

The Problems of Post-Divorce Parenting Patterns On The Success of Adolescents

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ABSTRACT

This study aims to analyze the dynamics and problems of post-divorce parenting patterns and their implications for the internalization of Islamic Religious Education (PAI) values among adolescents. This research employed a qualitative multiple-case study involving four post-divorce families, consisting of four parents and four adolescents in Sumberpucung Hamlet, RT 16 RW 03, Tirtomoyo Village, Ampelgading District, Malang Regency. Data were collected through in-depth interviews, participatory observation, and document analysis. The internalization of PAI values was examined through three dimensions: cognitive, referring to adolescents' knowledge and understanding of Islamic teachings; affective, referring to appreciation, commitment, and attitudes toward Islamic values; and psychomotor/behavioral, referring to religious practices and observable religious behavior. The findings show that post-divorce parenting patterns tend to be unstable, shifting toward permissive or authoritarian patterns due to psychological and economic pressures. Such inconsistency is associated with emotional instability, identity confusion, and behavioral problems among some adolescents. In the cognitive dimension, adolescents generally retain religious knowledge through formal education, whereas the affective and psychomotor dimensions tend to be weaker due to limited emotional communication, parental role modeling, and supervision. The main inhibiting factors are family conflict, economic pressure, limited parental attention, and weak communication. Supporting factors include consistent religious role modeling by one parent, extended-family involvement, and support from schools and religious communities. The findings indicate that divorce does not uniformly determine the failure of PAI internalization. Consistent, communicative, and religious-value-based parenting, supported by family, school, and community resources, can help adolescents adapt to post-divorce family conditions and maintain their religious development.

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1. INTRODUCTION

Islamic Religious Education (PAI) plays an important role in shaping the character, morality, and religious identity of adolescents. Adolescence is a developmental period characterized by significant physical, emotional, cognitive, and social changes. During this period, adolescents develop greater independence and begin to construct their personal identity, while remaining strongly influenced by their family, school, peers, and broader social environment. Therefore, the development of adolescents' religious character cannot depend solely on formal learning at school. It also requires continuous guidance, habituation, emotional support, and positive role modeling within the family environment.

The family is the first and primary social environment in which children learn values, norms, attitudes, and patterns of behavior. Parents have an important role in providing emotional support, supervision, religious guidance, and examples of religious behavior. Parenting that combines emotional warmth, appropriate supervision, consistent rules, and religious role modeling can create an environment that supports adolescents' religious development. Conversely, limited parental involvement, inconsistent supervision, weak communication, and prolonged family conflict may reduce opportunities for adolescents to understand and practice religious values in their daily lives [1]. Thus, the family functions not only as a place for emotional development but also as an important environment for the socialization and internalization of religious values.

In the context of Islamic Religious Education, internalization of PAI values refers to a process through which religious teachings are not only understood intellectually but also appreciated, accepted, and manifested in everyday behavior. In this study, the internalization of PAI values is examined through three dimensions. The cognitive dimension refers to adolescents' knowledge and understanding of Islamic teachings. The affective dimension refers to appreciation, commitment, acceptance, and attitudes toward Islamic values. Meanwhile, the psychomotor or behavioral dimension refers to the practice of worship and observable religious behavior in daily life. Therefore, the success of PAI internalization in this study does not refer merely to academic achievement in PAI subjects, but to the extent to which religious knowledge is accompanied by appreciation and behavioral practice.

The family environment may undergo substantial changes following divorce. Divorce ends the marital relationship but does not eliminate parental responsibilities toward children. Instead, it may reorganize parental roles, caregiving responsibilities, economic conditions, communication patterns, residence arrangements, and opportunities for parental involvement [2], [3]. These changes may influence adolescents' experiences of emotional security, parental support, supervision, and religious guidance. However, difficulties experienced by adolescents in post-divorce families should not automatically be attributed to divorce itself. Pre-divorce interparental conflict, economic stress, parental absence, changes in caregiving arrangements, and the quality of parenting after divorce may also contribute to adolescents' adjustment.

