Islamic Educational Parenting Styles for Children from Broken Homes in Building Life Skills at the Yatim Putra Islam Orphanage of Yogyakarta

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Abstract

Children from broken homes often experience significant psychological and social challenges, including tendencies toward introversion, limited social interaction, low self-esteem, and behavioral issues. Without appropriate intervention, these conditions can impede their personal growth and future potential. Islamic education-based parenting offers a promising approach to addressing these issues by promoting moral development and essential life skills. This study aims to explore the Islamic parenting strategies implemented at the Yatim Putra Islam Orphanage in Yogyakarta and examine how these strategies contribute to the development of life skills among children from broken home backgrounds. Employing a qualitative case study approach, data were collected through in-depth interviews with caregivers and children, participant observation, and document analysis. The data were analyzed using Miles and Huberman's interactive model, involving data reduction, data display, and conclusion drawing. The findings reveal that the orphanage adopts several Islamic parenting styles: loving parenting (applied to informant P), exemplary parenting (to informants P and A), advice-based parenting (to informant A), supervisory parenting, and corrective or disciplinary parenting (to informant R). Regarding life skills development, the institution successfully enhances personal skills such as self-confidence and independence (informant P), social skills like communication and cooperation (informants P and A), and vocational skills relevant to self-sufficiency (informant R). These outcomes suggest that a structured Islamic educational parenting approach can effectively support the psychological, social, and practical development of children from broken homes.

Keywords: parenting style in Islamic education, broken home child, life skills

Abstrak

Anak-anak dari keluarga broken home sering menghadapi tantangan psikologis dan sosial yang cukup berat, seperti kecenderungan menjadi tertutup, kurangnya interaksi sosial, rendahnya rasa percaya diri, hingga munculnya perilaku menyimpang. Tanpa intervensi yang tepat, kondisi ini dapat menghambat perkembangan pribadi dan potensi masa depan mereka. Pola asuh berbasis pendidikan Islam menawarkan pendekatan yang menjanjikan dalam mengatasi persoalan tersebut, karena menekankan pembentukan moral dan keterampilan hidup yang esensial. Penelitian ini bertujuan untuk mengkaji strategi pola asuh Islami yang diterapkan di Panti Asuhan Yatim Putra Islam Yogyakarta serta melihat

bagaimana strategi tersebut berkontribusi terhadap pengembangan keterampilan hidup anak-anak dari latar belakang broken home. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam dengan pengasuh dan anak-anak, observasi partisipatif, serta analisis dokumen. Analisis data dilakukan dengan menggunakan model interaktif Miles dan Huberman, yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa panti asuhan menerapkan beberapa pola asuh Islami, seperti pola asuh penuh kasih (diterapkan pada informan P), pola asuh keteladanan (pada informan P dan A), pola asuh nasihat (pada informan A), pengawasan, serta pola asuh korektif atau disipliner (pada informan R). Dalam aspek pengembangan keterampilan hidup, lembaga ini berhasil membentuk keterampilan pribadi seperti rasa percaya diri dan kemandirian (informan P), keterampilan sosial seperti komunikasi dan kerja sama (informan P dan A), serta keterampilan vokasional yang mendukung kemandirian (informan R). Temuan ini menunjukkan bahwa pendekatan pola asuh berbasis pendidikan Islam yang terstruktur mampu mendukung perkembangan psikologis, sosial, dan keterampilan praktis anak-anak dari keluarga broken home.

Kata kunci: pola asuh dalam pendidikan Islam, anak broken home, keterampilan hidup

INTRODUCTION

If every familys is able to educate and raise children with good quality care, then we can be sure that the child will grow and develop into someone who plays a good role in the life of society. Because of the impact of Islamic education, parenting styles are able to form quality children (Ulwan, 2007). Likewise with children's potential, parents are considered to play a very important role in building and developing children's skills as preparation for life in the future. However, if a child grows up in a parenting situation that lacks comfort and love (a broken home), the responsibility of the parents is released, and the child will grow up in restlessness in an undirected life, which results in him not being able to establish good integration with his environment.

In this case, Islam, as a religion that regulates all matters in the world and in the afterlife, also provides treatment and teaching regarding these problems, namely regarding parenting patterns. Islamic education parenting is a series of parental activities in nurturing, educating and developing children's potential with the foundation and guidance of Islamic teachings (Padjrin, 2016). Apart from that, Baumrind (Baumrind, 2004) also defines parenting as parental control, or the activities of parents in controlling, guiding, supervising, and accompanying their children in carrying out their development and growth tasks towards the expected maturation process.

Based on the two perspectives above, researchers can conclude that effective parenting goes beyond mere discipline or instruction—it involves the holistic development of a child's potential, which must be continuously nurtured in a way that aligns with the child's specific needs, circumstances, and developmental stages. The core of this approach is recognizing that every child is unique and requires tailored guidance that promotes not only their academic or social growth but also their emotional and moral development. This personalized attention enables the child to reach their fullest potential in a supportive environment.

