daily interactions. The consistency between teachers' words and actions strengthens students' trust and encourages them to imitate positive behaviors. This finding supports the argument that character education is most effective when values are embodied through exemplary figures within the educational environment rather than delivered only through formal instruction (Husnaini, Victorynie, & Amili, 2020). In Islamic education, the personality of the teacher represents an essential pedagogical instrument because moral education requires living examples of the values being taught (Harianto & Kandedes, 2023).

Another important transformation is the emergence of the PAI teacher as a designer of religious culture within the school environment. The research shows that religious habituation programs, including congregational prayer, dhuha prayer, Qur'an reading,

daily prayers, greetings, and Islamic manners, become important instruments for shaping students' religious character. These activities provide students with structured routines and moral stability, especially for those who experience inconsistent religious guidance at home. The school environment functions as a supportive ecosystem that compensates for some weaknesses in family-based religious education. This finding confirms that religious character development requires a comprehensive school culture involving teachers, school leadership, curriculum, and daily educational practices (Sarip et al., 2023).

Furthermore, the transformation of the PAI teacher's role demonstrates a shift toward transformative pedagogy, where teachers act as agents of social and emotional change. The study reveals that teachers do not only aim to improve students' religious practices but also seek to strengthen self-control, confidence, emotional regulation, and social responsibility. Students who initially showed disciplinary problems gradually experienced positive changes after receiving continuous guidance and personal attention. This transformation illustrates that Islamic education can function as a mechanism of empowerment for vulnerable students by integrating religious values with psychological support. Contemporary studies in education emphasize that effective teachers in complex social contexts must possess relational competence, emotional sensitivity, and the ability to respond to students' diverse backgrounds (Rochim & Khayati, 2023).

However, the transformation of the PAI teacher's role also faces several challenges. The research identifies limited parental involvement, inconsistent religious reinforcement at home, emotional fluctuations among students, and limited time for individual mentoring as significant obstacles. These challenges demonstrate that teacher transformation alone is insufficient without collaboration between school, family, and community. Character education requires an ecological approach in which multiple educational environments contribute to students' moral and spiritual development (Ulvøy, Persson, Hallström, & Sollesnes, 2023). Therefore, strengthening communication between teachers and parents becomes essential to ensure continuity between religious values taught at school and practices implemented at home.

Overall, the findings demonstrate that the transformation of PAI teachers at SDIT Ash Shohwah represents a movement from a traditional teaching paradigm toward a human-centered Islamic educational model. The teacher is no longer positioned merely as a religious subject instructor but as a spiritual guide, emotional supporter, moral exemplar, and architect of a religious learning environment. This transformation provides an important contribution to Islamic education discourse by showing that religious character internalization among vulnerable students requires relational pedagogy, emotional engagement, and spiritual guidance. The effectiveness of PAI education depends not only on what teachers teach but also on how they build meaningful relationships and embody the religious values they promote.

Humanistic Religious Character Internalization Model: A Transformative Framework for Developing Religious Character among Broken Home Students

The findings of this study reveal that the internalization of religious character among broken home students at SDIT Ash Shohwah is implemented through a Humanistic-Religious Character Internalization Model. This model integrates three fundamental dimensions: humanistic care, religious habituation, and spiritual transformation. The model emerges from the understanding that students experiencing family dysfunction cannot be approached merely through disciplinary or instructional strategies. They require educational interventions that recognize their emotional vulnerability, respect their personal experiences, and provide continuous spiritual guidance. The research findings demonstrate that religious character formation occurs effectively when teachers establish

meaningful relationships with students, create a supportive religious environment, and guide students toward internal awareness of Islamic values.

The Humanistic-Religious Character Internalization Model developed in this study is based on the assumption that character education is not simply a process of transferring religious knowledge but a process of transforming students' attitudes, emotions, and spiritual consciousness. Students from broken home families often experience psychological challenges, including emotional instability, lack of parental attention, weak self-confidence, and difficulties in controlling behavior. Therefore, the internalization process must begin with acceptance and emotional connection before moving toward religious awareness. This finding confirms that effective character education requires attention to students' social and psychological contexts because moral development is strongly influenced by interpersonal relationships and environmental support (Chavda & Nisarga, 2023).

1. Humanistic Relationship Building: Creating Emotional Security Before Religious Internalization

The first component of the model is humanistic relationship building, which emphasizes the importance of emotional closeness between teachers and students. The findings indicate that PAI teachers at SDIT Ash Shohwah do not immediately impose religious rules on students from broken home backgrounds. Instead, teachers begin the process by creating trust through personal communication, empathy, attention, and acceptance. Students are approached as individuals who experience difficulties rather than as students with behavioral problems. This approach demonstrates a shift from a corrective model of character education toward a supportive and developmental model. Teachers understand that negative behaviors, such as lack of discipline, emotional outbursts, and low motivation, may represent deeper emotional struggles caused by family conditions. Therefore, teachers prioritize listening, understanding, and guiding students gradually.