Divorce is an important social issue in Indonesia because of its potential implications for family functioning and child development. Data from the Central Statistics Agency (BPS) indicate that Indonesia experienced a substantial number of divorce cases in recent

years, with high concentrations in densely populated provinces such as West Java, East Java, and Central Java [4]. Previous studies have reported that children and adolescents from divorced families may experience psychological, social, educational, and economic difficulties, including anxiety, feelings of loss, emotional instability, behavioral changes, decreased concentration, and difficulties in social interaction [5]–[9]. Nevertheless, these outcomes are not experienced uniformly by all adolescents. The effects of divorce may differ according to the level of conflict before divorce, economic circumstances, parental involvement, caregiving arrangements, and the availability of social support.

Parenting style provides an important framework for understanding differences in adolescent adjustment. The commonly recognized parenting framework distinguishes four patterns: authoritative, authoritarian, permissive, and neglectful parenting. Authoritative parenting combines emotional responsiveness with appropriate control and clear expectations. Authoritarian parenting emphasizes obedience and control with relatively limited emotional responsiveness. Permissive parenting is characterized by relatively high responsiveness but limited control, whereas neglectful parenting is characterized by low responsiveness and low control. These patterns provide a useful conceptual basis for examining how parents respond to the challenges of post-divorce family life.

Previous research has demonstrated that parenting quality is associated with adolescent development. Hasanah et al. [10] found that cultural values and the quality of marital relationships influence parenting patterns. Nainggolan and Aisyah [11] similarly showed that different parenting styles are associated with adolescent behavior, with less emotionally responsive authoritarian parenting tending to be associated with aggressive behavior, while more balanced parenting can support healthier emotional development. These findings indicate that parenting is not merely a matter of parental control but involves the quality of emotional interaction and communication between parents and adolescents.

The dynamics become more complex when parenting occurs after divorce. Ningrum et al [12] found variations in post-divorce parenting patterns, including authoritative, authoritarian, permissive, and neglectful approaches. Authoritative parenting was associated with emotional stability, a sense of security, and social support, whereas less responsive parenting patterns were associated with greater psychological difficulties. Saputra et al. [13] also reported that inconsistent parenting patterns within divorced families may contribute to emotional instability and problematic behavior among children. These findings suggest that divorce may create conditions in which parents experience difficulties maintaining consistent parenting practices. Feelings of guilt, psychological pressure, changes in parental roles, and reduced interaction may contribute to permissive parenting, while efforts to compensate for reduced control may lead some parents toward more authoritarian approaches.

Economic conditions constitute another factor that can influence post-divorce parenting. Following divorce, a parent may have to assume multiple responsibilities as both caregiver and income provider. Limited economic resources and increased work demands can reduce the time available for supervision, emotional communication, and educational assistance [14]. In some families, caregiving responsibilities may therefore be partially transferred to grandparents or other extended-family members. Such arrangements can

provide important support, although their effectiveness may depend on the emotional relationship, availability, and ability of substitute caregivers to provide appropriate guidance. Communication also remains important because supportive communication can help adolescents interpret and cope with difficult family experiences [15].

These factors demonstrate that the relationship between divorce and adolescent development is not linear. Rather than viewing divorce itself as the direct cause of every negative outcome, it is more appropriate to examine the interaction among divorce, pre-divorce conflict, economic stress, parental absence, changes in caregiving arrangements, and post-divorce parenting quality. Post-divorce conditions may function as risk factors when they are accompanied by weak communication, inconsistent supervision, prolonged conflict, and limited emotional support. Conversely, consistent parenting, positive role modeling, extended-family involvement, school support, and religious community participation may function as protective factors.

These dynamics are particularly relevant to the internalization of PAI values. Religious education involves more than the transmission of knowledge because the internalization of religious values requires habituation, emotional appreciation, role modeling, and opportunities for direct practice [16]–[18]. An adolescent may therefore continue to obtain religious knowledge through formal education while experiencing difficulties in developing consistent religious attitudes and practices when family support is weakened. Conversely, the presence of a parent or other caregiver who consistently provides religious guidance and role modeling may help maintain the continuity of religious education despite changes in family structure.

