

The Mother-Child Relationship in Efforts to Form Spiritual Intelligence in Divorce Families

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Abstract: The Mother-Child Relationship in Efforts to Form Spiritual Intelligence in Divorce Families. This study aims to determine and analyze the relationship between mothers and children to build spiritual intelligence in divorced families at SMK Muhammadiyah Prambanan in Sleman, Yogyakarta. In addition, this study seeks to understand the dynamics of mother-child relationships that arise from divorced families and to identify the supporting and inhibiting factors affecting these relationships in efforts to enhance spiritual intelligence. The research approach employed is a phenomenological study. The research subjects were determined by the researcher and a teacher at the school, along with recommendations from other teachers and staff at SMK Muhammadiyah Prambanan in Sleman, Yogyakarta. Data was collected using techniques such as observation, interviews, and documentation. The collected data will then be analyzed using phenomenological data analysis techniques. The results indicated that a strong relationship between mothers and children, despite coming from a divorced family, can foster positive spiritual intelligence in children, as evidenced by the positive behaviors of the three mother-child pairs recognized by the school environment and community, despite their circumstances. Various efforts must be made to cultivate a positive relationship between mothers and children, particularly in establishing healthy communication. The supporting factors for the mother-child relationship in developing children's spiritual intelligence in divorced families include the mother's role, the child's condition, and the school environment. Meanwhile, the inhibiting factors consist of the relationship between parents after divorce and public perceptions of divorced families.

Keywords: mother-child relationship, spiritual intelligence, divorced family.

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■ INTRODUCTION

Divorce rates in different parts of the world have increased significantly in the contemporary era. (Manna et al., 2021). The causes of the divorce are the relationship between husband and wife from the session of meeting biological needs, the problem of differences in life principles, differences in income, the level of welfare of life, infidelity, domestic violence, and the influence of social support from outside parties (Ariani, 2009). Based on data from the Central Statistics

Agency (BPS), the divorce rate in the Special Region of Yogyakarta (DIY) shows a trend that fluctuates from 2010 to 2024 (BPS, 2024). Some of the leading causes of divorce recorded in this region include: disputes, economic problems, infidelity, and other factors. (Puspitawati et al., 2021).

Families who have experienced divorce often face challenges in maintaining the emotional stability and spiritual development of their children. (Maslahah et al., 2023). Children involved in

divorce situations often experience emotional distress, loss of security, and changes in their family dynamics. (Kimberly B & Pratiwi, 2019). In this context, the formation of spiritual intelligence is becoming increasingly important to help children overcome these changes and challenges. (M. Yusuf, 2014).

Many studies have discussed juvenile delinquency due to the protest and disappointment of parental divorce. However, no one has addressed in detail adolescents in high school who still have good emotional regulation and spiritual intelligence that teachers and friends recognize in the school environment and the community where they live. This is what made the researcher move to study this, after making initial observations from the informants about the relationship between mothers and children after divorce, and examples of the figure of the mother with spiritual maturity.

Spiritual education is essential in helping children from divorced families to build good personalities. (Irsandef et al., 2018). Parents are expected to set examples of positive behavior and emphasize moral and religious values. Parents must remain involved in the child's life even after the divorce. (Kimberly B & Pratiwi, 2019). An intimate relationship between parents and children must be maintained so that children feel emotionally and spiritually supported. (Khoiriyah, 2021).

Mothers have a central role in shaping the spiritual intelligence of their children. A close relationship between mother and child can provide a strong foundation for understanding values, wisdom, and the meaning of life (Nurhayati & Syahrizal, 2015). Therefore, the role of mothers in the context of divorced families needs to be further researched. Post-divorce, the relationship between mother and child can be influenced by various factors such as time availability, emotional support, and the mother's ability to facilitate the child's spiritual intelligence (Ummah, 2019).

A person's spiritual intelligence is defined as the ability of a person with transcendence and high awareness to live life by using spiritual resources to solve problems and become a virtuous human being. (Wahyudi Siswanto, 2010). Humans with good spiritual intelligence will have a harmonious relationship with God, humans, nature, and themselves. (Rakhmawati, 2015).

A *broken home* family, which is often characterized by divorce or disharmony between parents, can hinder the development of a child's spiritual intelligence. Children in these situations may have difficulty building strong self-identity and moral values, an important part of spiritual intelligence. (Rika Widianita, 2023).

