



# Addressing The Fatherless Challenge Through Pai: Integration Of Values Of Love, Compassion, And Noble Character

Sukma Jaya<sup>1\*</sup>, Faridi<sup>2</sup>

<sup>1,2</sup>Universitas Muhammadiyah Malang, Indonesia

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## ABSTRACT

This research aims to examine the integration strategy of values of love, compassion, and noble character in Islamic Religious Education (PAI) as an intervention for students in fatherless conditions, as well as to identify challenges and opportunities in its implementation within the context of Indonesian elementary schools. Employing a systematic literature analysis method, this research collected and critically analyzed relevant literature from various academic databases, focusing on publications from the last five years. The literature was classified based on thematic categories and analyzed using content analysis techniques with an interpretive approach to synthesize findings into a coherent analytical framework. The research findings reveal that effective integration strategy requires a comprehensive approach encompassing contextual curriculum development, innovative student-centered pedagogy, intensive mentoring programs, supportive learning environments, holistic authentic assessment, multi-stakeholder collaboration, and continuous teacher professional development. The implementation faces significant challenges including limited practitioner understanding, resource constraints, social stigma, curriculum inadequacies, and stakeholder coordination difficulties. However, substantial opportunities exist through rich Islamic traditions emphasizing compassion and social justice, educational technological innovations, growing awareness of children's mental health, community engagement potential, and pedagogical innovations. This research contributes to achieving Sustainable Development Goals, particularly SDG 4 on quality education and SDG 10 on reducing inequalities, by providing evidence-based frameworks for developing inclusive and responsive Islamic religious education that supports holistic character development of students in fatherless conditions, thereby building resilient future generations capable of breaking cycles of disadvantage and contributing to sustainable social development.

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## Corresponding Author:

Authors Name: Sukma Jaya

Affiliation: Universitas Muhammadiyah Malang, Indonesia

Email: [sukmajay1969@gmail.com](mailto:sukmajay1969@gmail.com)

## INTRODUCTION

The implementation of Islamic Religious Education (PAI) in elementary schools, particularly in addressing the fatherless phenomenon, has shown varied patterns across different educational contexts. Several schools have implemented mentoring programs and spiritual guidance as strategies to provide emotional support for students growing up without father figures. The learning approach developed emphasizes the integration of Islamic values through participatory methods, where teachers act not only as

knowledge facilitators but also as parental figures who provide moral and emotional guidance. Learning activities are designed holistically, incorporating role-playing, direct interaction with religious figures, and concrete examples of the application of mahabbah values in daily life. This implementation demonstrates positive results in increasing students' learning enthusiasm, improving social behavior, and building self-confidence among students in fatherless conditions.

The integration of Islamic values in PAI is manifested through various religious activities such as morning prayers together, halaqah, and community service programs that train students' empathy and social concern. Teachers consistently provide concrete modeling of compassionate and noble character behavior, creating a warm and caring learning environment. Character assessment is conducted comprehensively, covering cognitive, affective, and psychomotor dimensions that reflect the internalization of Islamic values in students. Schools also develop reward and recognition systems to motivate students to consistently practice good character. Learning facilities and infrastructure are optimized to support the creation of a religious and ethical atmosphere, including the provision of prayer rooms, Islamic libraries, and inspirational displays containing messages of love and compassion.

The success of PAI implementation in several schools is reflected in the significant decrease in disciplinary violation cases and the improvement in the quality of relationships among students. Students in fatherless conditions show better adaptation to the school environment and are able to establish healthy social relationships with peers. Parents provide positive feedback regarding behavioral changes and increased children's religiosity at home. Teachers report that students are increasingly responsive to moral and ethical guidance and show greater initiative in positive activities. This achievement demonstrates that PAI with the right approach can function as an effective intervention medium for supporting the development of children in fatherless situations, providing concrete evidence that the integration of Islamic values in PAI can offer optimal solutions to the challenges of fatherlessness in the educational context.