Previous studies have examined the psychological and behavioral consequences of divorce, parenting patterns, family communication, and adolescent religiosity. However, there remains a need to understand more specifically how post-divorce parenting dynamics influence the different dimensions of PAI internalization, particularly the relationship between religious knowledge, appreciation of religious values, and religious behavior. In addition, adolescents in post-divorce families do not necessarily experience the same outcomes. Some may show declining religious engagement, whereas others may maintain religious practices because of consistent parental role modeling, extended-family support, school involvement, or participation in religious communities [19]–[21]. Examining both problematic and supportive conditions is therefore important for avoiding a deterministic view of divorce.

Based on this background, this study addresses a gap in research by examining the relationship between post-divorce parenting conditions and the internalization of PAI values among adolescents in a localized Muslim family context. The study specifically focuses on how changes in parenting patterns, parental involvement, emotional communication, supervision, and religious role modeling are related to the cognitive, affective, and psychomotor/behavioral dimensions of PAI internalization.

The purpose of this study is to critically analyze the dynamics and problems of post-divorce parenting patterns and their implications for the internalization of Islamic Religious Education values among adolescents. It also examines the inhibiting and supporting factors that influence the continuity of religious development in post-divorce families. The findings

are expected to contribute to the development of more context-sensitive approaches to family-based religious education and provide practical insights for parents, PAI teachers, school counselors, religious institutions, and family counseling services.

2. METHOD

This research employed a qualitative approach using a multiple-case study design [22]. The study was conducted in Dusun Sumberpucung RT 16 RW 03, Tirtomoyo Village, Ampelgading District, Malang Regency. The research involved four post-divorce families, consisting of four parents and four high-school-aged adolescents, resulting in a total of eight participants. Each post-divorce family was treated as an individual case to examine the dynamics of parenting patterns and the internalization of Islamic Religious Education (PAI) values among adolescents.

Participants were selected purposively based on the following criteria: (1) the family had experienced parental divorce; (2) the family had a high-school-aged adolescent; and (3) both the parent and adolescent were willing to participate in the research. The participants represented post-divorce family conditions in which differences could be observed in parental involvement, parenting patterns, emotional communication, and support for adolescents' religious development.

Data were collected through in-depth semi-structured interviews with parents and adolescents [23]. Interviews with parents focused on changes in parenting patterns after divorce, parental involvement, emotional communication, supervision, religious guidance, and the challenges of providing Islamic Religious Education in the post-divorce context. Interviews with adolescents focused on their experiences of parental care, emotional relationships with parents, religious knowledge, appreciation of Islamic values, worship practices, and religious behavior in daily life.

The internalization of PAI values was analyzed through three dimensions: cognitive, referring to adolescents' knowledge and understanding of Islamic teachings; affective, referring to appreciation, commitment, and attitudes toward Islamic values; and psychomotor/behavioral, referring to worship practices and observable religious behavior in daily life. The interview data were analyzed thematically through several stages, including data familiarization, coding, categorization, identification of themes, interpretation, and comparison across cases. The analysis focused on the relationship between post-divorce conditions, parenting patterns, parental involvement, and the internalization of PAI values.

To strengthen the credibility of the findings, information obtained from parents was compared with information obtained from adolescents from the same family. The comparison was used to identify similarities and differences in perceptions of parenting, communication, supervision, and religious development. The analysis also considered variations between cases, including adolescents who experienced difficulties in maintaining religious practices and those who continued to demonstrate consistent religious practices despite post-divorce family conditions. In interpreting the findings, attention was given to the possibility that some emotional or behavioral difficulties may have existed before the divorce, particularly in families that experienced prolonged interparental conflict. Therefore, the findings do not attribute all adolescent difficulties exclusively to divorce.