Parenting plays a critical role in shaping an individual's self-concept, the way a person perceives themselves in relation to the world around them. The early experiences a child has, particularly the treatment they receive from their caregivers, significantly influence the formation of their self-concept. Positive and

nurturing parenting helps children build a strong sense of self-worth, confidence, and resilience, while negative or neglectful experiences may lead to insecurity or difficulty in social interactions. Throughout a child's formative years, the consistent actions and responses of caregivers lay the foundation for how the child will engage with their environment, make decisions, and form relationships in the future. Ultimately, the parenting approach adopted by caregivers is instrumental in shaping how children view themselves and how they perceive their role in the world (Diponegoro, 2013).

However, what is currently happening is that cases of violence against children are increasing, such as broken homes and neglect, which makes children the main victims of the actions of a handful of irresponsible parents. Recorded by the Central Statistics Agency (BPS) in the 2022 Indonesian Statistical Report, it shows that cases of broken homes, violence against children that occurred due to divorce, domestic violence (domestic violence), and child neglect in Indonesia amounted to 516,334 cases in 2022 (Indonesia, 2022). This figure has increased by 15.31% compared to what occurred in 2021 (Pembangunan & Rakyat, 2021). This situation clearly illustrates that broken homes in Indonesia are still an increasing number of cases every year and are one of the cases that have not received serious treatment, especially for children, who are the main victims of this problem.

Observations carried out by researchers at the Yatim Putra Islam orphanage captured the lives of children from various backgrounds with family problems such as divorce cases, broken homes, and other problems. Their different backgrounds give rise to different attitudes and behaviors, such as the behavior of those who tend to like to be alone (introverted), do not want to open themselves to the social environment, are sometimes emotionally unstable, less able to manage themselves, and are less confident. self, which makes him unable to express his potential and skills. Therefore, this study aims to conduct a comprehensive analysis of Islamic education parenting patterns for children from broken homes, specifically focusing on their role in the development of life skills at the Yatim Putra Islam Yogyakarta orphanage.

The research is of significant importance, as it seeks to explore and critically examine how orphanages implement Islamic educational approaches in shaping the

children's personality development, fostering a sense of social responsibility, and nurturing key life skills. These life skills are especially crucial for children from broken homes, as they provide essential tools for resilience, social integration, and future success. By identifying and analyzing the specific Islamic parenting strategies employed at the orphanage, this research aims to highlight how these practices contribute to the holistic development of the children, equipping them with the necessary skills and values to navigate the challenges of life ahead. The urgency of this study lies in its potential to provide valuable insights into how Islamic education can serve as a transformative tool for children facing difficult circumstances, ultimately preparing them for a better future.

METHOD

This study, titled "Islamic Educational Parenting Patterns for Children from Broken Homes in Developing Life Skills at Yatim Putra Islam Orphanage Yogyakarta," is a field research project that employs a qualitative approach with a case study design (Darmalaksana, 2020)The main objective of this research is to explore, uncover, and analyze the Islamic educational parenting patterns applied to children from broken homes and how these patterns contribute to the development of their life skills within the orphanage environment.

The object of this research focuses on the parenting approaches rooted in Islamic education that are used to support the life skills development of children from broken homes at the Yatim Putra Islam Orphanage. The subjects of the study were selected using a purposive sampling technique (Sutopo., 2020)which involves selecting data sources based on specific criteria. These criteria include individuals who are deemed to have the most relevant knowledge or authority regarding the issues being studied, such as caregivers and the children themselves (Sugiyono, 2018).

Data collection was conducted using three primary techniques: in-depth interviews, participant observation, and documentation (Sugiono, 2014). Interviews were held with caregivers and children residing in the orphanage. Observations focused on daily activities and interpersonal interactions, while documentation included the review of records, reports, and other relevant written materials. In

addition to primary data from the field, the study also utilized secondary sources, such as academic journals, books, and other scholarly references discussing Islamic parenting practices and life skill development in children from broken homes. These secondary data were analyzed and synthesized to support and validate the field findings (Moleong. Lexy J., 2021)

The data analysis followed the interactive model proposed by Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing (Sugiyono, 2009)The collected data were processed and analyzed to identify patterns, meanings, and relationships between Islamic educational parenting practices and the development of life skills in the children at the orphanage.

RESULT AND DISCUSSION

Parenting Style in Islamic Education for Broken Home Childs Victim in The Yatim Putra Islam Orphanage of Yogyakarta

The use of the word parenting style in parental activities does not yet have the right and equivalent words in Indonesian, but parenting style is often expressed with the meaning of caring for, educating, nurturing, loving, developing, and other expressions of understanding (Chaplin, 2005). Meanwhile, if the word Islam is seen from a literal perspective, it is interpreted as an expression of spirituality, peace, safety, and understanding, which is always tied to the meaning of Islam itself (Setiawati, 2016)

In understanding the Islamic concept of children, Abdul Nasih Ulwan explains that Islamic parenting is a series of parenting activities for parents towards their children that are based on Islamic values and teachings, such as the Koran and As-Sunnah (Darisman, 2016) Abul Nasih Ulwan (Ulwan, 2020a) is of the view that Islamic education for children is very important as a reference and initial basis for achieving good educational goals because he sees education in the context of the whole of human life. He does not see it in a narrow sense, nor does he view education simply as certain treatments imposed on children in order to achieve the expected goals in the form of a certain rank.