Ideally, according to educational experts and credible theories, the implementation of Islamic Religious Education should not be limited to the successful transfer of knowledge and moral formation, but must reach a more fundamental dimension of character transformation that is sustainable and contextual. Islamic education, as stated by scholars, aims to form a perfect human being (*insan kamil*) who not only understands religious teachings cognitively but also embodies these values in every aspect of life with consistency and authenticity (Hidayat, 2023). Contemporary educational theory emphasizes that character education must be integrated holistically across all learning dimensions, involving not only teachers and students but also families, communities, and the broader social environment in creating an educational ecosystem that supports value internalization (Lickona, 2004). In the context of fatherlessness, Islamic education should ideally provide compensatory mechanisms that not only address emotional deficits but also build students' resilience and adaptive capacity in facing life challenges without father figures (Nasir et al., 2023). Modern educational psychology states that effective character education requires a transformative approach that enables students to become moral agents who are independent, critical, and responsible, not merely passive recipients of moral teachings (Berkowitz et al., 2023). Furthermore, the integration of Islamic values in PAI should ideally create a learning space that facilitates students' self-actualization, where they can develop their full potential while remaining grounded in strong Islamic ethical principles.

However, research indicates a significant gap between this ideal and empirical conditions in various educational institutions. Although several schools have achieved success in implementing PAI, the approach used is still limited to the school context and has not fully involved families and communities in systemic integration. Character education that is carried out often still relies on conventional methods that are less effective in addressing the complex psychological needs of students in fatherless conditions. Studies show that many PAI teachers lack adequate competence in understanding the psychological dynamics of fatherless children, resulting in less targeted learning interventions (Abdullah, 2023). Furthermore, the integration of Islamic values in PAI is often implemented sporadically without a systematic and sustainable framework, making the character formation process less optimal. Research also reveals that the assessment system in PAI is still dominated by cognitive aspects and has not comprehensively measured the internalization of affective and psychomotor values. The lack of collaboration between schools, families, and communities in supporting character education creates gaps in value reinforcement that students receive in different environments (Kusuma, Wijaya, 2023).

Several studies indicate that learning facilities and infrastructure to support the integration of Islamic values are still limited and not optimally utilized (Fauzi, Musthofa, 2023). Mentoring and spiritual guidance programs, although showing positive potential, are often implemented inconsistently due to limited time and human resources (Akbar & Safitri, 2023). Research findings show that students in fatherless conditions require more intensive and personalized approaches, but the reality in the field shows that teachers face challenges in providing individual attention due to large class sizes and administrative burdens. Furthermore, studies reveal that the curriculum and teaching materials in PAI have not adequately integrated content specifically addressing the needs of students in fatherless situations, resulting in a lack of relevance between learning materials and students' life contexts. The evaluation system for PAI programs also shows

weaknesses in measuring the long-term impact of value integration on students' character formation.

Previous research on the integration of Islamic values in PAI has shown various important findings that provide a foundation for further studies. Research on character education through PAI has emphasized the importance of holistic approaches that integrate cognitive, affective, and psychomotor dimensions in character formation. Studies on the fatherless phenomenon in the educational context have revealed significant impacts on children's psychological and social development, including issues with self-esteem, emotional regulation, and social adaptation (Utami, 2023). Research on mentoring strategies and spiritual guidance in schools has demonstrated the effectiveness of this approach in providing emotional support for students facing family challenges. Studies on teacher competence in addressing students' psychological needs have identified various gaps between required competencies and existing competencies in the field (Purnomo, 2023).

However, previous research still shows several limitations that need to be addressed. First, most studies focus on the fatherless phenomenon in general without specifically examining the role of PAI as an intervention medium in the Indonesian educational context (Firmansyah, et al., 2024). Second, research on the integration of Islamic values in PAI has not comprehensively explored implementation strategies specifically designed to address the needs of students in fatherless conditions (Hasan, Lutfi Ghozali., 2022). Third, studies on character education through PAI tend to be normative-theoretical and lack empirical exploration of effective implementation models in diverse school contexts. Fourth, research on teacher competence in handling students with special psychological needs is still limited and has not specifically addressed the context of fatherlessness (hasan, Maulana, 2021). Fifth, studies on evaluation and assessment systems for character education have not developed valid and reliable instruments to measure the internalization of Islamic values in students experiencing fatherless conditions (Qosim, 2024).