The mother-child relationship in this study is the relationship between the mother, as the holder of child custody after the divorce. Children are individuals in a stage of growth and development with unique characteristics according to their age. (Khusni, 2018). They have the right to receive protection, affection, education, and attention from the family, society, and the state. (Budiyanto, 2014). This means that the married couple has decided to no longer have a conjugal relationship and no longer live together. (Faizal Alpriansyah & Nabil Bayhaqy, 2023). A divorced family is a condition in which the marital relationship between husband and wife has ended legally and emotionally. (Dariyo, 2004).

This research focuses on mother-child relationships that come from divorced families to cultivate spiritual intelligence. At SMK Muhammadiyah Prambanan Sleman Yogyakarta, many children come from divorced families where custody is with their mothers, even though most of the children who are victims of divorce from their parents are naughty children and seem uneven because of the unequal and unbalanced parenting of both parents. However, there are some children who, despite being victims of their parents' divorce and only being raised by their mothers, can grow up with good spiritual intelligence and look superior compared to their

peers. These mothers are considered successful role models by the community and the school environment because their children excel in school and society, are brave and active in religious activities, help their mothers in business, have many friends, and behave morally and positively despite coming from divorced families.

This research shows that warm, supportive, and spiritually based mother-child relationships can be key to building children's resilience in divorce. By understanding these mechanisms, this research can contribute to the development of policies, guidance programs, and psychological interventions for children from divorced families. This study also aims to analyze the dynamics of mother-child relationships to build spiritual intelligence in divorced families at SMK Muhammadiyah Prambanan, Sleman, Yogyakarta, about how communication, affection, and the mother's involvement are manifested in divorced families. The purpose is to describe the relationship pattern of the three mother-child couples at SMK Muhammadiyah Prambanan, Sleman, Yogyakarta.

■ **METHOD**

Research Design and Procedures

This research uses a qualitative approach. Then the type of research uses phenomenological studies, which are research related to personal views of the world and the interpretation of various events. (Nuryana et al., 2019) In this study, the method used is phenomenology, which pays more attention to the subjective experience of the individual (Roulston & Halpin, 2022). The author chose the phenomenological approach because it can capture the subjective experiences of mothers and children deeply and meaningfully. This type of interpretive phenomenology is more appropriate because it describes experiences and interprets their meaning, thus providing deeper insight into how mother-child relationships can

help build a good relationship between the two to develop children's spiritual intelligence after divorce.

Research Subject

The subjects of this study consisted of three pairs of mothers and children who were students and guardians of students from SMK Muhammadiyah Prambanan, Sleman, Yogyakarta. The author chose SMK Muhammadiyah Prambanan, Sleman, Yogyakarta, as the place for research because many students came from divorced families in the school. Apart from being a teacher at the school, the author also found a uniqueness during the initial observation about the characteristics of the three children, which were different from those of students who came from divorced families in general, who, in fact, usually had mischievous and disorderly behavior and were difficult to control. However, these three children had good spiritual intelligence and were interesting to research. In addition to the author's assessment as a teacher, the opinions of peers and counseling guidance teachers who know the condition of the three children also contributed to the selection of research subjects.

The participants involved are mothers who get custody of children after divorce and children who are students and guardians at SMK Muhammadiyah Prambanan Sleman Yogyakarta, of the many mother-child couples from divorced families, these three mother-child pairs meet the following criteria: (1) The mother is a single parent who has divorced and has custody of her child (2) Children who have a good relationship with their mother after divorce 3) These children are seen as having good spiritual intelligence even though they come from a family that divorce. (4) The mother has raised her child with a good personality (polite, accomplished, and religious). The identity of the participants can be seen in Tables 1 and 2.

Table 1. The third identity of single mothers

No	Name	Work	Age	Information
1	SH	Merchant	40	SH has been widowed since his first child was 10 years old and now his first child is studying at SMK Muhammadiyah Prambanan Sleman Yogyakarta Even though SH has been widowed since his first child was 10 years old. Now his first child is studying at SMK Muhammadiyah.
2	DNH	Private Employees	36	DNH married at a relatively young age, as well as her ex-husband at that time, who shortly after the marriage became pregnant and not long after the birth of her first child, DNH separated from her husband due to family conflicts, and DNH decided to return to her parents' house. With a religious family background, DNH and his children grew up in a good religious environment. The relationship with her ex-husband is not good, so there is no co-parenting from both parents.
3	AT	Teacher	38	AT was separated from her husband when their child was 5 years old, and then her ex-husband returned to her home area of East Java, causing communication between her son and her ex-husband to be rarely established. As a widow and a nanny, AT is aware that society's views and connotations of a widow are not good until AT tries very hard to educate and grow his children's spiritual intelligence.

