



How A Single Mother Grown Up The Child's Religiosity in Indonesia

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Abstract. Single mothers had challenges in raising their children. Religiosity was one of the important for single mothers in Indonesia. Therefore, they had experience in cultivating the religiosity of their children. This study aims to: (i) exploring single mother parenting style in Indonesia (ii) exploring children's religiosity (iii) exploring the experiences of single mother in growing children's religiosity in Indonesia. The type of research used was qualitative research with a phenomenological design. The instruments used were observation and interviews. The collected data were analyzed inductively following the steps of qualitative data analysis by Miles and Huberman. The results of this study were single mothers with different parenting show good child religiosity in the dimensions of belief, experience, and practice. However, the differences in single mother care did not show differences in the dimensions of worship practices and children's knowledge.

1 Introduction

Religiosity is manifested in various aspects of life. This has been explained by Allah SWT in the Holy Qur'an letter Al Baqoroh verse 208[1], and was further developed through the hadith of the Prophet Muhammad SAW about religion [2]. Humans are nurtured and developed optimally through the teaching and learning process or what is called fitrah. Linguistically, the word fitrah comes from the word fatara, which means "to make". Within the framework of nature, there are psychological components that mutually reinforce each other in development to the realm of optimal capacity [3]. Religiosity is not only manifested in beliefs and rituals of worship to Allah SWT, but also in relationships with fellow human beings (social) and daily practice.

Religiosity is related to the meaning of life in various difficulties faced by humans such as facing retirement [4], economic limitations [5], and early marriage [6]. one dimension of religiosity is the application of religious rules and values adopted by individuals. Good religiosity is seen in the amount of knowledge and meaningful experience, so that they can discuss life problems and find solutions together.

According to Asmaun Sahlan [7] that religiosity is a way of thinking and acting based on religious values (religiousness). In essence, religiosity is manifested from the values of religious teachings as a tradition in behavior and organizational culture which is followed by all Muslims. By making religion a tradition of Muslims, consciously or

not, it has been embedded and has carried out religious teachings or is said to be religiosity [8].

The value of religiosity is the basis of the formation and cultivation of religious culture. Instilling religious values (religiosity) is a process of fully entering religious values into the heart, so that the spirit and soul move based on religious teachings. With an awareness of the importance of religion will grow a quality generation. Quality generation means a generation that has good quality. Every Muslim, must strive to create a quality generation in all aspects of life. Allah SWT emphasizes every people not to produce offspring who are weak, helpless, and have no competitiveness in life (Qs. An Nisa/4:9) [1]. Islam guides us to build a generation that is strong, empowered, prosperous and pious [9]. Individuals who are increasingly religious will realize that life is a gift from God so that they carry out religious rules and apply them in life as part of interpreting worship and require them to manage a close relationship with God.

Religiosity is formed by internal and external factors [10]. According to Jalaluddin [11] Among the external factors are the family, school and community environment (entered into parenting as a family environmental factor). parenting patterns that influence the development of children's religiosity. the religiosity of children is shaped by the family. The formation of religiosity is obtained through the form of communication, transactions or interactions between family members, especially between parents and children. The family is a support system for the formation of religiosity, if it works well, is a good basis for the best development of human beings and especially if family members provide a comfortable place for the growth of children.

According to Maccoby and Mc Loby [12] there are several factors that influence parenting patterns, namely: the social environment related to the pattern of social relationships or associations formed by parents and children with the surrounding environment, educational background parents, religious values adopted by parents, and religiosity in parenting. One of the important aspects in the parent-child relationship is the parenting style applied by parents to their children. The classic study of parent-child relationships conducted by Diana Baumrind, 1971 recommends three types of parenting that are associated with different aspects of children's social behavior, namely Democratic, Authoritarian and Permissive. [13]

Single mother in Indonesia occupies a high number of numbers. As of 2016 a total of 7 million women in Indonesia are single mothers. [14] The Central Statistics Agency (BPS) released statistics for Indonesia 2022, one of which contains a list of divorce rates in Indonesia. Based on Law Number 1 of 1974 concerning Marriage, it is stated that the application for divorce must have sufficient reasons between husband and wife will not be able to get along as a couple. In its report, BPS recorded the number of divorces in Indonesia in 2021 to reach 447,743, with details of 110,400 divorced divorces and 337,343 divorced lawsuits [15]. Some women who are the heads of families have their economy slumped during the COVID-19 pandemic. [16]. A single mother is a mother as a single parent who must replace the father's role as the head of the family, make decisions, earn the breadwinner in addition to his role in taking care of the household, raising, guiding and meeting the psychological needs of children.

