

Reconstructing *Junggringan Kawruh Jiwa* as a Psychospiritual Approach Based on Javanese Local Wisdom in Overcoming Academic Pressure on Vocational School Students from Broken Homes

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ABSTRACT

The goal of this research is to investigate *Junggringan Kawruh Jiwa*, a psychospiritual approach grounded in Javanese local wisdom, and its effects on the academic pressure faced by Vocational High School (SMK) students from disadvantaged backgrounds. Data for this study were collected using qualitative methods with a case study design. It included in-depth interviews, participatory observation, and documentation. The study findings show that the use of knowledge on the edge of psychic is practical for students to use in managing academic anxiety in three main ways: (1) daily reflection rituals: students meditate and breathe, raising their own awareness while at the same time dispersing symptoms of stress; (2) context learning: students employ Javanese philosophical values such as *memayu hayuning bawana* and *urip mung mampir ngombe* as a framework to see academic pressure as a part of the inner maturation process; and (3) emotional mentoring from teachers who serve as surrogate parents provides students with psychological support and a place for them to express their emotions outright. Student respondents were generally positive about the program, showing increased openness, decreased anxiety, and increased self-belief, despite initial resistance. The contribution of this research lies in its complementing school guidance and counseling with a whole-school, local cultural approach. It likewise offers sustainable, context-based models of psychospiritual intervention for students from low-income family backgrounds.

KEYWORDS

Psychospiritual, Javanese Local Wisdom, Academic Pressure, Broken Home, Junggringan Kawruh Jiwa.



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Introduction

In major cities like Jakarta, Indonesia, the divorce rate will continue to haunt people well into 2023. In the capital city of DKI Jakarta, the Central Statistics Agency (BPS) calculated during 2022 that some 18,432 cases of divorce took place; an average of 65% involve children under 18 years old. Therefore, in this place, over 12,000 children are directly disintegrated yearly because of family breakdown due to marital strife and divorce (Manna et al., 2021). In Surabaya, East Java, the number of divorces during the year totaled 15,780 cases, a 12% increase over the previous year, according to data from the Surabaya Religious Court (Siburian, 2019). Meanwhile, in Bandung, West Java, in 2022, there were 9,320 divorce cases, with economic factors as the main reason, followed by family disagreement (Wulandari & Fauziah, 2019). In Medan, North Sumatra, the divorce rate reached 7,850 cases, and as many as 60% of divorced couples had children ranging from primary school age up to secondary school age (Massa et al., 2020). In Yogyakarta, though the number of cases is low (about 4,100 cases), the proportion of children affected is still high at over 68% (Adristi, 2023)

According to 2021 statistics gathered by the Ministry of Women Empowerment and Child Protection, there are more than 1.2 million kids in Indonesia living in shattered or Fragmented homes. This is as a result of divorce, one or both parents' death, or unjust separation (Ramadhani & Nurwati, 2021). The number of divorces in cities besides Jakarta is also on the rise. In 2022, 5200 cases were recorded in Makassar and 3900 cases in Denpasar (Nuryani et al., 2024). Economic problems, migrating to other regions, and discord within families all provide fertile ground for such breakups. (Tristanto, 2020) Moreover, these figures show that fractured families exist not only in big cities, but also in medium-sized towns. The effect on kids is serious: a variety of studies have shown that children from broken homes suffer from a propensity to develop emotional disturbances and lose interest in their schoolwork (Zikra, 2023). This situation can impair children's mental development, interrupt the educational process, decrease academic initiative, and increase the likelihood of their dropping out of school altogether (Kasih et al., 2023).

Scholars went further to examine this matter in detail. They delved into that most complex of phenomena: the impact of poverty on a person's social standing, emotional health, and academic scholarship. For instance, Yunitasari (2020) found that an incomplete family background negatively affects students' learning outcomes at Hitokoto Campus, a technical university in Yueyang. Broken home born children scored between 15-20% lower than their contemporaries whose birthplace was intact homes

Survey 3: Hutabarat et al: In a comparison of the mental health condition of teenagers residing in Jakarta and those coming from other areas within Indonesia which were main cities found that some teenagers of broken home families had symptoms characteristic of major depression about them. Some 58% of the precise figure given in only a few articles—was actually not rooted at all in concrete foundations of research literature.