Table 2. Identity of the children of divorced families

No	Name	Children Identity	Information
1	ANH	17 years old /class XI	ANH is the first of three children and is the son of Mrs. SH, whose parents divorced when ANH was 10 years old. ANH has a good relationship with his father, even though he has now separated from his mother. ANH is famous as a polite child with good manners towards teachers, and he can get along well with his friends. ANH is also active in student organizations and has a high social spirit. Famous as an intelligent child, as evidenced by his good academic grades. He also has a religiosity that is classified as superior to that of his friends.
2	FRS	15 years old /class X	FRS's parents divorced when FRS was still a

toddler, and he was taken care of by his mother. His relationship with his father was unsuitable for many years because communication was not established. Communication between the two was only established when FRS entered adolescence. FRS is known as a cheerful and polite figure in his attitude; his words are polite and gentle. FRS has a good relationship with his mother, showing that he has good spiritual intelligence in the school environment. It is evident from his cheerfulness when facing the days, his high enthusiasm in KBM (teaching and learning activities), and his diligence in carrying out sunnah worship and mandatory services at school.

3	TAZ	16 years old /class XI	TAZ is a reliable student at school; her parents divorced when TAZ was 5 years old, and her father returned to her hometown in East Java, and TAZ was taken care of by her mother in Jogja. TAZ had studied at Islamic Boarding Schools in junior high school and then returned home during vocational school. TAZ has expertise in Tilawatil Qur'an and often appears in various school events. TAZ is also famous for being a communicative and obedient student to teachers.
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The following is the data of the Informant about the three children who came from divorced families, and the care was on the mother's side, who attended SMK Muhammadiyah Prambanan, Sleman, Yogyakarta:

Data Collection

The data collection method uses observation and interviews. The researcher conducted direct research in the field. This research was conducted at SMK Muhammadiyah Prambanan Sleman Yogyakarta, Road Prambanan-Piyungan km. 1, Gatak, Bokoharjo, Prambanan District, Sleman Regency, Special Region of Yogyakarta. The researcher actively observed SMK Muhammadiyah Prambanan between June 2024 (as an initial observation) and August 2024 (as a follow-up observation). The purpose of this observation is to find information about the

activities that take place, and it is used as an object of the research study. In addition, it also conducts assessments with direct and systematic observation; in this case, the researcher seeks information and systematic assessment at SMK Muhammadiyah Prambanan, Sleman, Yogyakarta.

Next, the researcher collected data by conducting interviews. The interview technique is used in the research because this research is phenomenological. The interviews were in-depth by digging up information from the research subjects. Interviews aim to record opinions, emotions, and other matters related to an individual or source of information. By conducting interviews, the information and data obtained are more in-depth. The type of interview used is a structured interview. The researcher used systematic and complete interview guidelines for data collection.

Table 3. Appendix of research interview

Research Subject	Question
Mother	<ol style="list-style-type: none"> 1. How does a post-divorce mother feel, and how does it affect her relationship with her child? 2. What spiritual values or beliefs do you consider important daily? 3. How do mothers define "spiritual intelligence," and why is it important for mothers and families? 4. What efforts do mothers make to instill spiritual values in children after divorce? 5. How is the relationship between mother and child after divorce? Has it changed? 6. Are there specific moments the mother thinks are important in the child's spiritual development? 7. What is the biggest challenge mothers face in teaching spiritual values to children in separate family situations? 8. What expectations do mothers have regarding their children's spiritual development in the future?
Child	<ol style="list-style-type: none"> 1. What does spirituality or belief mean to you, especially after a parent's divorce? 2. Are there specific values or lessons you learned from your mother that are important? 3. How is your relationship with your mother after the divorce? Do you feel that your mother plays a role in your spiritual development? 4. Do any activities or conversations with your mother make you feel more spiritually understood? 5. How does this divorce affect your understanding of life values or spirituality? 6. Was there a particular moment when you felt supported by your mother spiritually? 7. What do you expect from your mother or family to support your spiritual development? 8. What is your biggest challenge in developing spirituality in your current family?

Data Validity

In phenomenological research, the validity of the data is crucial to ensure that the study's results truly represent the participants' subjective experiences. This study uses methodological triangulation, using more than one data collection method to gain a deeper understanding. In this study, the methods used include: a) In-depth interviews, to explore the subjective experiences of mothers and children. b) Observation is needed to understand direct mother-child interaction. c) Documentation, as a reflection of the mother and child. The goal is to verify whether

the interview results are consistent with the findings of observation and documentation and to prevent bias that arises when using only one method.