One example of a single parent mother who is busy working to support her child, call it Mrs. A, a resident of Rt 01 Rw 04 who has an 8-year-old elementary school-age

child. Mrs. A spends her time working from 07.30 to 16.00 WIB, when she goes to school and extra time for TPQ madin parents are still busy making a living for the family's economic needs. so that the time needed in guiding children is not given full attention from a mother. Even in the family, parents play a very important role in providing motivation, giving encouragement to become pious and pious children because the relationship between parents and children is an essential relationship psychologically and mentally spiritually.

Children who grow up in single mother care have a high risk of experiencing psychological, behavioral, social and academic development problems. Religiosity is a source of strength that children need to minimize these risks. This study reveals the experience of single mothers in growing children's religiosity in Indonesia.

This study aims to: (i) Knowing single mother care in Indonesia (ii) Knowing children's religiosity (iii) Knowing single mother care in growing children's religiosity in Indonesia.

2 Literature Review

2.1 Religiosity

a. Definition of Religiosity

According to Harun Nasution, religion comes from the word *relegere* which means to collect and read. This understanding is in line with religion which contains a collection of ways to serve God that are collected in holy books that must be read. According to another opinion, the word religion comes from the word *relegare* which means to bind [17] Ancok and Suroso suggest that religiosity is manifested in various aspects of life. Various activities do not only occur when a person performs ritual behavior (worship) but also performs other activities that are driven by power. *supranatural*, not only visible and visible activity but also visible activity and occurs in one's heart. Therefore, a person's religiosity will include various sides and dimensions. it can be concluded that religiosity is a multidimensional system [8].

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From the understanding of religiosity that has been stated above that religiosity is a way of thinking and acting based on religious values which are based on behavior, traditions, habits, daily life as an effort to instill noble character in children [17].

b. Various Dimensions of Religiosity

According to Glock and Stark, there are five dimensions of religiosity, namely belief (the ideological dimension, religious belief), religious worship or practice (the ritualistic dimension, religious practice), appreciation (the experiential dimension, religious effect), experience (the experience). *concequential dimension, religious effect*) and

knowledge (the conceptual dimension, religious knowledge). Ancok and Suroso divide Islam into five aspects, namely Aspects of Faith, Aspects of Islam, Aspects of Ihsan, Aspects of Knowledge and Aspects of Charity [19].

Dimension of Belief (Ideological)

The ideological dimension is a dimension that leads to beliefs that explain the extension of humans with God and other God's creatures. In this dimension, Muslims view humans as *Khalifatullah fi al-Ardl*. This faith in Islam includes the belief in the heart about Allah as a God who must be worshiped by speech in the form of two sentences of creed, namely declaring there is no god but Allah and the Prophet Muhammad as his messenger, deeds of righteous deeds. This belief implies that the believer is not in the heart, or the words in the mouth and the actions as a whole represent faith in Allah, i.e. there is no intention, word or deed expressed by the believer except by the will of Allah [20].

Dimensions of Worship or Religious Practice (Ritualistic)

This dimension relates to religious ceremonies, religious rituals, such as prayers and others. This religious practice consists of two important classes, namely ritual and observance [20].

a) Ritual

Rituals are techniques (methods, practices) to make a custom sacred (sanctify the custom). According to Riaz Hasan in Al Ayubi, ritual is an integral part of formal religion. It covers religious practices including worship and things that humans do in carrying out religious orders. In Islam, the behavior of worship is known as the Pillars of Islam, namely saying the creed, praying, paying zakat, fasting during Ramadan and performing the pilgrimage for those who can afford it. even as we always pledge, "Inna prayer wanusuki wamahyaya wamamati lillahi Robbil 'alamin". My prayer, my worship, my life and my death, are solely for Allah, the Lord of the worlds [21].

b) Obedience

Shaykhul Islam Quoting from Al-Qaradhawi said in his treatise on "Al-Ubudiyah", that religion includes the meaning of submission and humility. It was said: *Dintuhu fa dana*, meaning I made him humble himself, so he humbled himself. It was said: *Yadinullah wa yadinu lillah*, meaning to worship, obey and submit to Allah. So *dinullah* (God's Religion) means to worship, obey and submit to him". this means that in religion, ritual and obedience are a unity that cannot be separated from one another. As a form of one's servitude to his Lord, rituals and observances should be [20].