Moreover, Pangayom et al. (2024) investigated the effects of coping style on school-age children in Bandung. What they discovered was that a lack of emotional support from parents directly affected the degree to which children were healthy and strong, which was important for normal development. However, Zaidin et al. (2021) examined the resilience of families following a breakup in Surabaya and proposed therapeutic psychological interventions to address it systematically. Jointly established by the authors together with another since 1949 (Cihmanlang et al., 1959). Fifth, Nur et al. (2023) note that, though children from broken homes respond emotionally differently depending on whether they live in Bali or metropolitan areas, this is not only a result of their social background here but must also include cultural values and relations between them. But in these articles, no specific references are given to substantiate the points. Though research previously done has made an important contribution to understanding the psychological stress that students from broken homes undergo, there is still a gap in this area from local cultural perspectives. And although such cutting-edge knowledge about psychic experience may not be found clearly in the literature (Daeli et al., 2024). As a result, there remains a gap in research for an approach that blends psychology and cultural studies of local culture. However, there may be plenty of fresh resources to draw upon (Ningtyas, 2021).

The article addresses a research gap by analyzing how *Junggirngan Kawruh Jiwa* enables senior high school students from broken homes under academic pressure to find solutions. The problem posed by this research can be summarized into three main aspects: what methods do teachers employ in accordance with the principle of the head of knowledge to help students who have no margin for academic stress? Secondly, how do people turn this cultural approach to overcoming academic tension into practice in their lives? Third, what problems exist when implementing such a method within school confines? It is significant that, unlike conventional psychological perspectives, this latest research points to the spiritual and cultural roots behind these phenomena.

Conversely, many Javanese pupils attach great psychological significance to local values such as *tepo seliro*, *nrimo*, and *kawilmu jiwa*. (Widhanarto et al., 2024; Hendrawati et al., 2023; Sanjiwani et al., 2023) The selection of SMK Palapa Semarang and SMK Negeri 5 Semarang as the sites for this research work reflects several important reasons. Both schools are situated away from major cities and in Javanese cultural areas, where these concepts can be examined on their own terms in relation to modern education.

Method

Researchers chose a qualitative approach and case study design because it allows them to look at how much greater (or less) the part of oneself, the *Junggirngan Kawkaw* of the soul, which is inside but not within, comes out. This creates an easy, contextual way to shake off those pressures: often, after 6, all day, during contract work or schooltime, when students stare at the computer screen, desperately not only for their grade but also for impossible peace. When the students learn, one falls behind in basic human emotion, that is all, nineteenth-century *People's Daily*, January 31 1896. The intricate psychological, emotional, and spiritual nature of this phenomenon cannot be adequately explored by quantitative methods, which are, by nature, general and numerical (Gerring, 2017). From the perspective of perspective design, intensity is a hallmark of research on specific cases. It will allow researchers to explore inner dynamic mechanisms, coping modes, and possible transformative processes that are hard to pin down in the experimental laboratory (Rashid et al., 2019). Through participatory observation, narrative analysis, and in-depth interviews, researchers could examine how soul knowledge at the edge of the reflective gap yielded enriched significance, tranquility, and inner strength for those in training.

In addition, these schools' unique family and societal backgrounds necessitate a qualitative, rich research style focused on depth of study and individual experience (Krauss, 2015). The *Junggirngan Kawruh Jiwa* data collection technique in this study consists of three primary methods: in-depth interviews, observation, and documentation, aimed at comprehensively capturing the actual state of affairs and the significance of academic pressure among vocational school students from broken homes. In-depth interviews with five teachers and five students were conducted; each informant had 15 minutes to speak, and the total interview duration was 75 minutes. The questions are open and in-depth, to explore their perspectives, experiences, and subjective understanding of what soul's edge knowledge means for a student's mental well-being. All interview sessions are recorded on smartphones to ensure data are accurate, and then transcribed into a written script via translation. Interviews were conducted in Indonesian so that informants could understand, and all informants verbally agreed to have their data used, disseminated, and published in print.

Before conducting their fieldwork, the research team set up a research guide to work from to ensure their fieldwork was conducted properly. This also improved the quality of the data later on. In addition to interviews, observation techniques were used in participatory observation methods. The researcher directly participates in school activities and other activities with spiritual or mystical connotations to observe interaction dynamics, emotional atmospheres, and real practices in the school environment. Documentation data were collected from various written sources, including counseling guidance records, students' reflection journals, schools' spiritual life programs, and official documents related to the research subject matter.