This finding supports the humanistic education perspective, which argues that meaningful learning occurs when students feel valued, respected, and psychologically safe. In educational contexts, positive teacher-student relationships contribute significantly to students' emotional regulation, motivation, and moral development (Rogers, 2021). In Islamic education, this principle corresponds with the concept of *tarbiyah*, where education is understood as a process of nurturing human potential through compassion, guidance, and continuous development (Syarnubi et al., 2023). Thus, the first stage of the model can be understood as humanization before internalization. Teachers must first restore students' sense of belonging and emotional stability before religious values can become meaningful personal commitments.

2. Teacher Exemplary Practice: Internalizing Values through Moral Modeling

The second dimension of the model is teacher exemplary practice. The research findings demonstrate that PAI teachers become the primary representation of religious values through their daily attitudes, behaviors, and interactions. Students learn religious character not only from religious materials but also from observing teachers' patience, discipline, honesty, compassion, and consistency.

For broken home students, teachers often become important moral figures because some students experience limited parental modeling at home. The presence of teachers who demonstrate Islamic ethics provides students with concrete examples of how religious values operate in daily life. The findings show that teacher behavior becomes an effective medium for transferring values from external observation into internal awareness.

Previous research confirms that teacher modeling is one of the strongest factors in character education because students tend to imitate behaviors demonstrated by respected adults. Religious character cannot be effectively developed only through verbal instruction

because students need authentic examples of values in practice (Husnaini et al., 2020). Similarly, PAI teachers function as moral agents whose personal integrity influences students' religious attitudes and behaviors (Amalia, 2022).

Therefore, within this model, the teacher is not merely a facilitator of religious learning but becomes a living curriculum of Islamic character education.

3. Religious Habituation: Transforming Religious Activities into Character Formation

The third dimension of the Humanistic-Religious Character Internalization Model is religious habituation. The study findings indicate that SDIT Ash Shohwah develops religious character through continuous practices, including congregational prayer, dhuha prayer, Qur'an recitation, daily prayers, greetings, and Islamic manners. These activities create a religious school culture that provides students with consistent moral experiences.

The important finding is that habituation functions not only as a religious routine but also as a mechanism for rebuilding students' psychological structure. Students from unstable family environments often require predictable routines and supportive environments. Religious practices provide stability, discipline, and emotional regulation. Through repeated experiences, religious values gradually move from external behavior into internal personal identity.

This finding supports previous studies showing that religious school culture significantly contributes to students' discipline, responsibility, and moral awareness. Religious practices become more effective when they are embedded in the daily culture of schools rather than limited to classroom instruction (Sarip et al., 2023). Furthermore, religious habituation strengthens students' connection between knowledge, practice, and personal meaning (Haidir, Mardianto, Ningsih, Ernawati, & Sakban, 2023). Thus, habituation represents the transition stage from religious action to religious character.

4. Emotional Mentoring and Spiritual Strengthening: Developing Inner Resilience

The fourth component of the model is emotional mentoring combined with spiritual strengthening. The research findings indicate that PAI teachers provide personal guidance for students who experience emotional difficulties. Teachers encourage students to express their feelings, provide motivation, and guide them to understand religious practices as sources of psychological strength.

This finding illustrates that Islamic education functions not only as moral instruction but also as emotional and spiritual support. Religious values become internal resources that help students manage sadness, disappointment, anger, and uncertainty caused by family problems. Prayer, Qur'an recitation, and spiritual reflection are introduced not merely as obligations but as mechanisms for developing inner peace and resilience.

Contemporary studies in education highlight that spirituality can contribute to students' psychological resilience by providing meaning, hope, and emotional regulation. Students who possess stronger spiritual awareness tend to demonstrate better coping mechanisms when facing personal challenges (Ulvøy et al., 2023). In Islamic educational contexts, spiritual development is closely connected with the formation of self-control, responsibility, and moral consciousness (Rochim & Khayati, 2023). Therefore, this model emphasizes that religious character internalization requires not only behavioral change but also transformation of students' inner awareness.



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Figure 1. Conceptual Structure of the Humanistic-Religious Character Internalization Model

The model demonstrates that character formation among broken home students requires a sequential process beginning from emotional acceptance and culminating in spiritual maturity. Character cannot be forced through external regulation alone because sustainable character development requires internal awareness. The Humanistic-Religious Character Internalization Model contributes to Islamic education theory by expanding the understanding of religious character education from a behavioral approach toward a relational and transformative approach. Previous studies often emphasize religious habituation and moral discipline, but this research highlights the importance of emotional relationships as the foundation of religious transformation.