Based on the gap analysis and state of the art review, this research offers significant novelty by specifically examining the integration strategy of values of love, compassion, and noble character in PAI as a systematic intervention for students in fatherless conditions in the context of Indonesian elementary schools. This research differs from previous studies by developing a comprehensive analytical framework that combines Islamic educational perspectives, developmental psychology, and character education in addressing the fatherless phenomenon. The urgency of this research is highly relevant to the context of the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education and Goal 10 on reducing inequalities, as fatherless students often face educational and social disadvantages that require special interventions. This research is also urgent considering the increasing fatherless phenomenon in Indonesian society due to various factors such as divorce, migration, and mortality, which have implications for the character formation of the younger generation. Furthermore, this research has strategic urgency in providing evidence-based guidance for PAI teachers, curriculum developers, and education policymakers in designing more inclusive and responsive character education programs.

This research aims to answer two central questions that are crucial to understanding the integration of Islamic values in PAI for students in fatherless conditions. First, how can the integration strategy of values of love, compassion, and noble character in Islamic Religious Education be effectively implemented to address the psychological and social needs of students in fatherless conditions. Second, what challenges and opportunities exist in the implementation of Islamic value integration in PAI as an intervention for character formation of students experiencing fatherlessness in the context of Indonesian elementary schools.

## RESEARCH METHODS

This research employs a literature analysis method with a systematic review approach to comprehensively examine the integration of values of love, compassion, and noble character in Islamic Religious Education (PAI) as an intervention for students in fatherless conditions. The literature analysis technique is conducted through several systematic stages, beginning with the identification and collection of relevant literature sources from various academic databases including Google Scholar, ERIC, JSTOR, and ProQuest, focusing on publications from the last five years to ensure the currency and relevance of data. The collected literature is then classified based on thematic categories including theoretical foundations of Islamic education, the psychological impact of fatherlessness, integration strategies of Islamic values, teacher competencies, and character education evaluation systems.

Each literature source is critically analyzed using a content analysis technique that examines theoretical frameworks, research methodologies, key findings, and practical implications relevant to the research focus. The synthesis of findings from the literature analysis is conducted through an interpretive approach that integrates various theoretical perspectives and empirical evidence into a coherent analytical framework, employing thematic coding techniques to categorize key findings into main themes and sub-themes that emerge from the literature. The results of this literature analysis are presented narratively with a clear and logical structure, accompanied by critical discussions that highlight convergent and divergent patterns in the implementation of Islamic value integration in PAI for students in fatherless conditions.

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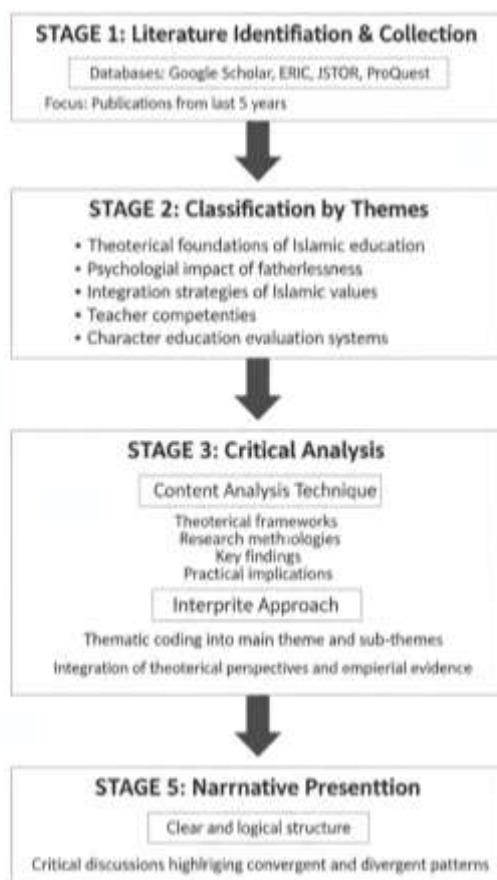


Figure 1. research method framework

## RESULTS AND DISCUSSION

### Integration Strategy of Values of Love, Compassion, and Noble Character in Islamic Religious Education to Address the Psychological and Social Needs of Students in Fatherless Conditions

The integration strategy of values of love, compassion, and noble character in Islamic Religious Education for students in fatherless conditions requires a comprehensive and systematic approach that encompasses multiple dimensions of learning. The research findings indicate that effective integration begins with the development of a curriculum specifically designed to address the emotional and psychological needs of students growing up without father figures. This curriculum is not merely an addition to existing materials but rather a fundamental transformation in the approach to Islamic religious education that places empathy, compassion, and noble character as the central pillars of learning. The integration process involves careful planning that considers the developmental stages of students, their psychological conditions, and the social contexts in which they live. Teachers need to design learning experiences that not only transfer religious knowledge but also create spaces for students to explore their feelings, build self-confidence, and develop healthy coping mechanisms in dealing with the absence of father figures in their lives.