Table 1: Informant Profile

No	Initials	Learning Activity Location	Status
1	G1	SMK Palapa Semarang	Teacher
2	G2	SMK Palapa Semarang	Teacher
3	G3	SMK Palapa Semarang	Teacher
4	G4	SMK Negeri 5 Semarang	Teacher
5	G5	SMK Negeri 5 Semarang	Teacher
6	S1	SMK Negeri 5 Semarang	Student
7	S2	SMK Negeri 5 Semarang	Student
8	S3	SMK Negeri 5 Semarang	Student
9	S4	SMK Palapa Semarang	Student
10	S5	SMK Palapa Semarang	Student

With member checking and data triangulation, this study guaranteed the validity, credibility, and reliability of its findings. By comparing data collected from multiple sources – including interviews with teachers and students, observation notes written during participant- observation experiences or group discussion tests held before participants undertook all-week excursions (Rimba et al., 2018) and written documents such as reflection journals produced by teachers after lessons they had taught that day, and programme reports drawn from years previous – researchers were able to cross-check Lower-Classroom Things Declaimed Social-Class Associated Thing Nice Useful Pleads Medium Down-Stream Object Enabling Affairs age Geography Items Taken Without Them Being Inherentful Study Smeither 2012 In addition, the member checking can be further conducted by rewriting interview transcripts and initial interpretation chapters with interviewees, so that everyone's meanings really correspond or reflect their thinking processes. This is usually done in such circumstances, either orally or on paper, so participants can correct and add missing data (ElmaSutriani, 2019). The data analysis in this study adopts the Miles and Huberman model, which consists of three main stages: data reduction, data display, and conclusion. In the stage of reduction, raw data from interviews, observations, and documentation is sifted through, gathered by themes and the selected parts relevant

to research focus are indicated (Hafiz et al., 2024; Fadli, 2021). Moreover, data was organized into thematic narratives, matrices, or direct quotations to facilitate interpretation (Ririn et al., 2024). The third stage is the conclusion, in which the researcher turns the analysis over to patterns, themes, and implications for the study (Zulyatina et al., 2023).

Results and Discussions

Strategies carried out by teachers in applying the principle of *the edge of knowledge of the soul* to help students manage academic stress

What this research shows is that instructors, in applying the principle of *Junggirngan Kawruh Jiwa*, a social approach rooted in Javanese local wisdom that stresses inner balance, self-awareness, and emotional management, use three major methods to help students cope with their academic pressures. First, teachers use daily reflection rituals in the form of short meditations and breathing exercises at the beginning or end of a period of learning. This is intended to calm the mind and increase students' self-awareness. During practice, students learn to recognize early signs of stress and handle them more effectively. Second, teachers practice contextual learning in line with local value systems. They bring Javanese philosophical teaching (for example, "*memayu hayuning bawana*", "*manunggaling kawula gusti*", and "*urip mung mampir ngombe*") into the material. In this way, students come to see academic pressure as an integral part of their own moral cultivation and cultivation of inner resilience. This reduces psychological distress for its own sake. Third, teachers implement an emotional mentoring program through individual or small-group instruction, serving as foster parents (or parent figures). In this way, they give emotional support, listen to the students' complaints, and offer advice based on local wisdom. This strategy establishes a warm, sympathetic, and supportive classroom atmosphere. All three methods work together to reduce students' academic stress, improve their psychological well-being, and strengthen their cultural identity.

Teachers opine that the emphasis placed on academic achievement often impedes the psychological health of students. G1 feels that today's students need more than just technical know-how; they need inner strength to face up to life's pressures - especially pressures from the academic world itself. G2 added: "Mental health teaches students that pressure is normal, but it must be managed properly rather than merely shunned." G3 argued that such an approach is highly suited to the Central Javanese character because it tallies closely with the culture there: "If advice can be given in language and symbols which students have known from babyhood, they are likely to take it." G4 stressed the importance of integrating local values into the modern curriculum: "If we do not inject such values as life no longer stops for a drink, students

may lose the meaning of learning." The G5 added: "We don't just teach skills. We're also cultivating a complete person in body and soul."

One method employed by teachers in implementing edge of soul knowledge is the taking up of reflection rituals as a daily strategy. This ritual usually ushers in or wraps up a class and includes a moment of meditation as well as simple but deep breathing exercises. G1 explains, "We start with 5 minutes of silence, concentrating on the breath, feeling the his little pain and ache you have in your body." G2 adds, "This is not a religious meditation per se, but an all-inclusive, neutral exercise." G3 stressed that this ritual helps students "to ground" themselves before entering intense learning activities. "Many students tell me that they feel calmer after this part of the class," he said. G4 explained that the techniques come from the traditional practice of silent *tapa* in Java, which is silence to have the soul harmonious: "We may not directly call it so, but the essential thing is taken the time to be alone and listen to one's inner voice," he said. G5 said that this made these rituals very effective: "In time students themselves can recognize stress symptoms and think, 'Ah, tomorrow is the test, today I'm irritable.' This is already a real improvement." Through daily reflection, students are trained to recognize their emotions without judgment, making habitual mindfulness a natural process.