Experience Dimension (Experiential)

The experience dimension is also called the empirical dimension of religion. The term "empirical" is only intended to indicate the methodological relationship between the researcher and the object under study (religion) as the research target. So what is desired with the empirical dimension of religion is the aspect of religion that can be experienced by a researcher to obtain scientific information. According to Robert C. Monk in Jalaludin (2003), religious experience is individual. However, because their religious experience generally always emphasizes a personal religious approach, this always encourages a person to develop and strengthen his belief in his religious attitudes, behavior and practices. The dimension of religious experience is also, usually related to one's religious experience, certain feelings, one's perceptions, and everything

that a person experiences in relation to God, for example, feeling close to God, feeling afraid to sin or feeling that prayers are answered, saved. God and so on.

Knowledge Dimension (Intellectual)

In Arabic it is known as "alilm", according to language, alilm is the form, nature, appearance, or image of something that is in the mind. Siddiq Gezelba, as quoted from Mawardi, that what is meant by systematic knowledge is what is known or the result of knowing work. The result of knowing work is the result of knowing, being aware, being aware, understanding, and being smart. the knowledge dimension, is a dimension that shows a person's level of understanding of his religious doctrine. dimension is also called the dimension of knowledge. In Islam, this dimension is in the knowledge of fiqh, monotheism, and Sufism.

Dimensions of Practice (Consequential)

The consequences of religious commitment differ from the four dimensions discussed above. This dimension leads to identification of the consequences of one's religious beliefs, practices, experiences and knowledge from day one [20]. The term "work" in the theological sense is used here. Although many religions outline how their adherents should think and act in their daily lives, it is not entirely clear as a consequence of religion, in that it is part of a commitment or comes solely from religion. For example, does he visit a sick neighbor, help people in trouble, donate property and so on. This dimension can also be called the Charity dimension.

c. Factors Affecting Religiosity

According to Thouless in Arieza Mufajri Sasmitho's research (2010)[22] there are four factors, namely:

1) The influence of education or teaching and various social pressures

In this factor includes all social influences in religious development, including education from parents, social traditions, pressure from the social environment to adapt to various views of the environment.

2) Experience factor

This factor is related to the type of forming one's religious attitude, especially the experience of divinity, conflict, moral and religious emotional experience.

3) Life factor

Needs in life are broadly divided into four, namely:

a) The need for security and safety

b) The need for love

c) The need for self-esteem

d) needs arising from the threat of death

4) Intellectual factors, related to various processes of verbal reasoning or rationalization

According to Jalaludin [23] explained that there are several factors that influence the development of one's religiosity, including:

1) Internal Factor

Internal factors are factors that arise from within a person who encourage someone to submit and obey Allah SWT. Religious psychologists put forward various theories based on their respective approaches, broadly speaking, internal factors influence heredity factors (innate/derived), age level, personality and mental condition of a person.

2) External Factors

External factors are factors that include the community environment. The family environment where the family is the smallest system of social life and is the first place to learn about various things, especially religiosity. Generally, the environment is divided into three parts, namely the family environment, institutional environment and community environment.

2.2 Parenting

a. Understanding Parenting

Linguistically, the word pattern is defined as a way of working, and the word nurturing means taking care of (caring for and educating) small children, guiding (helping, training, etc.) so that they can stand alone, or in popular language it is a way of educating. In terms of parenting is the best way that parents take in educating children as a manifestation of responsibility to children. So what is meant by parenting is the pattern given by parents in educating or raising children, either directly or indirectly [24]. How to educate directly means that the form of parental effort related to the formation of personality, intelligence and skills that is carried out intentionally, whether in the form of orders, prohibitions, punishments, imaging situations and direct giving is an example of everyday life from speech to customs and lifestyle, parental, family, community and husband-wife relationships.

According to Ahmad Tafsir, parenting means education, while education is conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality [25]. Parenting is essentially created by parents to establish daily relationships with their children. Parenting patterns are formed from the actions of children according to their wishes, he explained, parents who will adapt to the circumstances that occur every day in order to create a generation that is in line with their parents.