Member checking is the process in which the results of interviews or data interpretation are reconfirmed with participants to ensure that the analysis is truly in line with their experience. In this study, member checking was done after the transcript interview, and participants were allowed to re-read their transcripts and correct any inconsistencies. The initial results of the analysis were returned to the participants to ensure that the meaning interpreted by the researcher did not

deviate from their experience. The goal is to prevent misinterpretation from the researcher's point of view and ensure that the data analyzed truly reflects the participants' real experience.

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The author reduces data by filtering, selecting, and summarizing important information from raw data. The steps taken are transcribing the interview, recording and copying the results of the interview verbatim, and then rereading the transcript to ensure accuracy. Read and understand the whole data by reading for meaning, which is reading the transcript repeatedly to understand the essence of the participant's experience and recording initial impressions and potential themes. Eliminate irrelevant data by filtering out information that is not directly related to the focus of the research.

This study uses interpretive phenomenological analysis. In this method, coding is carried out through several stages; the first involves Open Coding, marking words, phrases, or sentences that often appear in transcripts. Then, Axial Coding groups codes with similar meanings into larger categories. Selective coding is used to identify the most in-depth core themes of the research. Then the interpretation of the data is carried out after the main themes are formed. The data is then interpreted to understand the deep meaning of the participant's experience by analyzing the meaning in the context of the

participant's life, connecting with the theory, and drawing conclusions from the emerging patterns.

Data Analysis

The data analysis method described by Miles & Huberman (2014), which started with data collecting using various techniques such as document analysis, interviews, and observation, was the qualitative data analysis method employed in this study. Data reduction, which followed data gathering, involved organizing and filtering the data to find pertinent themes, patterns, or classifications. To aid comprehension and interpretation, the condensed data were visually or narratively presented using strategies like tables, infographics, or direct quotes. In order to provide thorough conclusions and offer insights into the phenomenon under study, the researcher combined the investigation results in the last step, which involved concluding. This method ensured correctness and dependability in the analysis by offering a methodical and comprehensive approach to handling qualitative data. The data analysis techniques of the phenomenological study carried out in this study are as follows:

1. The researcher fully described the phenomenon /experience experienced by the research informant.
2. The researcher digs and tries to find statements from the results of interviews that have been conducted about how people find the topic, details the statements, and treats each statement as having the same value; then the details are developed without repetition.
3. The statements are then grouped into meaningful units, the researcher details the units and writes a textual explanation of the experience, accompanied by careful examples.
4. The researcher then reflects on his thinking using imaginative variations or structural descriptions, looking for all possible meanings and through different perspectives, considering the frame of reference for the symptoms and

constructing how the symptoms are experienced.

5. The researcher then builds a whole explanation of the meaning and essence of the experience.

■ RESULT AND DISCUSSION

The dynamics of mother-child relations are about how mothers' communication, affection, and involvement are manifested in divorced families.

In a mother-daughter relationship, the ultimate goal is to create a good and warm relationship. Usually, in divorced families, the relationship between parents and children will be strained after the divorce, because the child, who is a victim of the separation of his parents, will feel disappointed and angry. (Hikmah, 2015). Especially if there is a conflict in parents who are separated in a bad way, they will usually prioritize their ego without thinking about the psychological impact on their children. That is what causes children to become out of control because of the disappointment that grows due to separation and neglect from their parents. (Wahyuni 2011).

As stated by (John Bowlby, 1978) The attachment theory, which states that the emotional relationship between mother and child affects the development of children's spiritual intelligence, is the basis for the idea that if the mother has an attachment figure to her child, a positive relationship is established. The child's spiritual intelligence will automatically be formed according to the environment in which she is located and the example she witnesses daily. life (Rahmatullah et al., 2023).

The statement (John Bowlby, 1978) can be strengthened by a statement (Zohar, 2001) Which says that the formation of spiritual intelligence is closely related to the influence of the family and the environment at the time of its formation, parents are the prominent figures who are close and attached as the family and the mother as the first educator figure who will have a significant impact on all stages of the child's development. (Mahmud et al., 2024).

However, the above does not happen to three pairs of mothers and children from divorced families, because the three can build a good relationship between mother and child, so that the children can grow up to achieve perfection in their spiritual intelligence. This is characterized by the maturity of attitudes and ways of thinking, as well as readiness to face the problems of life faced, in this case, the most visible is the readiness to face the divorce of parents, which is not an obstacle or reason for them to become deviant individuals due to the fate and misfortunes faced (Farok Afero et al., 2023). However, they can grow into positive individuals. This is what researchers dig into regarding the role of mothers in their relationships with their children, which is to build their children's spiritual intelligence, even though they come from families that are no longer intact or *broken homes*.