Each orphanage has a different parenting pattern, both in terms of vision and mission, the parenting process, the background of the foster children, their parenting activities, and activities that support the growth and development of children's potential. These differences usually occur due to differences in the underlying conditions of the children in the orphanage. The main purpose of an orphanage is to provide care and protection for children in need and provide shelter (Hartini, 2000). Apart from that, orphanages also provide guidance and education so that they have formal and non-formal knowledge for life in the future. For this reason, orphanages play a very important role in providing knowledge and skill formation for children's future growth and development.

This is the case with the care implemented by caregivers at the Yatim Putra Islam orphanage for children who are victims of broken homes. Caregivers always try to create an atmosphere in the orphanage that is comfortable, peaceful, and in accordance with their needs. The results of the researcher's observations and interviews with several caregiver informants explained that the Islamic Orphanage implemented several Islamic education parenting patterns for children who were victims of broken homes, including:

Loving Parenting Style

The affectionate parenting style prioritizes heart-to-heart emotional feelings, namely parenting that places more emphasis on fulfilling the child's psychological needs (Suyadi, S., 2017). This loving parenting style also greatly influences the child's development process, one of which is the formation of affection, generosity, and character. The process of this loving parenting style starts with first understanding the phases, development, and needs, establishing active relationships and communication, and always prioritizing love. That way, the child will feel the warmth of nurturing love, which can make him comfortable, make him more active, and make him feel that the care provided by the caregiver is the care provided by his parents.

The results of the researcher's interview with Informant S as the caregiver stated that the parenting style of providing intensive love is the parenting pattern applied in this orphanage:

"Providing affection and creating a sense of comfort for foster children is certainly the main task of a caregiver. Likewise, as caregivers at this orphanage, we always try to make the love we give a sense of comfort for those in this orphanage. I gave this affection to informant P. The affectionate approach I gave was more about giving close attention and affection to the informant. With this affectionate parenting style, the informant is now happier and more active than before. Previously, I had to feed him to eat, but now he is starting to want to eat himself; usually, the informant doesn't want to leave my sight. Thank God, he is now hanging out with his friends. So, the loving parenting style given to informant P was very effective"

The results of the interview above were also validated by the results of the researcher's observations of Informant P, who was very close to Informant S as his caregiver. The care given to informant P was the same as a mother's care for her child. The researcher saw that wherever informant S (the caregiver) went, informant P would always follow him. The closeness of the two was certainly not a coincidence; this chemistry was formed because of a parenting style that was able to make informant P feel comfortable and happy with informant S (the caregiver). namely, with a sufficient approach and intensive love.

The presentation of the interview results above is also in line with the results of Yusuf Efendi's research (Effendi, 2020), which concluded that one of the most effective approaches for children whose attitudes and emotions are unstable is a deep love approach. Apart from giving the impression of affection, this parenting style is also considered very good in helping children improve the quality of their interactions with caregivers and people around them, increasing feelings of affection, optimizing children's growth and development, and preventing children from engaging in bad behavior.

The affectionate parenting style is characterized by a deep emotional connection between the caregiver and the child, with a primary focus on fulfilling the child's psychological and emotional needs. This style of parenting emphasizes

nurturing, compassion, and warmth, creating a secure environment that fosters the child's emotional and social development. The affectionate approach is crucial in shaping the child's character, particularly in the development of traits such as empathy, kindness, and a sense of belonging. The process of applying this parenting style begins with an understanding of the child's developmental stages, needs, and emotional phases. Caregivers must establish and maintain active, open communication and build a relationship founded on trust, respect, and most importantly, love.

The impact of affectionate parenting on a child's development is profound. When children experience genuine love from their caregivers, they feel safe and secure, which in turn allows them to thrive emotionally. For children at the Yatim Putra Islam Orphanage, the love and care they receive make them perceive the orphanage not just as a shelter, but as a home. This sense of emotional security contributes to the child's overall well-being, reducing feelings of fear, anxiety, and aggression. Children raised in such an environment tend to exhibit positive behaviors, such as smiling more often, being less prone to anger, and showing less tendency to hurt others. These behaviors are a direct result of the caregiving that emphasizes love and emotional support.

Furthermore, the warmth and affection provided by caregivers help children feel valued and nurtured, making them more comfortable and confident in their daily activities. With this nurturing foundation, children become more active, both socially and emotionally, and begin to internalize the parenting they receive as a form of familial care. As a result, children under affectionate parenting develop a deeper sense of trust and attachment, seeing their caregivers not just as authority figures, but as parental figures who care for their well-being. This emotional security is particularly essential for children from broken homes, who may lack consistent and supportive figures in their lives.