So parenting is a communication interaction both words and actions between parents and children to create Islamic behavior, knowledge and values and personality. In its application, parents consider that the best and right way so that children are trained to live independently, grow and develop in a healthy and optimal manner. All attitudes and behavior of the child's personality can be seen from the parenting pattern. In other words, parenting greatly affects the development of children's religious personalities so that parents choose parents to choose the right and ideal parenting.

b. Types of Parenting

According to Hurlock [26] Parenting is divided into three parts, namely Authoritarian Parenting, Permissive Parenting and Democratic Parenting.

1) Authoritarian Parenting

In this parenting style, the attitude of the parents is too firm and without respect for the child. Authoritarian parents tend to force their children to follow their parents' wishes. Parents make rules that must be obeyed without considering the child's feelings. If the child disobeys, the parents tend to give punishment. The impact of this parenting

pattern is that children feel pressured, not confident, tend to be aggressive/rebellious, and are not skilled in making decisions [27].

The main characteristic of this authoritarian parenting is that parents make almost all decisions, children are forced to submit, obey and cannot argue. The democratic climate in the family is not developed at all. Like the military world, children cannot disobey the orders of the commander or their own parents, even if they are wrong or right. In full, the characteristics of authoritarian parenting include: 1) parental violence is very dominant 2) the child is not recognized as a person 3) the control over the child's behavior is very strict and 4) parents will often punish if the child does not obey [26].

2) Permissive Parenting

The hallmark of this parenting pattern is the attitude of parents who are not firm and tend to be all-rounders. Parents do not give clear and firm boundaries about various rules of behavior. Permissive parents are parents who are very warm to their children, but too let and free their children to do whatever they want. The negative impact of this parenting pattern is that the child develops into a person who likes to force his will, wants to win on his own, lacks self-control, and is less responsible.

This parenting style has the following characteristics: 1) parents give full freedom to children to do something; 2) dominance in children 3) loose attitude or freedom from parents; 4) there is no guidance and direction from parents; 5) parental control and attention to children is lacking, even non-existent. This parenting style is the opposite of authoritarian parenting. The advantage of this permissive pattern is that children can determine what they want. However, if the child cannot control himself, the child will fall into negative things [27].

3) Authoritative Parenting

Authoritative parenting is the attitude of parents who are firm but still respect their children. Authoritative parents are warm to the child, listen, and are able to understand the child's feelings. But still have clear boundaries, what can and what children should not do. Democratic parents are able to be firm to enforce the rules that have been agreed upon. The result of democratic parenting is that children grow up to be self-confident, independent, self-controlled and responsible individuals. The characteristics of this democratic parenting style are: 1) parents always encourage children to talk about their goals, hopes and needs 2) harmonious cooperation between parents and children 3) children are recognized as individuals, so that all strengths and weaknesses the potential possessed is well supported by the control of parents who are not rigid [9].

2.3 Single Parent

a. Understanding Single Parent

According to Hermia Anata Rahmah [28] The family is the smallest unit of society, which consists of men and women who are united by marriage bonds by considering various things which eventually become a unified whole and have offspring who will become part of society. . However, even though they have been united by a marriage bond that has gone through many considerations, it is not uncommon for the marriage to fail and run aground. This results in incomplete family and divorce. Divorce is one

of the causes of single mothers. Being a single mother is not an option, but a destiny and a situation that a woman inevitably has to live with no matter what the circumstances. The word single parent means a single person, while in Indonesian it is parents who live alone, namely only the mother or father in the house Dewi, L [28] Single parents occur because of one of the reasons for divorce, or one of them leaves the family in another sense one of the father or mother dies. This incident can happen to anyone and at any time, both young and old when the mother dies so that the mother is alone with all her family members or the father dies so that the mother is alone with her child.

b. Kinds of Single Parent

Santrock [25] suggests that there are two kinds of single parents, namely:

1) Single Parent Mother, namely the role of the mother as a single person who must replace the father's role as the head of the family, taking decisions, the backbone of the family, earning a living in addition to taking care of the household, raising, guiding, and meeting the psychological needs of children.