3. RESULTS AND DISCUSSION

3.1 RESULT

3.1.1 Dynamics and Problems of Post-Divorce Parenting

Based on the results of interviews conducted with several respondents in Sumberpucung Hamlet, RT 16 RW 03, Tirtomoyo Village, Ampelgading District, Malang Regency, it was found that the dynamics of parenting patterns after divorce show diverse patterns, but tend to experience instability. In many cases, childcare shifts to the responsibility of one party, either the mother or the father, with the involvement of the other party limited or even completely cut off.

This condition gives rise to significant changes in the emotional relationship between parents and children, where some adolescents experience intense closeness with one parent, but on the other hand feel the loss of the other parental figure. In addition, there is a tendency for permissive or, conversely, authoritarian parenting patterns to emerge as a form of parental adaptation to the post-divorce situation. Parents who feel guilty tend to give excessive freedom without adequate control, while others show a more assertive attitude in an effort to maintain authority in a fragmented family. The family's socioeconomic conditions also influence these dynamics after divorce.

Several respondents revealed that changing economic conditions force parents to focus more on meeting financial needs, resulting in reduced levels of care and supervision of their children. This has resulted in a decline in the quality of communication within the family, with interactions between parents and adolescents becoming more limited and tending to be purely functional. In some situations, the caregiving role is even shifted to other family members, such as grandparents or close relatives, who do not always have the pedagogical or emotional capacity to support optimal adolescent development.

The main problems in post-divorce parenting that affect adolescent development can be identified in several aspects. First, weak parental control and supervision of adolescent activities open up opportunities for deviant behavior such as promiscuity, gadget addiction, and decreased motivation to learn. Second, there is prolonged conflict between parents that indirectly involves children, both through negative communication and the instilling of negative perceptions of one party.

This condition causes psychological stress in adolescents, such as identity confusion, stress, and feelings of insecurity. Third, there is a lack of role models and the instillation of values within the family, including religious values, which should be the main foundation for adolescent moral development. In some cases, post-divorce parents tend to experience a decrease in consistency in enforcing rules and values, resulting in suboptimal internalization of values in adolescents. Fourth, there is a gap in emotional communication between parents and children, which causes adolescents to prefer seeking support outside the family, whether from peers or other social environments, which may not necessarily provide a positive influence.

3.1.2 Conditions for Success and Inhibiting and Supporting Factors in Internalizing Islamic Religious Education (PAI) Values in Adolescents in Post-Divorce Families

Based on interviews with respondents, it was found that post-divorce parenting patterns are significantly related to the success rate of Islamic Religious Education (PAI) in adolescents, which can be viewed from cognitive, affective, and psychomotor aspects. In terms of cognitive aspects, some adolescents still demonstrate the ability to understand religious material theoretically through formal learning at school. However, this understanding tends to be partial and not in-depth, especially among adolescents who receive little learning support from their parents at home. Disintegrated families result in a reduced sense of control and guidance, so the process of strengthening religious knowledge does not take place sustainably within the family environment.

In terms of affective aspects, research results indicate a tendency for some adolescents to weaken religious attitudes and appreciation of religious values. This is characterized by a decreased awareness of religious practices, a lack of moral responsibility, and the emergence of ambivalence toward religious norms. Post-divorce emotional dynamics, such as feelings of loss, inner conflict, and unstable relationships with parents, also influence adolescents' psychological well-being, ultimately impacting their affective aspects. Adolescents who grow up in a less warm and caring parenting environment tend to have difficulty deeply internalizing religious values.

Meanwhile, in the psychomotor aspect, reflected in daily religious practices and behavior, significant variation was found. Some adolescents continue to practice religious services regularly, especially if they are still under the supervision of their parents or in a religious family environment. However, many adolescents also show a decline in religious practices, such as inconsistent prayer attendance, less involvement in religious activities, and weak application of moral values in daily life. This indicates that the success of Islamic Religious Education (PAI) is not solely determined by knowledge, but also depends heavily on consistent habits and role models within the family environment.

Regarding the factors that hinder and support the internalization of Islamic Religious Education values in adolescents in the context of post-divorce families, this study identified several dominant factors. These inhibiting factors include a lack of parental attention and supervision, minimal quality communication between parents and children, and prolonged conflict between the two. Parents' stress impacts adolescents' psychological well-being. Furthermore, parents' limited time due to economic demands also hinders optimal religious guidance. An unfavorable social environment, such as negative peer relationships, exacerbates the weak internalization of religious values.