Exemplary Parenting Style

Exemplary parenting in this context refers to the method of educating children through consistent demonstration of good behavior, speech, and attitudes, thereby serving as tangible role models for them. This approach is rooted in the

belief that children tend to imitate the actions and values of the adults who raise them. As the proverb goes, "the fruit does not fall far from the tree"—a phrase that underscores the idea that a child's character often mirrors that of their caregivers or parents. In the Islamic educational framework, exemplary behavior (uswah hasanah) is a fundamental method of moral and character development. Caregivers who exhibit honesty, patience, compassion, discipline, and religious devotion in their daily lives indirectly transmit these values to the children under their care.

Exemplary parenting is not merely about instructing children verbally, but about living out the values that one seeks to instill. It involves being a living example in both private and public contexts—how one speaks, interacts with others, performs religious obligations, handles conflict, and fulfills responsibilities. When caregivers embody positive behavior consistently, children are more likely to internalize those traits and reproduce them in their own conduct. Thus, if caregivers desire children to grow into morally upright, confident, and responsible individuals, they must first embody those same qualities. This method of education is especially effective for children from broken homes, who often lack stable role models. By providing consistent and positive examples, caregivers not only teach but also inspire, creating a learning environment rooted in integrity, empathy, and religious values.

According to al-Ghazali, children have trust in their parents. His pure heart is a priceless gem, still pure and unformed (Haya Binti Mubarok al-Barik, 1998). Parents are the architects or carvers of their children's personalities. Before educating other people, parents should educate themselves first. Children are great imitators. All information that enters a child, either through sight or hearing, from people around him, including parents, will shape the child's character. Especially for children aged around 3-6 years, they always imitate people they admire (father and mother).

Apart from implementing a loving parenting style, the Yatim Putra Islam orphanage also applies an exemplary parenting style. This was explained by informant Q in the results of his interview with the researcher, explaining that:

"Providing a good example is a form of responsibility and attitude that must always be shown in the lives of caregivers in this orphanage. Every caregiver must

always show an exemplary attitude in the form of good words and actions, as reflected in Islamic teachings. Just like the parenting style that we gave to informant P and informant A. Their attitude of easily imitating new things (imitation) and doing things they see and hear spontaneously makes us (caregivers) always try to provide an exemplary attitude in every parenting situation. The example that we always highlight is an internal example, such as speaking good words, having noble character, being honest, respecting each other, and most importantly, giving an example so that you always carry out God's commands and have an exemplary attitude, avoiding everything that is hated by God"

The results of the interview above are validated by the results of the researcher's observations, which show that fathers and mothers who are caregivers always try to be good role models for their foster children. Provide good examples of how to speak good words, be polite, be disciplined, be independent, and think wisely so that children can emulate these good things in their daily lives. This exemplary parenting style is also proven by the lessons provided by caregivers regarding things loved by Allah, such as increasing worship activities, muamalah, and other activities.

The results of the interviews and observations above were also validated by the results of research from Wuryaningsih and Iis (Wuryaningsih & Prasetyo, 2022). Prasetyo, entitled The Relationship between Exemplary Parents or Caregivers and the Development of Children's Moral Values, explains that the role of a caregiver is to provide exemplary good attitudes and traits. will have a very good impact on the development and growth of children in the future. The child will grow up with self-confidence, think wisely, and be able to adapt to the environment because he tends to be able to sort out the things that are good for himself and get rid of things that are considered to have a bad impact on his life. This happens because the child has been equipped by setting an example. good example for children. For this reason, caregivers must be able to lead conceptually, be it through behavior, emotional flow, etc. (Suyadi, 2014).

The figure of a caregiver who must always provide an exemplary example for their foster children is a mandatory attitude that must be ingrained in every parent or caregiver. Because, in essence, children will be proud of what we give

them and how we do it. Strong imitation attitude, so that what he sees and hears will be what he will do too. Apart from that, Islam is also taught to provide role models through stories in the Qur'an, which are able to foster the most imaginative character education (Suyadi, 2010). More than that, the elements and style of storytelling in the Qur'an make the wisdom contained therein even more inspiring. This is the reason why God uses this method to provide exemplary care for children. For this reason, providing exemplary parenting plays a very important role in building children's character in the future. This is no exception for children who are victims of broken homes, such as informants P and A, who have lost their caregiver figure. In this way, this exemplary parenting style is very suitable to be applied to those who have lost the main figure in their upbringing.

Parenting Style Anvice

Giving advice can have a big influence in opening a child's heart to the nature of things, encouraging him towards good and positive things with noble morals and making him aware of Islamic principles in his soul and actions. In this way, children will continue to live on the path of truth and be protected from prohibited actions. This is an effort to provide stimulus for children if they make a mistake or as a reminder of something important. In this case, Informant F, in his interview with the researcher, explained that:

"The advice given to them is very meaningful and useful for them, because by giving advice, the child can grow into a better person in the future. Therefore, providing advice has many benefits for children's physical and psychological growth and development. Especially for informants who rarely interacts with his friends, is shy, and so on. One way to get the informant to change this habit is by giving gentle advice. We never blame a child if he makes a mistake, because that is the nature of all children. The most important thing is how we can give him advice that can melt his heart, and he will automatically understand and leave the bad thing behind"

The results of the interview above are also in line with the theory put forward by Abdul Nasih Ulwan (Ulwan, 2007), who explains that one good approach for children who have difficulty opening up to their social environment is

to give them advice in the form of an invitation to be more active in making friends or interacting. Apart from that, the use of storytelling methods using Islamic inspirational stories is also able to increase children's awareness of something. This was also conveyed by (Suyadi, 2019): providing stories or stories (storytelling) with the substance of increasing awareness or positive motivation can also be used as a method of providing advice to children, especially for young children. That way, the child will feel that this is an order that must be carried out.