In the study (Febrianita & Desiningrum, 2017) Which also discusses the relationship between mothers and children in divorced families, it is still limited to discussing the less harmonious relationship between the two because of children's disappointment due to parental divorce, and also mothers who have not been able to regulate their emotions after divorce which results in children feeling neglected due to their parents' egos. This is different from the research conducted by the author, which, although they both discuss the mother-child relationship, the previous author did not focus on the spiritual intelligence of well-formed children, even though their parents are divorced and still have a good relationship with their mother.

This research can be used as practical implications for family counselors, teachers, especially counseling guidance teachers, family psychologists, and parents of divorced families, to build positive relationships and support the development of children's spiritual intelligence without any one-sided judgment that will hurt the child. This study also has limitations in sample size, which is too small, namely only three mother-child pairs, which, if the sample were taken, would

lead to more conclusions and findings that can be studied more deeply. The author suggests that future researchers further deepen research on this topic by increasing the sample size or by choosing another location.

Based on the interviews and observations, it was found that mothers have a central role in building children's spiritual intelligence after divorce. This can be explained through several mechanisms, one of which is the mother as a role model in the child's spiritual development. This shows that children who remain emotionally close to their mothers are better able to deal with emotional pressure due to divorce. According to Pargament (2007) in the *Journal of Spirituality in Mental Health*, parental involvement in religious practices plays an important role in shaping *spiritual coping* in children.

Children who communicate openly with their mothers about spiritual values tend to better understand the meaning of life and self-resilience. A study by Benson et al. (2012) in the *Journal of Family Psychology* states that empathetic communication between parents and children can improve *spiritual well-being* and strengthen a child's belief system. This can happen because warm and supportive communication allows children to discuss their feelings and get spiritual direction relevant to their situation. According to the data from the informants interviewed by the researcher, namely ANH and SH's mother, FRS and DNH's child, TAZ and AT's mother, it can be seen from the following interview about the dynamics of mother-child relations about how communication, affection, and involvement of mothers are manifested in divorced families. Starting from Mrs. SH's statement which stated that:

Assertiveness that does not hurt

“karena anak saya itu kan cowok to bu, apalagi masih di usia remaja, ya saya tekankan ke dia bahwa kamu anak pertama harus bisa jadi contoh yang baik untuk adik-adik, saya tegas tapi tidak galak bu..”

“(wawancara dengan ibu SH, 15 Agustus 2024)

Maintained Trust Without Disappointment

“makanya saya percaya sama dia dan dia juga harus menjaga kepercayaan saya, itu yang saya tekankan sama anaknya bu, saya rasa itu yang membuat saya bisa tetap dekat ya selayaknya ibu dan anak bu”
“(wawancara dengan ibu SH, 15 Agustus 2024)

Efforts to Plant a Strong Religious Foundation as a Provision for Social Life

“jadi semua keinginan dia yang menurut saya positif ya saya usahakan untuk penuhi, semua kegiatan yang menurut saya baik dan positif ya saya fasilitasi, makanya saya percaya sama dia dan dia juga harus menjaga kepercayaan saya”
“(wawancara dengan ibu SH, 15 Agustus 2024). Continued with a statement from Mrs. DNH who stated that:

Intense Communication builds openness and closeness like a friend

“saya ini sudah gagal dalam rumah tangga bu, akibat dulu saya membangkang dan tidak patuh sama orangtua saya, nah makanya saya berusaha sampaikan dengan jujur apa alasan saya dulu bisa berpisah dengan papanya ya biar dia tahu dan bisa mengambil pelajaran dari situ dan tidak mengulangi hal yang sama dengan yang saya alami”
“(wawancara dengan ibu DNH, 15 Agustus 2024)

Affection and attachment so that there is no empty space in the child's heart

“nah dengan anak saya ini saya tidak ingin seperti itu jadi saya posisikan diri saya sebagai sahabat untuk anak saya dengan saya memulai kedekatan itu dulu dengan mencurahkan perasaan saya ke dia, jadi dia tidak merasa kosongng meskipun tidak memiliki figur ayah”
“(wawancara dengan ibu

DNH, 15 Agustus 2024). Continued with a statement from Mrs. TA who stated that:

Consistent Expressions of Affection create trust

“makanya saya beri penegrtian ke anak saya, Bunda sayang kamu sepenuh hati dengan cara bunda supaya kamu jadi anak yang baik, Bunda taruh kamu di Pesantren karena terlalu sayang sama kamu sampai kehidupan kamu setelah di Dunia pun bunda pikirkan,” (wawancara dengan ibu TA, 15 Agustus 2024)

Giving room to grow with support, not coercion

“makanya bunda ingin kamu jadi anak yang solihah yang taat dan paham agama, itu yang saya sampaikan ke anak saya bu, jadi meskipun kami sempat berpisah karena anak saya harus di pesantren tapi tidak ada paksaan sama sekali, saya jelaskan ke anak saya tujuan dan maksud saya dan Alhamdulillah dia bisa paham dan mengerti” (wawancara dengan ibu TA, 15 Agustus 2024)

Description of Mother-Child Relationship Patterns to Build Spiritual Intelligence in Divorced Families.