On the other hand, there are also factors that support the internalization of Islamic Religious Education values. The presence of a parent who consistently provides a role model and fosters religious habits is a crucial factor in maintaining the continuity of religious education for adolescents. Support from extended family, such as grandparents or relatives with religious backgrounds, also plays a role in partially replacing the lost parenting role. Furthermore, the role of formal educational institutions and community religious activities, such as religious study groups and youth organizations at mosques, also contributes to strengthening adolescents' religious understanding and practice.

3.2 DISCUSSION

3.2.1 Dynamics and Problems of Post-Divorce Parenting

The findings indicate that parenting patterns in post-divorce families tend to become less consistent, particularly in relation to parental involvement, emotional communication, supervision, and the distribution of caregiving responsibilities. In several cases, one parent assumed the primary caregiving role, while the involvement of the other parent was reduced. However, these conditions varied across families, indicating that post-divorce parenting should not be understood as a uniform experience.

The emergence of permissive and authoritarian tendencies can be understood as a response to the psychological and practical pressures experienced by parents after divorce. Some parents may provide greater freedom to adolescents because of feelings of guilt or limited time for supervision, whereas others may increase control as an attempt to maintain discipline in a changing family situation. This interpretation is consistent with Saputra et al. [13], who found that inconsistent combinations of authoritarian and permissive parenting were associated with emotional difficulties among children from divorced families. The present findings similarly suggest that inconsistency in parenting may be more relevant to adolescents' emotional and behavioral experiences than the divorce itself.

The findings also support Ningrum et al., who identified variations in post-divorce parenting styles, including authoritative, authoritarian, permissive, and neglectful patterns. Their findings suggest that authoritative parenting may provide adolescents with greater emotional security and social support. Similarly, the present study indicates that adolescents who continued to receive emotional attention, clear guidance, and consistent religious examples appeared better able to maintain positive adjustment and religious practices. This suggests that the quality of post-divorce parenting may function as an important protective condition.

These findings are consistent with the research of Rina and Tia, which indicates that adolescents from divorced families may experience emotional, social, and academic difficulties, including anxiety, decreased concentration, and behavioral problems [21]. Similar findings were reported in Deby's study, which identified emotional changes among adolescents experiencing parental divorce, such as anger, anxiety, and confusion. Furthermore, Nazla's research shows that some adolescents from divorced families may seek activities outside the home as a way of coping with changes in family circumstances [24]. In the present study, a similar tendency was observed among some adolescents, particularly when parental supervision and emotional communication were limited. However, these difficulties should not be attributed solely to divorce, as pre-divorce interparental conflict, economic pressure, parental absence, and changes in parenting quality may also contribute to adolescents' experiences.

Importantly, the findings should not be interpreted as indicating that divorce alone produces emotional or behavioral problems. Some difficulties reported by adolescents may also be related to pre-divorce interparental conflict, changes in economic circumstances, parental absence, or other conditions surrounding the separation. This distinction is important because prolonged conflict may occur before divorce and may itself influence adolescent well-being. Therefore, the difficulties observed in this study are better understood

as emerging from the interaction between divorce-related changes and broader family conditions.

Economic pressure was another important factor influencing post-divorce parenting. Parents who became the primary economic provider reported difficulties in allocating sufficient time for communication, supervision, and religious guidance. This finding is consistent with Turmudi et al. [14], who noted that single parents may experience competing economic and caregiving responsibilities. In the present study, reduced parental availability appeared to limit opportunities for adolescents to discuss personal and religious concerns with their parents.

The involvement of extended family members also emerged as an adaptive strategy in several cases. Grandparents or other relatives sometimes helped provide supervision and religious guidance when parents were unable to do so. However, their involvement did not necessarily replace the emotional function of parents. This finding supports Mardiansyah et al. [15], who emphasized the importance of communication and relational support in helping children adapt to parental divorce.