The model positions the PAI teacher as an integrated educational actor who combines four roles: educator, spiritual mentor, emotional companion, and moral exemplar. This finding strengthens the contemporary discourse of Islamic education, which emphasizes that teachers must respond to students' complex social realities through compassionate and contextual pedagogy (Rochim & Khayati, 2023). In practical terms, this model provides an alternative framework for Islamic schools in designing character education programs for vulnerable students. Schools should not only develop religious activities but also establish mentoring systems, teacher training in emotional competence, and stronger collaboration between schools and families.

Theoretical Contribution of the Humanistic-Religious Character Internalization Model

The findings of this study provide a significant theoretical contribution to the development of Islamic education, particularly in the field of religious character formation for students experiencing family vulnerability. The study develops the concept of the Humanistic-Religious Character Internalization Model, which expands previous understandings of character education that commonly emphasize cognitive religious instruction, behavioral discipline, and school habituation. This research demonstrates that religious character internalization among broken home students is not merely a process of transferring religious knowledge but a complex transformative process involving emotional relationships, moral modeling, spiritual development, and contextual educational support. This finding strengthens contemporary character education theory, which argues that character formation requires integration between cognitive understanding, emotional engagement, social interaction, and value-based action (Berkowitz & Bier, 2021).

The first theoretical contribution of this research is the reconceptualization of the role of the Islamic Religious Education (PAI) teacher from a knowledge transmitter into a humanistic-spiritual educator. Previous studies often describe PAI teachers primarily as

instructors responsible for delivering religious materials and developing students' religious competencies. However, the findings of this research indicate that teachers working with broken home students must perform broader functions as spiritual mentors, emotional companions, moral exemplars, and facilitators of personal transformation. This theoretical expansion suggests that teacher effectiveness in Islamic education should not only be measured through instructional competence but also through relational competence, empathy, emotional sensitivity, and the ability to provide meaningful guidance. Such a perspective is consistent with recent educational research emphasizing that teacher-student relationships represent a fundamental mechanism in shaping students' identity, emotional regulation, and moral development (Roorda, Jak, Zee, Oort, & Koomen, 2021).

The second theoretical contribution is the development of a relational approach to religious character internalization. The findings reveal that internalization begins with humanistic acceptance, where teachers establish trust, emotional security, and interpersonal closeness before introducing deeper religious values. This finding challenges the traditional assumption that religious character can be directly formed through rules, discipline, and religious activities alone. Instead, the study demonstrates that values become internalized when students experience meaningful relationships with educators who demonstrate care, respect, and understanding. This contribution enriches Islamic education theory by integrating humanistic educational perspectives with Islamic concepts of *tarbiyah* and *rahmah*, where education is understood as a process of nurturing human potential through compassion and guidance. Previous studies have also emphasized that supportive teacher relationships create psychological safety, which enables students to engage more deeply with moral and spiritual learning (Wang, Degol, & Henry, 2022).

The third theoretical contribution concerns the formulation of a four-stage mechanism of religious character internalization consisting of humanistic acceptance, religious modeling, religious habituation, and spiritual internalization. This framework provides a conceptual explanation of how external religious values gradually transform into internal personal identity. The first stage explains the psychological foundation of character development through acceptance and emotional support. The second stage highlights the importance of teacher exemplary behavior as a concrete representation of religious values. The third stage emphasizes continuous religious practices within the school culture. The fourth stage explains the emergence of internal awareness, self-control, and moral responsibility among students. This sequential model contributes theoretically because it explains the dynamic process of character formation rather than merely describing religious activities implemented in schools. It extends previous character education models that often focus primarily on habituation without sufficiently explaining the psychological and spiritual transformation behind behavioral change (Kristjánsson, 2021).

The fourth theoretical contribution is the integration of spiritual resilience theory within Islamic character education. The study reveals that religious values function not only as moral guidelines but also as psychological resources that help broken home students manage emotional difficulties, develop self-confidence, and construct positive self-identities. Through prayer, Qur'anic engagement, reflection, and spiritual guidance, students gradually develop inner strength to cope with family-related challenges. This finding expands the conceptual boundaries of Islamic Religious Education by positioning spirituality as a transformative resource for student resilience. Previous studies have demonstrated that spirituality and religious meaning-making contribute to psychological resilience by providing individuals with hope, emotional regulation, and a sense of purpose during challenging life experiences (Pargament, Exline, & Jones, 2021).