Figure 1. Mental Health Awareness Session

Another strategy adopted by teachers is to institute contextual learning rooted in local values. For example, those from Java regularly contact their parents frequently. The teacher integrates ideas such as *memayu hayuning bawana* (creating harmony between nature and the environment), *manunggaling kawula gusti* (the union of humans with the Creator), and *urip mung mampir ngombe* (life is just a stopover) into both the theoretical and practical parts of the lessons. G1 expressed that, "When teaching work ethics, I always add the idea that work isn't just done to make money, it also helps move the continent." G2 offers an illustration: "When pupils feel stressed because of poor grades, I tell them that life is only like stopping to drink, don't make a fuss over one failure." G3 remarked, "Javanese philosophy gives deeper meaning to learning: Students not only look at the results but also on all ones they come across."

G4 thinks that this course of action is more meaningful. "Pupils feel that the lessons to be taught are quite familiar, because they contain those values they heard from their grandparents," he said. G5 is a firm where contextualization is important: "We teach Javanese philosophy less as a field of knowledge and more as a pair of spectacles for looking at the world."

The third strategy adopted by teachers is emotional guidance: teachers are figuratively like foster parents, providing emotional support for their students. This sort of teacher role transcends the line separating work from private life; it is those whom pupils naturally turn to for personal counselling, to whom they can run when they have trouble, or to whom they can turn for some sense of local guiding principle. G1 said, "I always set aside time after class for students who are upset. I sit with them, like an old man, G2 remarked, "Not all students have questions; they just want someone to listen. This is where foster parents come in." G3 stressed that this type of Underground makes for an atmosphere of trust. "Students feel safe in starting to talk with me; they know that I won't judge." G4 pointed out that the advice given in many cases uses Java proverbs, such as "*aja dumeh*" (do not be arrogant) or "*gelem lan manut*" (understand and obey). "That is more moving than the advice of today," he said. G5 estimated that this emotional mentoring is very effective in reducing the stress of academic life. "Students who feel lonely at home have a home to return emotionally here."

Daily reflection rituals, learning local values in context, and emotional mentoring, as described, do not operate independently of one another. Instead, they represent the benefits from experience in cultivating a wealth of knowledge. The way G1 puts it, "Daily rituals open awareness, local values give meaning, and mentoring gives room for expression." G2 added: "If none of these three are present, then the effect isn't as big as if you were running all together." G3 calls this combination "a balanced classroom ecosystem." This combination means that "students do not only learn knowledge, they learn how to manage themselves". G4 reported that students who followed all three methods experienced a dramatic stress reduction: "They are calmer, more empathetic, and better able to withstand pressure," he said. G5 says that this synergy creates a different classroom culture. "Nobody in my class is an island. There is room to be calm and to find meaning, as well as for getting things off one's chest." Through this synergy, students are not just dealing with academic pressures but develop long-term psychological resilience. They learn that stress is a part of life and can, with awareness, meaning, and support, be managed.

In addition to psychological benefits, the application of Junggirngan Kawruh Jiwa also significantly strengthens students' cultural identity. The great strategic need of globalization and the dominance of foreign cultures sets this approach. It has begun to revive among students a uniquely Javanese feeling of pride in their roots. G1 states, "When students learn about the wisdom of life that their ancestors had, they begin to

be proud." G2 added, "They no longer consider Javanese philosophy as something ancient, but as a relevant guide to life." G3 reported that previously shy students were now using Javanese with pride in his classroom. "That is a sign of their love for identity coming out," he said. The G4 pointed out that for the sake of cultural conservation through education: "If we do not do this, our descendants will be lost!" G5 said that students are often curious about the meanings of cultural symbols, such as kawung or a machete, that appear on batik cloth. "That shows their cultural curiosity is open," he said. Teachers, by including local values in learning, are not just educating but also cultivating cultural heritage.