In the above study, the mother-child relationship is established with affection and intensity, focusing on efforts to form the spiritual intelligence of children. The three women agreed that the formation of spiritual intelligence is a basic thing that must be built as a basis and a foundation for exploring other skills. As stated by (John Bowlby, 1978) about the attachment theory that the emotional relationship between mother and child affects the development of children’s spiritual intelligence, including in the pattern of mother-child relationships, the pattern of positive and balanced relationships established between the two will result in a good mastery of spiritual intelligence starting from the role model by the

mother which is then applied and followed by the child.

In this case, the third effort is the mother-child relationship, which is a good way to build the spiritual intelligence of the children who are victims of their parents’ divorce. This can be inferred from the statements of the resource persons who do have a close relationship with the children, so that they can instill various teachings in the parenting process, so that a healthy child’s soul is formed, has good spiritual intelligence, and can be applied in social life.

The mothers and children in question are SH - ANH children who work as traders, as well as DNH - RFS children who work as private employees, and AT mothers - TAZ children who work as teachers, and the three children are students who attend SMK Muhammadiyah Prambanan Sleman, which, although they only get single touch care from the mothers, are recognized by the teachers and employees of SMK Muhammadiyah Prambanan Sleman Yogyakarta as children who have Superior personality and character.

There are several manifestations of personality excellence and character of the three mothers in their relationship with the child as an effort to build the spiritual intelligence of the children, even though they come from divorced families, which are recognized as follows:

A form of excellence in relationship patterns in communication, affection, and mother-child involvement so that good relationships are realized oleh ibu SH has high fighting power, be firm and disciplined to his children, working hard to meet personal and child needs, be active in efforts to instill a foundation of spiritual intelligence in the child, be positive in the daily life. Kemudian keunggulan pola relasi ibu DNH dengan treating his daughter like a friend, being able to rise from the dark memories of divorce as a life lesson, having a figure attached to the child’s slag, teaching the child to learn from bad experiences as a stepping stone, having a warm relationship

style so that you can always be close to the child. Kemudian ibu AT yang memiliki pola relasi have a form of affection that is not binding by giving space to their children to build their potential, willing to sacrifice to part with their children in order to prepare their children's future carefully, known as a polite and unpretentious parent so that he becomes a figure that his child, tough and hardworking can emulate, strive for the child's readiness to achieve success in this world and the hereafter.

The above is reinforced by the children's statements about the greatness of mothers in building relationships in communication, affection, and their involvement in the parenting process. The relationship between mother and child to build spiritual intelligence in divorced families seems to have been successfully seen from the attitude and maturity of the children in understanding the obligation of their spirituality that is recognized by the community and the school environment, that ANH children have spiritual intelligence maturity that is recognized by the community, namely: Have a polite and polite attitude towards others. Make the people around you feel comfortable with your kindness. Have strong sympathy and empathy for the surrounding environment. Famous as an outstanding student and obedient to teachers. Obedient in carrying out worship and scheduled as muadzin and sermon at school. Active in the organization. Love and respect for his mother and younger siblings. Even though he comes from a divorced family, ANH's child still has a confident attitude when getting along with his friends. Do not make accidents material for adversity.

The form of influence of mother-child relations on the maturity of spiritual intelligence is illustrated through the passage of ANH's children's communication:

"Ibuku tegas banget bu kalo masalah sholat, makanya saya juga berusaha nurut sama Ibu dengan begitu Ibu juga percaya sama saya, kata Ibu yang pertama Sholat yang terpenting, saya inget-inget terus itu bu,

makanya dimanapun saya berkegiatan termasuk disekolah dan kegiatan IPM (Ikatan Pelajar Muhammadiyah), saya sadar betul kalo itu demi kebaikan saya bu" (Wawancara anak ANH, 13 Agustus 2024)

From the child's statement, it can be seen that the mother constantly reminds the child not to forget to pray in any circumstances and activities, that is the motivation of the child to consistently worship wherever he is, it is a sign of the child's maturity and readiness to think as well as the maturity of his understanding of his spiritual intelligence.