The fifth theoretical contribution relates to the development of an ecological perspective of religious character education. The findings indicate that successful internalization of religious character does not depend solely on individual teachers but emerges from the interaction between teacher commitment, school culture, family involvement, and social support systems. The school functions as a moral ecosystem that partially compensates for weaknesses in family-based religious education. This finding contributes to educational theory by emphasizing that character formation should be understood as an ecological process involving multiple environments surrounding students. Such a perspective aligns with ecological systems theory, which explains that child development is shaped by interactions among family, school, community, and broader social contexts (Darling, Tilton-Weaver, & Vanpée, 2022).

Furthermore, this research contributes to the discourse of Islamic education by proposing a shift from a normative-instructional paradigm toward a transformative-humanistic paradigm. The conventional approach to religious education frequently emphasizes compliance with religious obligations, memorization of religious concepts, and behavioral control. However, the findings demonstrate that sustainable religious character requires students to experience religious values as meaningful personal realities. Therefore, Islamic education should move beyond teaching about religion toward helping students experience, interpret, and embody religious principles in everyday life. This perspective supports contemporary Islamic education scholarship, which argues that religious education must address intellectual, emotional, spiritual, and social dimensions simultaneously to produce holistic human development (Syarnubi et al., 2023).

Overall, the theoretical contribution of this study lies in the formulation of a contextual model that explains how religious character can be internalized among students facing family disruption. The Humanistic-Religious Character Internalization Model provides a new conceptual framework that combines humanistic pedagogy, Islamic spirituality, teacher role theory, and character education theory. Unlike previous models that primarily emphasize religious instruction or habituation, this model highlights emotional connection, teacher authenticity, and spiritual transformation as essential pathways toward sustainable religious character development. Therefore, this study contributes to the advancement of Islamic education theory by offering a more comprehensive understanding of character formation among vulnerable students in contemporary educational contexts.

Conclusion

This study concludes that the internalization of religious character among students from broken home families at SDIT Ash Shohwah requires a comprehensive educational approach that integrates humanistic, religious, and pedagogical dimensions. The findings demonstrate that the role of Islamic Religious Education (PAI) teachers has transformed beyond the conventional function of delivering religious knowledge. PAI teachers act as spiritual mentors, emotional companions, moral exemplars, and facilitators of students' character transformation. Through empathetic communication, personal guidance, and consistent moral modeling, teachers create a psychologically safe environment that enables vulnerable students to accept and internalize religious values more effectively.

The study identifies the Humanistic-Religious Character Internalization Model as an effective framework for developing religious character among broken home students. This model consists of four interconnected stages: (1) humanistic acceptance, through building trust, empathy, and emotional security; (2) religious modeling, through teacher exemplary behavior that represents Islamic values in daily life; (3) religious habituation,

through structured religious practices and Islamic school culture; and (4) spiritual internalization, through strengthening faith awareness, reflection, self-control, and moral responsibility. The model confirms that character formation is not an instant process but a gradual transformation from external religious practices into internal personal awareness.

The findings further reveal that religious character development among broken home students cannot be achieved through formal religious instruction alone. It requires relational pedagogy that recognizes students' emotional conditions and social backgrounds. Religious habituation, teacher role modeling, emotional mentoring, and spiritual reinforcement function together as mechanisms that help students develop discipline, emotional regulation, confidence, and commitment to religious values. Therefore, Islamic education should move beyond a normative instructional paradigm toward a transformative approach that combines knowledge, compassion, spirituality, and meaningful teacher-student relationships.

Theoretically, this research contributes to Islamic education studies by proposing a contextual model of religious character internalization that integrates humanistic pedagogy, spiritual development, and character education theory. The model expands previous perspectives by emphasizing that religious character formation among vulnerable students is not merely a behavioral process but a relational and spiritual transformation involving teachers, school culture, and students' personal experiences.

Practically, this study suggests that Islamic schools need to develop character education programs that are more responsive to students' diverse family backgrounds. Schools should strengthen teacher capacity in emotional mentoring, establish supportive religious cultures, and develop collaborative partnerships with parents or guardians. For students from broken home families, the school should function not only as a place of academic learning but also as a space for emotional recovery, spiritual growth, and character development.

Although this study provides important insights, further research is needed to examine the effectiveness of the Humanistic-Religious Character Internalization Model in different educational contexts, including public schools, Islamic boarding schools, and diverse cultural environments. Future studies may also explore quantitative validation of the model to measure its impact on students' religious identity, emotional resilience, and moral behavior. Overall, this research affirms that effective religious character education requires a balance between human compassion, exemplary leadership, and spiritual guidance to help vulnerable students develop into resilient and morally responsible individuals.

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