At the same time, the study identified a negative case that demonstrates the non-deterministic nature of divorce-related experiences. Not all adolescents showed a decline in religious practices or adjustment. Some adolescents continued to pray regularly, participate in religious activities, and maintain positive behavior despite experiencing parental divorce. In these cases, consistent guidance from one parent, support from extended family, and involvement in school or community religious activities appeared to provide continuity in the adolescents' daily lives. This finding suggests that post-divorce experiences may involve both risk and protective processes.

Overall, the findings suggest that the central issue is not simply whether parents are divorced, but how family relationships, parenting practices, parental involvement, economic conditions, and sources of social and religious support change following divorce. This perspective provides a more balanced understanding of post-divorce family experiences and avoids viewing divorce as an inherently deterministic factor in adolescent development.

3.2.2 Conditions for Success and Inhibiting and Supporting Factors in Internalizing Islamic Religious Education (PAI) Values in Adolescents in Post-Divorce Families

The findings of this study indicate that the internalization of Islamic Religious Education (PAI) values among adolescents in post-divorce families is influenced by the quality and consistency of parenting, family communication, and the availability of religious and social support. In this study, the internalization of PAI values was examined through three interrelated dimensions: cognitive understanding, affective appreciation, and psychomotor or behavioral practice. Cognitive internalization refers to adolescents' knowledge and understanding of Islamic teachings; the affective dimension refers to their appreciation, attitudes, and commitment toward religious values; while the psychomotor dimension refers to the practice of worship and observable religious behavior in everyday life.

From the cognitive dimension, most adolescents were still able to understand Islamic Religious Education materials through formal education at school. However, their understanding was not always accompanied by deeper personal internalization. This finding suggests that formal education can maintain adolescents' religious knowledge even when family conditions are disrupted, but the continuity of religious learning at home remains important for strengthening that knowledge. This finding is consistent with Fadli [16], who emphasizes that the integration of Islamic values within family education can be strengthened through habituation, parental role modeling, religious stories, and open communication between parents and children. Similarly, El-Yunusi et al. [18] explain that Islamic values involving faith, sharia, and morality need to be reinforced through learning processes that connect knowledge with appreciation and everyday practice.

From the affective dimension, differences were found among adolescents. Some adolescents showed reduced religious appreciation, motivation, and commitment, particularly when they experienced prolonged family conflict, emotional distance from parents, or feelings of loss following divorce. These circumstances may make it more difficult for adolescents to connect religious teachings with their personal experiences. This finding is consistent with Gunawan et al. [26], who reported that adolescents experiencing parental divorce may experience sadness, loss, and a tendency to seek activities outside the home. In the present study, however, these emotional responses should not be attributed exclusively to divorce itself, because they may also be related to pre-divorce conflict, changes in parental involvement, and economic pressures.

At the same time, the study identified adolescents who maintained relatively positive religious attitudes despite their parents' divorce. These adolescents continued to participate in religious activities and demonstrated an awareness of religious values in their daily lives. Their experiences indicate that divorce does not inevitably lead to weakened religious internalization. Rather, consistent support from at least one parent, extended family members, schools, and religious communities may provide continuity in adolescents' religious development. This finding is in line with Cahyarity et al. [19], who noted that adolescents may develop adaptive capacities following parental divorce when adequate support is available. Therefore, in this study, the term adaptation is more appropriate than resilience because resilience was not systematically assessed as a separate psychological construct.

From the psychomotor or behavioral dimension, adolescents demonstrated variation in the consistency of religious practices, including prayer, participation in religious activities, and the application of moral values in everyday behavior. Adolescents who received regular supervision and religious role modeling tended to maintain more consistent religious practices, whereas reduced parental involvement was associated with less consistent practice. These findings support Djuhuri [21], who found that social and emotional support contributes to positive adjustment among adolescents experiencing parental divorce. In the context of this study, such support may help adolescents maintain religious routines and provide a sense of continuity during changes in family life.