The results of interviews and field research were further validated through observational data and documentation, particularly in the form of daily assessment notes related to informant A. These notes indicated a consistent and measurable improvement, especially in the area of daily activity and participation. Notably, the researcher observed a significant behavioral transformation in informant A. Previously, he exhibited extreme shyness and social withdrawal, often avoiding interaction or communication. However, over time, he began to demonstrate greater confidence, including the ability to speak in public settings—a significant milestone in his personal development.

This positive change can be attributed to the continuous application of the advice-based Islamic parenting approach, which emphasizes moral instruction, emotional support, and spiritual guidance. Such an approach is not only a caregiving strategy but also a religious and ethical responsibility borne by parents or caregivers within the framework of Islamic education. Providing advice (nasihat) is considered an expression of love, care, and concern for the child's well-being. It functions as a protective mechanism—instilling awareness, caution, and moral boundaries in the child. In this context, advice becomes more than just words; it becomes a formative tool that shapes the child's character and behavior. Informant A's improvement illustrates how a consistent, advice-centered approach, grounded in Islamic values, can have a transformative impact on children who come from broken home backgrounds and are in need of structured moral direction.

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prohibited actions. By giving advice to children, the relationship between caregivers and foster children will become more harmonious. The more harmonious the relationship, the warmer and more secure the communication between the child and the caregiver will be, and the caregiver's child's love will even be greater. Apart from that, this advisory parenting style is also considered parenting that is able to make children aware of the essence of maintaining the truth, staying away from falsehood, being self-reflective or self-introspective, and keeping away from despicable behavior.

Supervising Parenting Style

There are many things that caregivers must pay attention to in educating their foster children to become individuals with character and away from negative things. One parenting style that must always be present in child care is supervisory parenting. Because the caretaker's supervision will foster attitudes that trigger the child to increase their sense of anticipation so that they do not fall into negative situations and at the same time form their social responsibility. In line with this, the Yogyakarta Yatim Putra orphanage also uses a supervised parenting style for its foster children; this was explained by informant F in his interview:

"Children's growth and development certainly need supervision, so that we (caregivers) know what needs to be improved and what needs to be developed further." This is what was given to informant R regarding the supervision parenting style that we implement, not only in the orphanage environment but also in the school area. We also provide supervision with the help of parents at the school"

The results of the interview above were also validated by the results of the researcher's observations, which showed that the supervision provided by informant R (the caregiver) was a form of affection and responsibility of the caregiver to the informant. Behind this, the caregivers also held meetings and discussions regarding informant R's attitude while at school. This was a form of supervision, which was the caregiver's responsibility in monitoring the development and growth of informant R.

The observation results above are also validated by Abdul Nasih Ulwan's theory from the results of Ahmad Yani's research (Yani, Ahmad, Ery Khaeriyah,

2017), which explains that providing supervision to children who have grown up is very important because this is a form of the caregiver's responsibility in supervising them every day of the child's life. The purpose of supervision is to avoid the possibility of abuse or deviation in attitudes carried out by children without the caregiver's knowledge.

Therefore, supervised parenting is a very important parenting method for monitoring children's growth and development. With this supervisory parenting pattern, caregivers will know the attitudes that need to be corrected in children. Likewise, with children, this supervisory parenting style will help them to always do the right thing and, at the same time, strengthen their sense of responsibility for something. Apart from that, research conducted by (Ahmad Muhammad Diponegoro, 2005), found that if children have positive affect, they will have high life satisfaction. And life satisfaction for children in an orphanage is obtained from the supervision and attention given by caregivers in everyday life.

In essence, supervisory parenting aims to prevent children, especially during adolescence, from all actions that violate family, religious, and community rules.

Punishment Parenting Style

Punishment is given if other methods cannot change the child's behavior, or, in other words, punishment is the last resort taken by educators if a child's behavior is not in accordance with Islamic teachings. Because punishment is a firm action to return the problem to the right place (Hurlock, 1999). Punishment is not an absolute given. Because there are people whose example and advice are enough, they don't need punishment. But human individuals are not all the same. An educator must know who and what the character of his students is, because sometimes the negative attitudes that children display are a form of their intelligence process.