2) Single Parent Father, the father as a single parent must replace the mother's role as a housewife who does housework in addition to her obligations as the head of the household.

c. Types of Single Parent

In dealing with single family problems, each parent has different ways or methods from one another depending on their respective conditions. Some are able to survive independently so that they become successful and may be more successful when compared to whole families. There are those who give up completely to the situation without doing anything so that it continues with the destruction of the family, in paying attention to the various symptoms and experiences of various single families in facing the challenges of their life. So there are at least three types of single parents, namely: independent type, dependent type, helpless type [25].

1) Independent Type

Namely those who are able to face the reality of the situation and conditions as a single parent and are able to deal with problems well, this type usually continues the journey of family life successfully. He realized the reality that he faced all family problems can be resolved in the best possible ways. Children and family members are given understanding and awareness of reality, as well as skills to deal with all the problems of their lives.

2) Dependent Type

Namely single parents belonging to this type are mostly able to overcome various problems that arise but lack independence. In this case, he faces various problems, he only depends on various parties outside himself, such as his brothers, brothers, his friends or his husband's relations and so on. He is not sure of his own abilities, he thinks that this is not his own responsibility, so he always asks for help from others, for example in educating his children, maybe one is handed over to his grandmother and the other is handed over to his brother.

3) Helpless Type

That is the type who is in a state of helplessness in the face of various challenges and problems posed by the reality of a single parent. He does not know what to do, he is too giving up with the situation without doing anything he gives up and lacks confidence

to face the reality. Usually this type tends to experience various failures such as disconnection of children from school, reduced income, reduced welfare period, declining health conditions, the emergence of various psychological barriers such as suspicion, despair, frustration, and so on. Those who are classified as helpless types are usually those who are not ready to face reality, are too dependent on their wives or husbands, lack life competence, lack social skills, low self-esteem, low self-restraint, less able to control themselves, too [25].

3 Research Methods

The type of research used is qualitative research, because the research procedure above produces descriptive data in the form of written/oral words from people or behaviors that can be observed by researchers. the author would describe the religiosity of the children of single mothers, how the implementation in daily religious practice is in accordance with the single mother family parenting style. In a qualitative research, this phenomenon is directed at the background and the individual holistically (whole, cannot be validated), so that researchers do not determine research based on research variables only, but the overall social situation which includes three aspects: place, actor and activities that interact synergistically [29]. The design used in this study is a phenomenological design. This research process involves important efforts, such as asking questions and procedures, collecting specific data from the participants. Then the strategy or trait used in this qualitative research is to use a narrative way (a researcher investigates the lives of individuals and asks a person or group of individuals to tell their lives by means of observation and interviews. The technique used is the covert observation technique, which is a technique where the subject's condition is not know and do not understand that he is being observed by the researcher. The data collection technique used is in-depth interviews (indept interviewing) with eight informants. The data validity test is by triangulation of data (sources) and methods. The analysis technique uses an interactive data analysis by Miles and Huberman [30], through these steps: data collection, data reduction, data interpretation, and drawing conclusions. There are 8 single mothers in the study, 6 single mothers live in Cilacap Regency, the other 2 live in Purbalingga. Criteria The research subjects applied were single mothers in elementary school age children. The research was carried out from November 2021 to May 2022.

4 Results And Discussion

The causes of mothers becoming single mothers are the death of their husbands and divorce. Subjects 1,2,3,4,5,6,7 became a single mother due to divorce. only Subject 8 became a single mother because her husband died. The adjustments faced by single mothers are in terms of meeting family needs and replacing lost figures. although different jobs and different levels of welfare, the goal is to achieve the fulfillment of family needs. 4 of them are traders, one employee, one laborer, and one teacher. All mothers had a child who was already in elementary school.

Parenting by single mothers is an authoritative and authoritarian parenting style. Subjects 1,2,3,4,5,6,7 take care of their children by always encouraging children to talk about what their aspirations, hopes and needs are, there is harmonious cooperation between children and parents and children are recognized as individuals, so that all potential owned is well supported and controlled. The parenting pattern of the subjects 1,2,3,4,5,6,7 is included in the authoritative parenting pattern. Authoritative parenting shows the involvement of single mothers in children's activities, this is actually a contradiction to international data which claims that children in divorced families have a high risk of violence and neglect [31]

Subject 8 parenting authoritarian children can be seen from parents who almost make decisions and children are forced to submit. Subject 8 never allowed his child's freedom to play outside the specified limits. This is recognized by subject 8 by providing very tight control over the child's behavior. Punishment if the child does not comply was also enforced.