The study also identified several inhibiting factors in the internalization of PAI values. These included limited parental attention, weak emotional communication,

prolonged parental conflict, economic pressure, and reduced parental supervision. Economic demands may require parents to devote more time to earning a living, consequently reducing opportunities for religious guidance and emotional interaction with adolescents. In addition, negative peer environments may become more influential when adolescents receive insufficient guidance and support within the family. These findings are consistent with Farichah and Neima [24], who emphasized the relationship between parenting patterns and adolescents' religious behavior.

Conversely, several supporting factors were identified. The consistency of one parent in providing religious role modeling was particularly important in maintaining adolescents' religious routines. Extended family members, including grandparents and relatives, also contributed by providing supervision, emotional support, and religious guidance when parental involvement was limited. In addition, schools, PAI teachers, and community-based religious activities provided adolescents with opportunities to continue learning and practicing religious values. These findings are consistent with Rini [27], who found that parental religiosity is associated with adolescents' religiosity, and with studies emphasizing the importance of consistent and communicative parenting in religious education.

Overall, the findings suggest that the internalization of PAI values in post-divorce families should not be assessed solely on the basis of academic religious knowledge. Religious internalization is more appropriately understood as a combination of cognitive understanding, affective appreciation, and behavioral practice, all of which are influenced by the quality of relationships and the consistency of religious guidance surrounding adolescents. The findings further indicate that the effects of post-divorce conditions are not uniform. While family conflict, economic pressure, and reduced parental involvement may create risks, consistent parenting, emotional communication, extended-family support, and school and community involvement can provide protective conditions that support adolescents' continued religious development.

From an affective perspective, the findings of this study indicate differences in adolescents' religious attitudes and appreciation of religious values in post-divorce families. Some adolescents showed a tendency toward decreased religious motivation and appreciation, particularly in the context of family conflict, feelings of loss, and reduced emotional interaction with parents. These conditions may make it more difficult for adolescents to develop a consistent emotional commitment to religious values. These findings are consistent with research by Nazla Meyvida et al. [18], which found that adolescents experiencing parental divorce may experience sadness, feelings of loss, and a tendency to seek activities outside the home. In the present study, however, these emotional conditions cannot be attributed solely to divorce, as they may also be associated with pre-divorce conflict, changes in parental involvement, and economic circumstances.

At the same time, the findings show that not all adolescents experienced a decline in their religious attitudes. Some adolescents continued to maintain positive religious attitudes and participate in religious activities despite their parents' divorce. This finding supports the view that the effects of divorce are not uniform and that adolescents may develop adaptive responses when adequate support is available. Cahyarity et al. [19] similarly reported that parental divorce does not always result in negative outcomes and may be accompanied by

the development of independence and adaptive capacities among adolescents. In the present study, consistent guidance from one parent, support from extended family members, and involvement in religious and educational activities appeared to contribute to the continuity of adolescents' religious development. Because resilience was not systematically assessed in this study, the findings are more appropriately interpreted in terms of adaptation and coping rather than resilience as a psychological construct.

This finding is also relevant to Oktaviany [20], who found a relationship between religiosity and forgiveness among adolescents experiencing parental divorce. In the context of the present study, religious appreciation may provide adolescents with values that support positive emotional responses and interpersonal attitudes. However, this relationship should be understood cautiously because the present study did not directly measure forgiveness or establish a causal relationship between religiosity and emotional adjustment.

Meanwhile, from the psychomotor or behavioral dimension, the findings reveal variations in adolescents' religious practices, including prayer, participation in religious activities, and the application of moral values in daily life. Adolescents who received consistent religious guidance and parental role modeling tended to maintain more regular religious practices. Conversely, reduced supervision and limited parental involvement were associated with less consistent religious routines. These findings suggest that religious behavior is not determined solely by adolescents' knowledge of religious teachings but is also shaped by repeated habits, role modeling, and the social environment in which adolescents live.

This finding is consistent with Djuhudi [21], who found that social and emotional support contributes to positive adjustment among adolescents experiencing parental divorce. In the present study, support from parents, extended family, schools, and religious communities appeared to provide adolescents with opportunities to maintain religious routines despite changes in family circumstances. Thus, religious practices may function not only as an outcome of PAI internalization but also as part of adolescents' efforts to maintain continuity and adapt to changes in their family environment.