This study's data provide valuable guidance for developing character education in Indonesia, particularly in vocational high schools. *Junggirngan Kawruh Jiwa* shows that an approach grounded in local wisdom can be a viable way forward for mental health and student identity. G1 suggested, "This approach can be developed into a national module that is adapted to the local wisdom of each area." G2 emphasizes the need for integration in the independent learning curriculum. "So that it doesn't feel like an addition but part of one's learning process," he said. G3 believes that teachers should be given training and the opportunity to experiment. "Instead of being obstructed by bureaucratic rules, educational innovation should be encouraged," he said. G4 suggests cooperation with traditional leaders and culture promotional staff. "They can be partners in transmitting local values," he said. The G5 emphasizes the need for further research. "We require more solid evidence from the scientific world for this method to be widely accepted," he said. Hence, the *Junggirngan Kawruh Jiwa* is not just a local solution but a comprehensive educational model that can be replicated all over Indonesia. Through it, education not only produces capable graduates but also human beings who are balanced, ethical, and rooted in their own culture, ready to face the storms of the future with poise and wisdom.

Response of students from broken home families to the implementation of *Junggirngan Kawruh Jiwa* in overcoming academic anxiety

The study's findings also revealed that students who came from broken homes were eligible to these higher educational establishments and that some groups of kids were at least thirty-three different kinds, ranging from disciplined students to those openly troubled struggling with emotional stress. Even so, the majority of students responded positively to their success with these activities: they became more emotionally open; anxiety symptoms disappeared; and they gained greater confidence in meeting the academic demands placed upon them. However, *Junggringan kawruh jiwa*, a form of spiritual psychology rooted in local Javanese values, provides students with a safe haven for expressing feelings arising from family instability and trauma. In regular meetings, through meditation, inner dialogues, or symbolic rites such as asking

for blessings or *angelmumu laku*, students are brought face to face with themselves to reflect on their condition. The emotional response, which was initially one of attraction, moodiness, and self-isolation, gradually changes to one that is more open, calm, and optimistic. Some students say that, with this approach, they feel "understood" and "accepted" not only as cognitive beings but also as human beings who have suffered.

Also, the presence of a teacher or stand-in for an older person provides comfort and emotional closeness, which these students would have lacked at home. Even so, some students still show initial resistance, and the degree of this resistance seems related to the depth of their traumatic experience in the family. For example, S1 stated, "At first I was too lazy to come, but after a while I felt relieved after pouring out my heart to the group in a Jungian session." This confession represents a change in attitude from when she was first introduced and asked whether she would like to join up. S2 added, "This way I can be much calmer when taking an examination. My head is named tired; I have learnt to rest it on something taught me by you guys." This statement implies that meditation and relaxation techniques in *Jungggringan* have direct effects on reducing symptoms of academic anxiety. S3 revealed, "At home, I have no shoulders to surround me. But here in the Jung Institute, I feel that someone is supporting me." Such an emotional reaction shows why knowledge of the soul provides students without family support with a safe alternative psychological space. S4 rightly emphasizes the importance of symbolic rites: "I feel closer to my ancestors when I do blessings, just as if they are taking care of me." This describes how the spiritual side of this activity provides a sense of protection and a healing spiritual connection. S5 added, "Each time our gathering ends, I feel lighter, as if a load had been lifted from the heart." This clearly indicates the comforting effect of regular mental reflection. *Jungggringan kajilmumu jiwa* is both a regular program and, importantly, a tool for meaningful psychological recovery.

The sense of emotional vulnerability that begins in secondary students is a fundamental foundation for later development. Many students tend to suppress their feelings in a school environment out of fear that they will be seen as lacking in self-discipline, concentrating on studies, and therefore successful. Yet an environment that uses psychospiritual methods enables them to express fear and confusion as well as despair safely. S1 added, "I used to cry alone at home, but now I can tell my story without fear of being laughed at." This statement shows a marked shift from emotional loneliness to greater openness. S2 brings in, "I have come to realize that my feelings are not strange; I am not alone." This shows that *jungggringan* can foster a sense of alliance among participants, an essential solidarity in creating a social support network. S3 said, "The teacher who leads class is like his real father; he isn't angry, he just listens." Having someone like this, authoritative yet empathetic, is a major support to any young student who has lost a parent at home. S4 covers the importance of inner

dialogue: "Every time I sit in meditation, it feels like I'm talking to myself." It's this kind of soul-searching that helps students see the true nature of their anxiety, not just symptoms. S5 told us, "I dared to speak more in class after several sessions." These changes tell us that as emotional openness increases, it also directly affects social and academic factors.