The implementation of this integration strategy is manifested through various innovative pedagogical approaches that prioritize student-centered and experiential learning. Teachers employ narrative and storytelling methods that present exemplary figures from Islamic history who also faced family challenges, thereby providing inspiration and hope for students in similar situations. Role-playing and simulation activities are designed to help students understand and practice values of love and compassion in various social contexts, enabling them to develop empathy and prosocial skills. Group discussions and reflection sessions provide opportunities for students to share their experiences, feelings, and challenges, creating a supportive learning community where students feel heard, understood, and valued. Teachers also utilize case-based learning approaches that present real-life situations requiring moral decisions, training students to think critically and act ethically based on Islamic values. These learning activities are designed with careful consideration of students' emotional safety, ensuring that the learning process does not trigger trauma or exacerbate psychological distress that students may be experiencing.

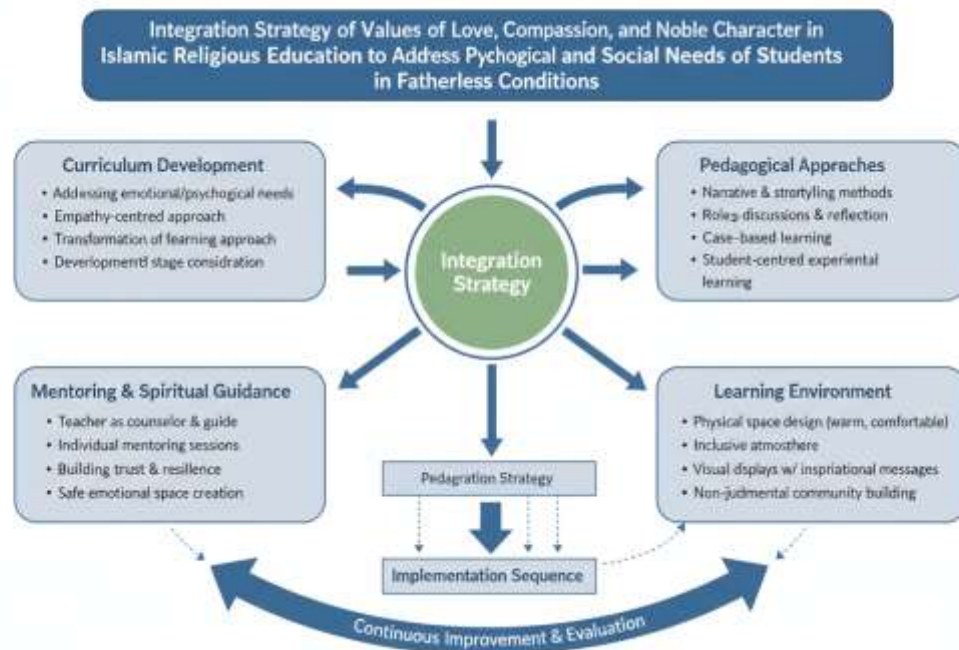


Figure 2. Integration Strategy of Values of Love, Compassion, and Noble Character

The mentoring and spiritual guidance dimension becomes a crucial element in the integration strategy of Islamic values for students in fatherless conditions. This mentoring program is not merely an additional activity but rather an integral part of the holistic educational approach that recognizes the importance of personal relationships between teachers and students in character formation. Teachers who serve as mentors take on multifaceted roles as educators, counselors, spiritual guides, and even parental figures who provide consistent emotional support. The mentoring process is conducted through regular individual sessions where students can discuss personal issues, express feelings, and receive guidance in addressing challenges they face. Teachers demonstrate values of love and compassion through attentive listening, genuine empathy, and unconditional acceptance of students with all their strengths and weaknesses. This mentoring relationship creates a safe emotional space where students can develop trust, build positive self-identity, and strengthen their resilience in facing life without father figures.