Then, FRS children have spiritual intelligence maturity recognized by the community, namely, having a polite personality and dressing neatly, according to Sharia. Known as an outstanding child and often relied on by teachers. Sociable and Humble. Active and diligent in organizing. Build positive friendships by inviting friends to pray on time. This is in line with what was conveyed by the FRS child about his relationship and how influential it is in the development of his spiritual intelligence, as stated in the following interview excerpt of the FRS child:

"Mamaku selalu ngingetin aku untuk berhijab dan menutup aurat dengan baik bu semenjak aku memasuki usia remaja. Mama juga kasih contoh ke aku bagaimana cara bersikap sebagai seorang muslimah yang taat. Karena dari kecil sudah dibiasakan begitu jadi kalo mau ikut yang aneh-aneh atau ikut-ikutan trend yang aneh gitu aku malah gak nyaman bu" (Wawancara anak FRS, 13 Agustus 2024)

From what was stated by the FRS child, the closeness between him and his mother is also included in the mother's efforts to take care of her daughter by inviting and setting an example to obey the Sharia dress like a Muslim woman. From this, we can conclude that a good environment will also give birth to good in the child, and when he is faced with badness, he will feel strange.

Then, TAZ children have spiritual intelligence and maturity that the community recognizes as

cheerful and sociable people. Outstanding in academic and non-academic fields. Polite and polite to teachers. Seems confident and not insecure with the situation. She has skills as a Qori'ah and is often asked to fill in at school events as a Quranic Qori'ah. Often relied on by teachers. This is in line with what was conveyed to TAZ's son about his relationship with his mother, who remained attached even though TAZ had studied at the Islamic boarding school:

"Meskipun aku sempet mondok tapi bunda selalu perhatian dan memenuhi semua kebutuhanku bu, tidak ada bedanya dengan saya sekarang saat dirumah, bunda juga selalu ngingetin aku untuk muroja'ah bu dirumah supaya hafalan Al-Qurannya gak hilang" (Wawancara anak TAZ, 13 Agustus 2024)

From the above, it can be concluded that the relationship pattern between mothers and children through communication and full support to develop, especially to learn religious knowledge, is very important and is the basis for developing children's spiritual intelligence.

Based on what has been found in the informants, the reason why the mother-child relationship can still be well established even though they come from divorced families is that mothers have managed to become attached figures who remain full of affection and have succeeded in becoming role *models* for children to build their spiritual intelligence. The reason is that a good relationship between mother and child can facilitate efforts to form spiritual intelligence in children. Therefore, parents, especially a single mother, must always be a figure who is attached to her children. (Rahmatullah, 2017). Several forms of good relations between mothers and children are a condition for forming good spiritual intelligence.

As explained by three mothers whose three children attend SMK Muhammadiyah Prambanan Sleman Yogyakarta understand very well, the direction and purpose of efforts to form spiritual intelligence with good relations between mothers and children, to produce good spiritual

intelligence in children there is a pattern of relationships that mothers apply to their children, according to Mrs. SH, namely: Firmness that does not hurt, trust that is maintained without disappointment, instilling spiritual values in children through habituation. Then, Mrs. DNH's pattern, namely, intense communication, builds closeness, such as friendship, affection, and attachment, so there is no space in the child's heart. While the pattern of Mother TA is: Consistent expressions of affection create trust, giving room to develop with support.

An in-depth analysis was conducted on three mother-daughter pairs to understand the dynamics of their relationship and efforts to form spiritual intelligence. The results of the analysis showed that there were variations in relationship patterns, parenting strategies, and success rates in building children's spiritual intelligence. The main findings are warm and consistent relationships, affectionate relationships, and open communication. Mothers actively accompany children in every aspect of life, including spiritual education. This happened to Mrs. TA and her son TAZ, who had separated because the child had to receive a pesantren education in junior high school. However, with Mrs. TA's efforts to continue building warm and close communication and relationships and express them consistently, the child will not feel ignored, so the relationship between the two remains close and sticky.

By sending the child to junior high school at the pesantren is also a strategy carried out by AT mothers so that their children can master spiritual intelligence well, so that the child can have a deep spiritual understanding, such as the ability to reflect on the wisdom of daily events and show high empathy for others, as well as having the ability to be patient and sincere in living life with the dynamics of a divorced family.