Children's religiosity on the dimensions of experience and practice dimensions appears to be in line with expectations. Dimensions of experience and practice require discipline and awareness. Authoritarian parenting is said to have a positive impact on discipline [32] [33], while authoritative parenting is said to have an effect on children's self-development [34]

There were visible differences in the dimensions of belief, practice of worship and the dimensions of knowledge. Where it can be seen that the children of subject 1, subject 2, subject 3, and subject 6 believe that Allah is their Lord, perform the five daily prayers, learn the Koran, perform Ramadan fasting, have gratitude for being gentle. While the children of subject 4 and subject 7 could not mention about God. in subject 8 children, in the dimensions of worship and knowledge they cannot achieve their learning goals. This can be seen in the hours of studying the Koran and lack of knowledge because it is not scheduled as in the madrasah diniyah. Nelliraharti, Nurmalina and Fathiah said that Madrasah diniyah influences children's religious knowledge [35] so that children who were not involved in learning activities at Madrasah diniyah can understand their weaknesses in religious knowledge.

Single mother care in the development of the five dimensions of religiosity that occurs in Indonesia was assessed as expected, all respondents respect others and speak softly to others. As parents, it is very important to teach good morals from an early age. Need to teach or apply good things in front of him. the role model is shown by the single mother during the observation. welcome and responses as well as friendliness are consistent attitudes shown by single mothers when interacting with guests. Similar studies agree that parents are the closest model for children [36] [37].

There are several similarities between single parents in shaping their children's religious personality, namely by providing examples, advice, experiences and inviting their children to worship in a broad sense, as well as involving children in all activities both within the family and religious activities in the community. Even at the next stage of development, children's involvement in religious activities helps shape religious experiences [38] and increase spiritual values [39].

5 Conclusion

There were two parenting styles of single mothers, namely authoritative parenting and authoritarian parenting. authoritative parenting can be seen from parents who always encourage children to talk about their goals, there is harmonious cooperation between parents and children, and children are recognized as individuals, so that all their strengths and potentials are properly supported. Authoritarian parenting can be seen from parents committing violence to educate their children, children are not recognized as individuals, control over children's behavior is very strict and parents will often punish if children do not obey.

Children's religiosity on the dimensions of belief, experience and practice dimensions looks good. There were differences shown in the dimensions of worship practice and the dimensions of knowledge. Where the children from subject 1, subject 2, subject 3 and subject 6 believe that Allah is their Lord, performs the five daily prayers. Children from subject 4 and subject 5 are seen learning the Koran, carrying out Ramadan fasting, having a sense of gratitude and speaking softly. Meanwhile, children from subject 8 on the dimensions of worship practices and knowledge are less than optimal. it can be seen that children from subject 8 in learning the Koran and children's knowledge are lacking because they are not specifically scheduled as in madrasah diniyah.

The results of the research on single mother parenting in growing children's religiosity in Indonesia, it can be concluded that for the differences in single mother parenting there were some dimensions of religiosity that show differences and some do not. The dimensions that show similarities between democratic parenting and authoritarian parenting are the dimensions of experience and the dimensions of practice, while those that show differences in the dimensions of belief, worship practice and knowledge.

Theoretical Implications of this research is it can be used as a reference material for conducting similar research, namely regarding the parenting pattern carried out by single mothers. While the practical implications is not only raising and educating children, single mother parenting is used to control children's behavior so that children behave well in society. Single mothers apply the right parenting pattern for the development of the child's personality in the future.

As a single mother, think positively and always stay passionate about earning a living to meet the needs of your family are always the best recommendations. Children of a single mothers should be proud of their mother's condition as a single mother who can take care of the household and take care of the children alone. For the community: The community should not look down on mothers who are single mothers by respecting and respecting their rights and obligations as part of the community so that social life can continue to run harmoniously and dynamically.

Limitations Of The Research

Some of the limitations in this study, among others:

1. In the process of data collection the information provided changed from the results of previous studies. This study was found with five subjects, but in the research process

two subjects changed their status so that they no longer matched the criteria of the subject.

2. The abilities possessed by researchers are of course still very limited and there are still many shortcomings, such as theoretical or methodological knowledge, but the author has tried his best to get the expected results.

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