The study further identified several inhibiting factors in the internalization of PAI values, including limited parental attention, weak emotional communication, prolonged parental conflict, economic pressure, and reduced parental supervision. These conditions may reduce opportunities for adolescents to discuss religious and personal concerns with their parents and may weaken the continuity of religious habituation at home. This finding is consistent with Farichah and Neima [24], who emphasized the relationship between parenting patterns and adolescents' religious behavior.

Conversely, several supporting factors were identified. The consistent role modeling of at least one parent was particularly important in maintaining religious habits and values. Extended family members, including grandparents and relatives, also contributed by providing supervision and religious guidance when parental involvement was limited. In addition, schools, PAI teachers, and religious activities in the community provided additional environments for adolescents to learn and practice Islamic values. These findings are consistent with Rini [27], who found that parental religiosity is associated with

adolescent religiosity, and with research emphasizing the importance of consistent and communicative parenting in the internalization of Islamic teachings.

Overall, these findings indicate that the internalization of PAI values in post-divorce families involves cognitive understanding, affective appreciation, and psychomotor or behavioral practice. While family conflict, economic pressure, and reduced parental involvement may create challenges, consistent parenting, religious role modeling, emotional communication, and support from extended family, schools, and religious communities can help adolescents maintain their religious development. Therefore, the findings suggest that the condition of post-divorce families should not be viewed solely in terms of risk, but also in terms of the relational and environmental resources that may support adolescents' adaptation and continued internalization of Islamic values.

4. CONCLUSION

This study concludes that parenting patterns in post-divorce families may experience structural and relational changes, particularly in parental involvement, emotional communication, supervision, and the distribution of caregiving responsibilities. The findings indicate that some parents tend to adopt permissive or authoritarian approaches in response to psychological, economic, and practical pressures following divorce. However, these patterns are not uniform across families. The difficulties experienced by adolescents should not be attributed solely to divorce, as pre-divorce interparental conflict, economic circumstances, parental absence, and changes in parenting quality may also influence them.

Regarding the internalization of Islamic Religious Education (PAI) values, the findings show that adolescents generally retain cognitive understanding of religious teachings through formal education, while affective appreciation and psychomotor practice vary across families. Reduced parental attention, weak emotional communication, prolonged conflict, economic pressure, and limited supervision may hinder the continuity of religious internalization. Conversely, consistent religious role modeling by at least one parent, support from extended family members, and involvement in schools and community religious activities can help adolescents maintain religious knowledge, attitudes, and practices.

The practical implication of this study is that parents should prioritize consistent communication, religious role modeling, and age-appropriate supervision after divorce. At the same time, PAI teachers and school counselors can provide additional emotional and religious support for adolescents experiencing changes in family circumstances. Religious institutions and family counseling services can also strengthen support systems by providing mentoring, religious activities, and guidance for both parents and adolescents.

This study has several limitations. The research was conducted using a small, localized qualitative sample and relied primarily on self-reported data obtained through interviews with parents and adolescents. Therefore, the findings cannot be generalized to all post-divorce families. Religious topics may also be subject to social desirability in participants' responses. In addition, the study cannot completely separate the effects of divorce from difficulties that may have existed before the divorce, particularly prolonged interparental conflict. Differences in custody arrangements and the length of time since divorce may also influence adolescents' experiences but were not examined systematically in this study.

Future research could compare different custody arrangements, examine mother-led and father-led households separately, and explore differences among adolescents at various stages following divorce. Longitudinal studies could provide a deeper understanding of changes in parenting and religious development over time. Future studies could also explore adolescents' own meaning-making processes more deeply and compare post-divorce and intact-family contexts without assuming that either family structure is inherently positive or negative.

Overall, the findings demonstrate that post-divorce families can still provide an important foundation for adolescents' character and religiosity when emotional communication, consistent parenting, religious role modeling, and supportive social environments are maintained.

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