Providing parenting with punishment also has the same goal, namely providing a sense of anticipation for children to do everything well and according to the rules. However, if the child still does not understand the meaning and purpose of supervision, the caregiver may use punishment as a form of stricter parenting. Informant Q, as a result of his interview with the researcher, explained that the parenting style of giving punishment was applied in the orphanage:

"Giving punishment is not a priority of the care we provide at this orphanage, but neither does it negate it. The punishment we give is not merely to leave a mark on the child's heart; this punishment is a form of care and affection to provide a warning and at the same time educate the child that every action taken has consequences." This is also reflected in the care given to informant R as an effort to protect the informant from behavior that deviates from Islamic teaching"

The results of the interview above are also in line with the results of the researcher's documentation in the form of regulations and consequences for violations. Researchers also see that this parenting style of giving punishment is not a parenting style that is prioritized, but it should not be ignored either. Because the orphanage wants all its foster children to have a strong sense of responsibility, conviction, discipline, and wisdom and be able to control themselves to become better individuals.

The results of the interview above are also validated by Abdul Nasih Ulwan's theory (Ulwan, 2020b), which explains that this punishment parenting pattern is an important parenting pattern but should not be preserved. Because the essence of this parenting style is already in the parenting style of giving advice, punishment is only a last resort method if the child still makes mistakes. And the punishment given must always lead to Allah's commands, as explained in Q.S. Luqman (Nurrita, 2021), namely hitting him if he is 10 years old. However, the term hitting is not a term that can be used today and can be replaced with other meanings, but it has the same purpose.

This punishment parenting style aims to equip children to always be responsible for their actions, to be more careful in their actions, and to serve as a reminder that every action they take will be held accountable in this world and, of course, in the afterlife. This punishment parenting pattern is considered to be the last alternative and is a parenting pattern that, if done correctly, has enormous benefits for a child's development; conversely, if it is used incorrectly, it will have a fatal impact on the child's growth. For this reason, caregivers are allowed to carry out this punishment parenting style by looking at the concepts taught in Islam.

The pattern or method of religious education in Islam is basically modeled on the behavior of the Prophet Muhammad SAW in developing his family and

friends. Because everything that the Prophet Muhammad SAW did was a manifestation of the contents of the Koran. As for its implementation, the Prophet gave his followers the opportunity to develop their own methods as long as these methods did not leave the realm and norms prescribed in Islam.

The Building of Life Skills for Children Who are Victims of Broken Homes at the Yatim Putra Islam Orphanage in Yogyakarta

Every child, regardless of their circumstances, is endowed with unique talents and potential by the Creator. This includes children who are victims of broken homes and live in orphanages. While these children may face significant challenges, particularly due to the instability or absence of a traditional family structure, it is important to acknowledge that they, too, possess innate abilities and potential. The orphanage, as a pivotal institution in their lives, plays a crucial role in recognizing, nurturing, and channeling these inherent gifts into skills that can positively influence the children's future. However, it is not enough to merely provide shelter and basic needs. The orphanage must serve as a platform that offers a comprehensive, structured approach to developing the children's life skills. These life skills are essential tools that will help them overcome the challenges they face, build resilience, and succeed in various aspects of life. From a theoretical perspective, life skills development for children in institutional care requires a holistic, individualized approach that addresses both their immediate needs and their long-term potential.

In practice, this process involves the application of various parenting styles that cater to the specific needs of each child. For example, in the case of children from broken homes, affectionate parenting plays a key role in providing emotional security and psychological stability. This is essential because emotional stability is often compromised in children from disrupted families. The affectionate approach helps to build trust, improve self-esteem, and develop interpersonal relationships. By creating a loving and supportive environment, the orphanage helps children feel valued and understood, which can foster emotional well-being and resilience.

In contrast, exemplary parenting serves as a model for behavior, allowing children to internalize positive values and actions through direct observation of their

caregivers. Children learn by example, and caregivers who embody patience, honesty, and responsibility provide the children with a living model of how to navigate social and moral challenges. By demonstrating these behaviors in everyday life, caregivers help children internalize crucial life skills such as problem-solving, conflict resolution, and emotional regulation. Furthermore, advice-based parenting offers a structured way of guiding children through the decision-making process. For children who may have experienced emotional trauma due to broken homes, having clear, supportive guidance is particularly important. This parenting style involves providing counsel and guidance on how to handle difficult situations, which fosters the development of critical thinking and decision-making skills. Through this process, children not only learn how to solve immediate problems but also gain the ability to reflect on their experiences and learn from them.

In summary, the development of life skills in children from broken homes is a multifaceted process that requires a thoughtful, integrated approach. The various Islamic education parenting styles employed at the Yatim Putra Islam Orphanage—ranging from affectionate to exemplary and advice-based—serve to equip children with the psychological, emotional, and social tools needed to succeed in life. By analyzing the impact of these parenting styles in both theory and practice, it becomes clear that the orphanage is not just a place of shelter but a critical environment for fostering personal growth and preparing children for the challenges of adulthood.

Personal Skills

When talking about cultivating life skills, there are several skills that every individual must have. The aim of cultivating these skills is to equip a person to be able to survive with the potential they have, such as the ability to control one's emotions, the ability to regulate oneself, the ability to interact with the social environment, the ability to communicate well, and the abilities that are incorporated into personal kill. This was also explained by informant F.