Relationships with Emotional Challenges, this relationship is colored by conflicts due to the emotional pressure of the mother after the divorce. Children will often find it difficult to express their feelings to their mother. However,

this did not happen to the couple of children, ANH and Mrs. SH, where Mrs. SH still strives for her responsibility as a mother by immediately rising from the downturn and not showing sadness to her children continuously.

In this case, Mrs. SH is well aware of her role as a parent who must be ready to be the focus of her children, especially after the divorce, where mothers must maintain the mentality of their children so that they are not affected by divorce. In this case, Mrs. SH starts by forgiving herself and then can forgive everyone related to her divorce, then reconcile and move on with life. This shows that SH's mother can immediately rise from adversity, and ANH's child can emulate this as the beginning and basis for developing her ability to master her spiritual intelligence.

Children show diverse spiritual development. Even though children understand spiritual values, applying them in daily life is sometimes difficult due to a lack of emotional support. In this case, Mrs. SH tries to build communication with the child about worship issues with a firm. However, not a hurtful attitude, by exemplifying consistency in worship, such as tadarus after the Maghrib prayer, the child is invited to talk about his feelings and activities on that day, so that a warm and close relationship will continue to be established between the two.

Relationships That Grow After Divorce. During the inner turmoil after divorce, a mother usually has difficulty processing the emotions felt due to deep disappointment from the divorce. At this stage, many parents ignore and neglect their obligations to their children. In DNH's mother's case, the marriage that occurred at a young age was also a divorce that occurred shortly afterwards, even when her child was still in infancy, which did not make DNH's mother ignore her child's FRS. However, she felt that she had to establish a deeper bond with the child, especially when the child was currently in adolescence which was full of youthful turmoil and inner turmoil about everything, DNH's mother considers that if she does not build a good

relationship with her child, it will be tough to include the values of spiritual intelligence in the parenting process. Mrs. DNH tries to position herself as a friend who starts with openness about what happened to her in the past, hoping that the child can take the positive side of the incident and not repeat the same mistakes. In this case, FRS children can grow more confident in exploring spiritual values and have a better relationship with God and the people around them.

The Form of Mother's Example in Building Children's Spiritual Intelligence, an example in worship, mothers who consistently carry out worship, such as prayers, and reading the holy book, are a direct inspiration for children to imitate similar behavior. Accepting the test of life, mothers who can accept divorce as part of their life journey show a sincere attitude that teaches children to be patient and surrender to God. The attitude of forgiveness, mothers who do not show hatred towards their ex-spouses, provides an important lesson to the child about the value of forgiving and continuing to live peacefully. **Wisdom in Speaking:** Mothers who choose positive and constructive words when talking to or about others set an example for maintaining healthy social relationships.

Children's Spiritual Intelligence as a Result of Good Mother-Child Relations. This study found that a good mother-child relationship contributes significantly to children's spiritual intelligence development. The results include reflecting on Life: Children can reflect on their experiences and find the wisdom behind each event. Empathy and Concern for Others, children who have a warm relationship with their mother tend to care more and respect the feelings of others. Strong Connection with God: Children educated in spiritual values show a deeper connection with God through prayer and worship.

■ CONCLUSION

The relationship between the three mother-daughter pairs is the ideal relationship between

mother and child that should indeed happen, a good relationship between mother and child is proven to be able to build various aspects of spiritual intelligence such as the ability to rise from adversity, making misfortune not as an excuse for adversity but as a stepping stone in order to be able to go in a better direction, having a high awareness of the future and life goals, and have a firm stance so that the surrounding environment does not easily influence them. Therefore, the three mothers ensure their children remain in the religious corridor and do not deviate from the Sharia and local customary social laws. Mothers seek this by building children's spiritual intelligence as another pillar of intelligence, especially since the three come from divorced families, the positive attitude of the three mothers in facing the harshness of fate for divorce also has a positive impact on the development of children's personalities so that they can grow into noble individuals and get recognition from school and society that they are good children even though they come from a family who are divorced.

Advice for divorced parents, so that they can pay more attention to the child's psychology after the divorce, so that the children can still grow as they should, and their love tank remains full, so that there is no void in their soul, and they can grow well and full of affection. Advice for educational engineers is to pay more attention to the student's situation by not easily judging the student for what they do, but try to ask and examine the reason for the child's behavior.

The suggestion for the next researcher is that with the results of the research that has been carried out on the Mother-Child Relationship which focuses on the positive relationship between the two to build spiritual intelligence in divorced families at SMK Muhammadiyah Prambanan Sleman Yogyakarta, other authors can also conduct research with more diverse objects and places so that many studies will be created that will be useful for the science of Educational Psychology.

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