The integration of Islamic values is also realized through the creation of a learning environment that reflects an atmosphere of love, compassion, and mutual respect. The physical classroom is designed to be warm and comfortable, with decorations displaying inspirational messages, verses from the Quran about compassion and love, and visual displays that reinforce positive values. Classroom norms are collaboratively established with students, emphasizing the importance of mutual respect, empathy, and support among classmates. Teachers consistently model desired behaviors, demonstrating how to treat others with compassion, resolve conflicts peacefully, and provide help to those in need. The learning atmosphere is designed to be inclusive and non-judgmental, where every student feels valued regardless of their family background. Collaborative learning activities are structured to build solidarity and cooperation among students, helping those in fatherless conditions feel part of a supportive community that cares for them.

The assessment and evaluation dimension in this integration strategy adopts a holistic and authentic approach that goes beyond measuring cognitive achievement. Character assessment is conducted through systematic observation of students' daily behavior, both in structured learning situations and spontaneous social interactions. Teachers use assessment rubrics that cover various aspects of character including empathy, compassion, social responsibility, emotional self-regulation, and the ability to establish healthy relationships. Portfolio assessment is employed to document students' character development over time, including reflective journals where students write about their experiences in practicing Islamic values in daily life. Peer assessment and self-assessment are also integrated to develop students' metacognitive abilities in evaluating their own character and providing constructive feedback to peers. Assessment results are used formatively to provide guidance and support for students' continued character development, not merely as final judgments of their character achievement (Wiggins, 1990) (Johnes, J., Izzeldin, M., & Pappas, 2014).

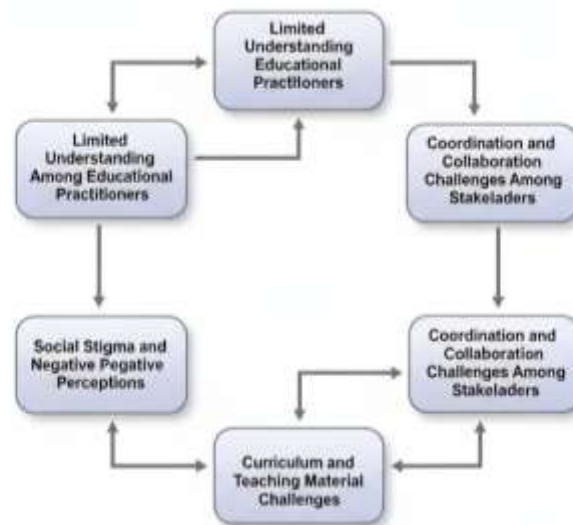
Collaboration with families and communities constitutes another essential dimension in the integration strategy of Islamic values for students in fatherless conditions. Teachers actively communicate with mothers or guardians to understand the home context and coordinate efforts in reinforcing Islamic values. Parenting programs are organized to provide education and support for families in nurturing children's

character at home. Collaboration with local mosques and religious communities is developed to provide additional mentorship and positive role models for students who lack father figures. Community service programs and social activities are designed to provide opportunities for students to practice values of compassion and social responsibility in real contexts. This multi-stakeholder collaboration creates an educational ecosystem that consistently and continuously supports students' character development across different life environments.

Teacher professional development becomes a critical factor in the success of Islamic value integration for students in fatherless conditions. Teachers require special competencies in understanding the psychology of fatherless children, trauma-informed pedagogical approaches, and effective mentoring strategies. Training programs are designed to enhance teachers' knowledge and skills in identifying signs of psychological distress in students, providing appropriate emotional support, and adapting learning strategies to students' special needs. Teachers are also trained to develop cultural sensitivity and empathy in interacting with students from diverse family backgrounds. Peer learning communities among teachers are facilitated to enable experience sharing, collaborative problem-solving, and mutual support in facing challenges in teaching students in fatherless conditions. Continuous professional development ensures that teachers remain competent and confident in implementing Islamic value integration effectively and responsively.

### **Challenges and Opportunities in the Implementation of Islamic Value Integration in PAI as an Intervention for Character Formation of Students Experiencing Fatherlessness**

The implementation of Islamic value integration in PAI as an intervention for students in fatherless conditions faces various complex and multidimensional challenges that require serious attention. The first significant challenge is the limited understanding and awareness among educational practitioners regarding the specific psychological and social needs of students in fatherless conditions. Many teachers still view all students as having homogeneous needs, without recognizing that children growing up without father figures face unique challenges requiring differentiated approaches. This lack of understanding results in learning interventions that are less targeted and effective in addressing the root problems faced by these students. Furthermore, existing teacher education and training have not adequately equipped teachers with the necessary competencies to handle students with special psychological needs, particularly related to the absence of father figures. Teachers often feel unprepared and lack confidence in dealing with complex emotional and behavioral issues that may arise in students experiencing fatherlessness.