"Personal skills that the researchers mean, perhaps for us, are more directed towards children's ability to act independently, the formation of their religious

character, and the cultivation of virtuous character in their words and actions. In the process of cultivating personal skills, it is more focused on the habituation or training we provide them. Like Informant P, we always teach him to be independent with small things first, such as teaching him to bathe himself, clean his own bed, eat himself, and engage in activities that enable him to be independent. With this learning, the informant will gradually understand himself, be able to live independently, manage his time, and be able to control his emotions"

The results of the interview above are validated by the results of the researcher's observations, which show that informant P's daily life is now starting to show good changes. His attitude toward independence is getting better day by day. The researchers saw that informant P was able to do small things by himself, such as going to the mosque alone, eating alone, feeling calmer, and starting to enjoy interacting with his friends. These changes are certainly a benchmark for researchers, as the Yatim Putra Islam orphanage in the formation of personal and social skills has run smoothly and produced good results.

Self-development through personal skills is an effort made by a person to improve the quality and capacity of themselves to become a better person than before. Focusing on character formation from an early age is an important aspect that must be carried out by educators or caregivers (Suyadi, 2011). Adolescents really need good self-control to control their emotions and regulate their behavior so as not to behave aggressively by providing Islamic counseling that is relevant to their condition (Diponegoro, 2011). Self-control is an individual's ability to control emotions and impulses from within him to regulate physical, psychological, and behavioral processes in composing, guiding, regulating, and directing positive forms of behavior so that they can be accepted in the social environment (Diponegoro, 2013).

The ultimate aim of life skills education, particularly for children who are victims of broken homes, is to enhance their individual abilities, practical competencies, and self-knowledge so that they are better prepared to achieve meaningful life goals. These goals may include personal independence, social integration, and productive participation in society. Among the various forms of life skills, personal skills hold a central position, as they serve as the foundation upon

which other abilities are built. Personal skills—such as self-awareness, emotional regulation, self-discipline, and confidence—are not only essential for individual growth but also play a significant role in determining how one responds to challenges and interacts with others.

These skills directly reflect a person's character and values, thereby shaping their identity as a responsible and resilient individual. For children from broken homes, the development of personal skills becomes even more urgent, as these children often begin their journey with emotional and psychological gaps that must be addressed early and intentionally. Islamic educational parenting, when implemented through affectionate guidance, exemplary behavior, and structured advice, offers a powerful framework for nurturing these personal skills in a consistent and spiritually grounded manner. In this way, children are not only rehabilitated from past traumas but are also empowered to discover their strengths, build their character, and pursue a future that is both dignified and purposeful. Thus, the integration of life skills development within Islamic parenting practices is a vital strategy in shaping quality individuals who are spiritually conscious, emotionally balanced, and socially capable.

Social Skill

After forming personal skills, the next step is to learn skills that have a wider network, namely social skills. Because human life cannot be separated from the social environment of society, it is very clear that learning social skills is considered very useful in life. This was also conveyed by informant F:

"The social skills learning that we provide is more directed towards children's skills in good interaction and having a social spirit, such as being helpful. In this way, informants P and A understand that living in this world must provide mutual benefits for themselves and others. Our social skills formation starts with getting them used to interacting with each other actively, creating learning on a congregational or group scale." That way, informants P and A will get space to develop their social skill potential well."

The results of the interview above were validated by the results of the researcher's observations and documentation in the form of an attachment to the

monthly values of informants P and A, who began to show an increase in their active attitude in interacting with other foster children. This is also confirmed by the list of routine activities that have been designed by the orphanage as a daily, weekly, and monthly agenda for the children in the orphanage. These activities took the form of weekly recitations, Friday night tadarus, discussions, and activities on a congregational scale, which were able to improve the informant's social skills. Apart from the activities above, providing educational games (Suyadi, 2009) on a group scale is also able to improve children's social lives because it contains elements of Islamic education that can increase feelings of affection, helping each other, respecting each other, and other attitudes.

Social education is a crucial thing in human life, namely human relationships with other humans. These relationships take the form of relationships within the family and relationships in society. Relationships in society include relationships between individuals and individuals, individuals with organizational groups, and organizational groups with other organizational groups. Social education can provide valuable learning for someone about social life in society, how to have good social relations, help each other, advise each other on rights and patience, solidarity, egalitarianism (equality), tolerance (tasamuh) tolerancerespect, and togetherness, as well as maintaining mutual harmony (Dede Ahmad Ghazali, 2015)

The instillation of social educational values is essential because these values serve not only as a reference point for individual behavior and decision-making but also as a framework that guides individuals in adapting to and upholding the norms and expectations of the surrounding community. The findings of this research at the Yatim Putra Islam Yogyakarta Orphanage show that these social values—such as cooperation, empathy, mutual respect, responsibility, and communication—are actively cultivated through daily routines, mentoring sessions, and structured interactions among caregivers and children. Through consistent application of Islamic parenting styles—particularly exemplary and advice-oriented approaches—children gradually internalize these social values, which manifest in their improved ability to interact, work collaboratively, and show concern for others. For example, informants P and A demonstrated noticeable growth in their

social behavior, transitioning from isolated or withdrawn tendencies to becoming more engaged, communicative, and cooperative with their peers and caregivers. This transformation confirms that social educational values, when nurtured within a caring and values-based environment, can effectively shape the social competence of children, enabling them to reintegrate into society as respectful and responsible individuals.