*Figure 3. Challenges and Opportunities in the Implementation of Islamic Value Integration*

Limited time and resources constitute another substantial challenge in implementing Islamic value integration for students in fatherless conditions. Teachers face high workloads with numerous administrative tasks, large class sizes, and pressure to achieve academic targets, leaving little time for intensive individual mentoring. The mentoring and spiritual guidance needed by students in fatherless conditions require significant time commitment and emotional energy that teachers often cannot provide due to other demands. Limited school infrastructure and facilities also hinder the creation of optimal learning environments for character education. The lack of private spaces for counseling, limited learning media and resources, and inadequate financial support for character education programs constrain the scope and quality of interventions that can be provided. These resource constraints are particularly felt in schools located in economically disadvantaged areas where many students in fatherless conditions are concentrated.



Social stigma and negative perceptions of fatherless families create additional barriers in implementing Islamic value integration. Students in fatherless conditions often face discrimination and social exclusion from peers who come from complete families, affecting their self-confidence and willingness to actively engage in learning activities. Negative stereotypes associating fatherlessness with behavioral problems and academic underachievement can become self-fulfilling prophecies that hinder students' character and academic development. Teachers themselves sometimes unconsciously hold biases that influence their interactions with and expectations of students from single-parent families. This stigma also makes it difficult to involve families and communities in supporting students' character education, as single mothers often feel judged or marginalized in school social environments. Addressing this stigma requires sustained efforts to build inclusive school cultures that value diversity in family structures and recognize the strengths and resilience of single-parent families.

Curriculum and teaching material challenges also emerge in the implementation of Islamic value integration for students in fatherless conditions. The existing PAI curriculum is designed with the assumption of ideal nuclear family structures, with limited attention to diverse family realities faced by students. Teaching materials often present narratives and examples that emphasize the role of fathers in Islamic families, which can inadvertently make students in fatherless conditions feel different or deficient. The lack of contextually relevant learning resources that address fatherlessness issues from Islamic perspectives creates difficulties for teachers in designing learning that is meaningful and responsive to students' needs. The curriculum also tends to be rigid and standardized, leaving little room for teachers to adapt content and approaches according to the specific contexts and needs of their students. These curriculum challenges require systemic reform involving policymakers, curriculum developers, and education practitioners to create more flexible and inclusive PAI curricula.

Coordination and collaboration challenges among various stakeholders involved in students' character education constitute another obstacle. The lack of synergy between schools, families, and communities results in inconsistent and fragmented efforts in reinforcing Islamic values. Single mothers who often work to meet family economic needs have limited time to actively engage in school activities and support children's learning at home. Communication between teachers and families is often one-way and transactional, without building genuine partnerships in nurturing children's character. Collaboration with religious communities and Islamic organizations is also not systematically developed, leaving mentoring and spiritual support potentials unrealized. Cultural and language differences between schools and families, particularly in diverse communities, can create communication barriers and mutual misunderstanding. Building effective collaboration requires deliberate efforts to establish trust, mutual respect, and shared commitment among all stakeholders in supporting students' character development.

Despite these various challenges, the implementation of Islamic value integration in PAI for students in fatherless conditions also presents significant opportunities that can be leveraged to enhance education quality. The first major opportunity lies in the rich Islamic tradition that emphasizes compassion, social justice, and care for orphans and vulnerable children. Islamic teachings provide strong theological and ethical foundations for developing inclusive and empathetic character education that attends to the needs of marginalized students. Stories of exemplary figures from Islamic history who faced family challenges and hardships can serve as powerful inspirational sources for students in fatherless conditions. Islamic educational concepts such as *tarbiyah*, *tazkiyah*, and *ta'dib* offer comprehensive frameworks for character formation that integrate intellectual, emotional, and spiritual dimensions. These Islamic values and traditions can be actualized in contemporary educational contexts to create learning environments that are nurturing, supportive, and empowering for all students regardless of their family backgrounds.

Technological developments and innovations in education provide opportunities to overcome resource and access limitations in implementing Islamic value integration. Digital learning platforms and online resources enable teachers to access quality training and teaching materials specifically designed for character education in diverse contexts. Educational applications and digital tools can be used to facilitate mentoring, self-reflection, and skill development in students more interactively and engagingly. Online learning communities connect teachers facing similar challenges in teaching students in fatherless conditions, enabling experience sharing and collaborative problem-solving across geographical boundaries. Educational technology also offers opportunities to involve families more actively in supporting children's learning at home through communication applications and digital monitoring systems. These technological innovations, when wisely and appropriately utilized, can expand the reach and effectiveness of Islamic value integration interventions for students in fatherless conditions.

Growing awareness and concern about children's mental health and well-being in educational contexts create momentum for strengthening character education and psychosocial support in schools. Education policies increasingly recognize the importance of social-emotional learning and character development as integral parts of holistic education. This provides opportunities to integrate Islamic values more systematically into the curriculum and educational practices. Increased investment in teacher professional development, particularly in areas of child psychology and trauma-informed pedagogy, can

enhance teachers' capacity to effectively serve students with special needs. Growing collaboration between education sectors and mental health services opens opportunities for more comprehensive and coordinated support for students facing psychological challenges due to fatherlessness. These policy and institutional supports create enabling environments for implementing Islamic value integration more sustainably and impactfully.

Community engagement and local wisdom present additional opportunities in supporting Islamic value integration for students in fatherless conditions. Religious communities, mosques, and Islamic organizations possess social capital and human resources that can be mobilized to provide mentoring, spiritual guidance, and positive role models for children lacking father figures. Community-based character education programs can complement and reinforce learning that occurs in schools, creating broader support networks for students and their families. Local wisdom and cultural traditions that emphasize communal values, mutual assistance, and social solidarity can be integrated with Islamic values to create culturally relevant and contextually appropriate character education approaches. Empowering communities to actively participate in nurturing children's character not only expands available resources but also strengthens social bonds and collective responsibility for the well-being of all children in the community.

The potential for innovation in pedagogy and character education approaches offers opportunities to develop more effective and responsive interventions for students in fatherless conditions. Action research and reflective practice enable teachers to continuously test, evaluate, and improve their teaching strategies based on direct experiences with students. Participatory approaches that involve students in designing and implementing character education programs can enhance relevance and student engagement in learning. Integration of arts, sports, and extracurricular activities as media for character development provides diverse pathways for students to explore and express themselves positively. Peer mentoring and collaborative learning leverage positive peer influence to support each other's character development. These pedagogical innovations, when combined with strong Islamic values foundations, can create rich and meaningful learning experiences that support holistic development of students in fatherless conditions, helping them build resilience, self-confidence, and strong character despite challenges they face in their family lives.

## CONCLUSION

The integration of values of love, compassion, and noble character in Islamic Religious Education represents a comprehensive and transformative strategy for addressing the psychological and social needs of students in fatherless conditions. This integration requires a holistic approach encompassing curriculum development, innovative pedagogical methods, intensive mentoring programs, supportive learning environments, authentic assessment systems, and collaborative partnerships among schools, families, and communities. Teacher professional development emerges as a critical success factor, ensuring educators possess adequate competencies in understanding fatherless children's psychology and implementing trauma-informed and responsive teaching strategies. The effective implementation of this integration strategy not only supports students' character formation but also contributes significantly to achieving Sustainable Development Goals, particularly SDG 4 on quality education by ensuring inclusive and equitable education for all students regardless of family background, and SDG 10 on reducing inequalities by providing targeted interventions that address educational and social disadvantages faced by vulnerable children.

Despite facing substantial challenges including limited understanding among practitioners, resource constraints, social stigma, curriculum inadequacies, and coordination difficulties among stakeholders, the implementation of Islamic value integration in PAI presents significant opportunities that can be leveraged to enhance education quality. The rich Islamic tradition emphasizing compassion and social justice, technological innovations in education, growing awareness of children's mental health, community engagement potential, and pedagogical innovation opportunities provide strong foundations for developing more effective and sustainable interventions. The successful implementation of this integration strategy has profound implications for achieving SDGs, particularly in building resilient and empowered future generations capable of breaking cycles of disadvantage and contributing positively to sustainable social development. Therefore, systemic commitment from all education stakeholders is essential to realize inclusive, responsive, and transformative Islamic religious education that supports holistic development of all students, especially those experiencing fatherlessness.

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