Vocasional Skill

The responsibility of an orphanage is not just to provide care, food, and clothing for the children they foster; preparing them to become people with a future is the duty and responsibility of the orphanage. In this way, orphanages must equip their foster children with certain abilities to be able to survive outside the orphanage in the future.

A strategic step that can be taken by an orphanage is to equip children with life skills (vocational skills), better known as self-skills, in a particular field of work. Related to this, informant F also explained that the Yatim Putra Islam orphanage has made efforts to provide vocational education and training. In his interview, informant F explained that:

"The potential of the children in this orphanage is very diverse; there are those who like education, sports, automotive, and various other skills. Our main task as caregivers is to direct and provide support in the areas he likes. Like informant R, who likes the automotive sector or things related to motorcycle or car attributes. With Infran's passion, we sent him to a school that has that area of expertise. Even though we can't provide 100% assistance at this institution, we always provide support for him so he can become a reliable mechanic in the future."

The results of the interview above were also validated by the results of the researcher's observations, which showed that the Yatim Putra Islam Yogyakarta orphanage had provided a platform and support for informant R to form and develop his vocational skills in a planned manner. Even though the orphanage does not fully participate in the formation of these vocational skills, the orphanage has collaborated with the school to work together to form the vocational skills of informant R.

Apart from that, research results from Mamat Supriatna (Supriatna, 2005). show that vocational skills are related to certain areas of work or activities in society and require more motor skills. Vocational skills include basic or prevocational vocational skills, which include skills in using work tools, measuring tools, selecting materials, and designing products; and supporting vocational skills, which include a tendency to act and an entrepreneurial attitude.

Vocational skills are widely recognized as essential competencies that significantly contribute to an individual's ability to survive and thrive in a competitive society. These skills, which reflect a person's expertise in specific practical fields, play a crucial role in preparing individuals for the workforce and promoting economic independence. In the context of this research, vocational skills were a key focus in the development of informant R, who received targeted training aimed at nurturing his potential into concrete technical abilities. The skills imparted included the operation of technological tools such as laptops, traditional crafts like batik-making, and other forms of hands-on vocational training.

These programs were not only tailored to the interests and capabilities of the individual child but were also structured to align with the evolving demands of the job market. The findings indicate that such vocational training had a visible impact on the confidence, discipline, and sense of purpose in informant R. He began to demonstrate increased initiative, focus, and motivation—clear indicators of the value of vocational education. Moreover, the inclusion of digital literacy and exposure to information technology is a strategic step in preparing these children for the realities of the modern world. By equipping orphaned children—especially those from broken homes—with such practical and marketable skills, the orphanage is not only addressing their immediate developmental needs but also providing them with long-term assets that will support their transition into independent and productive adulthood.

CONCLUSION

This research concludes that Islamic educational parenting patterns implemented at the Yatim Putra Islam Orphanage Yogyakarta play a pivotal role in addressing the complex emotional and developmental needs of children from

broken homes. The parenting strategies used are not uniform but rather adapted to the unique psychological conditions, behavioral tendencies, and social backgrounds of each child. This individualized approach reflects a deep understanding of the importance of contextual and responsive caregiving in Islamic educational settings. For instance, the affectionate parenting pattern—characterized by emotional warmth and closeness—is predominantly applied to informant P, aiming to rebuild a sense of security and self-worth. The exemplary parenting pattern, in which caregivers act as consistent role models in religious and moral behavior, is emphasized for both informants P and A, helping to internalize Islamic values through daily interaction. Informant A also benefits from an advice-oriented parenting style, which reinforces verbal guidance and ethical instruction grounded in Islamic teachings. In contrast, informant R is guided through a more structured approach, involving supervisory and disciplinary parenting, to foster behavioral regulation, accountability, and respect for rules.

In terms of life skill development, the research reveals that the orphanage applies systematic methods of training and habituation, aligning with Islamic educational values to nurture holistic growth. Personal skills, such as emotional independence, self-confidence, and spiritual awareness, are significantly developed in informant P. Social skills, including empathy, cooperation, and communication, are effectively cultivated in both informants P and A, preparing them for healthier social integration. Meanwhile, informant R demonstrates improvement not only in social interaction but also in vocational skills, supported by practical training aimed at self-reliance and future employment readiness. These findings demonstrate that Islamic educational parenting, when thoughtfully implemented and consistently monitored, can serve as a transformative framework in rehabilitating and empowering children from broken homes. It not only addresses their psychological wounds but also equips them with essential competencies for navigating life with resilience and purpose.

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