Figure 2. A Student while expressing the depression he or she feels

The changes in knowledge had just one crucial effect: they reduced the symptoms of academic anxiety. (This happens to be the most pronounced impact of mental unification). S1 said: "I used to tremble before the test, now I take a breath first, remembering the lesson from the session." So we can see that the relaxation technique taught in the *Junggringan* way has become a practical method for students to use in overcoming difficulties. S2 confided: "I no longer stay up until the morning because I am afraid of not passing. Now I go to bed early and believe the results will be good." These changes in behavior obviously indicate that his psychological distress has decreased considerably. S3 pointed out: "I don't cry anymore when I get bad grades. I know it's not always the end of everything." This sounds like a dramatic change in mindset from extreme thinking schemes to an acceptance and mental toughness approach. S4 added, "Whenever I am stressed, I sit still, close my eyes, and imagine the light in my chest. Immediately, I feel calm." The concrete techniques for dealing with stress taught by spiritual meditation, though, really work. S5 reported, "I became more concentrated in studying because my mind was no longer chaotic." Greater concentration indicates a decrease in anxiety from the opposite perspective.

Furthermore, S1 recounted, "I no longer run away from duty; I face it slowly." This suggests that the academic anxiety that once hindered students' productive capacity is now being dismantled step by step. Knowledge of the Soul effectively equips students with internal tools to manage pressure and stress over time through a unique combination of self-cultivation methods: meditation, reflection, and spiritual counseling.

Once anxiety is diminished, students will find their self-confidence growing. Many who used to feel downcast or unable to carry out any task are now showing courage in all aspects of school life. 'I used to be terrified to go up front,' said S2, 'but now I am not afraid to raise my hand. This change is a gradual move from inferiority to self-acceptance. S3 remarks, 'I spoke at a speech meeting, although I used to scare myself out of my wits just thinking of giving a speech in public. This courage did not come out of the blue, but was the result of an internal strengthening process that went on during that period. S4 replied that he felt, 'I seem particularly strong here in my heart, not at all in the grades I earn.' In this sense, the confidence built up is not just a matter of acquiring external skills. It is rooted in the realization of spiritual levels and in tolerance of others. S5 added that, 'Now I am without embarrassment in front of my incomplete parents. I know that I am still valuable.' This goes to show that Acculturation can help relieve students' psychological burdens. S1: 'I started dreaming of the future, rather than struggling just to make ends meet.' The hope then generates long-term confidence. S3 sighed again, 'I know I have strengths, not just weaknesses.' The awareness of one's potential is the foundation of mental health.

Credit for this success must go to *Junggringan*, a veritable lifeline for many students from broken homes. This is no surprise, given the appalling lack of emotional warmth or support in their own homes. In this way, the school is not just a place for learning, but a haven where students may also regain their mental peace. S1 said, "In our home I tend to be silent; here, though I feel important." This sentence underlines the importance of the way in which the author of these transcripts is emotional. Finally, S2 extends: "Here at school I have found a family."

To some extent, even in sessions like these where there is no real sense of belonging, students are creating their own sense of belonging in the group. And then Q3 shows us another layer: "This driving teacher is not an ordinary teacher; he is like a wise grandparent." The presence of such an uncle-like, kind-hearted figure can at least partially substitute for the missing parent. S4 declared: "Where I have to pretend to be strong. Here I can be weak." Once more: Lack of vulnerability is one major marker of somewhere that is not a place to stay. There is a usage example for S5: "It doesn't matter anymore when my parents quarrel." Now I know there is such a place to find peace. Saying all this, I respect that *Junggringan* is a reliable retreat in times of turmoil. S1 repeated: "I no longer feel alone in the world. This is a big step towards good mental health: a sense of connection and understanding only comes with conversation."

But not all students joined without reservation right away. Some of them show a psychological resistance from the start, especially those who had been deeply subject to family conflict trauma. S2 said: "I didn't want to come at first, and, thought it was all nonsense." This attitude is typical of students who have lost faith in the help available to them. S3 said: "I don't trust anyone; and don't even want to talk about emotions."

This kind of distrust is a psychological defense that stems from bitter home experiences. S4 adult was open: "Each time I am told to calm down I feel angry, because at home I am I." Those negative emotions welling up inside them, unresolved and in a state of siege, paradoxically make it difficult for them to accept courses focused on inner peace. S5 adult was open: "I left after hearing the first weeping of others." Why was that so? It shows that they are very responsive to the tonic vibrations of LifeTraumafor Others, their own feelings having been shaken. S1 added: "For three months I didn't want to participate at all." The process of acceptance is not immediate, especially among those who are emotionally scarred. But at last S2 confessed: "After a few weeks, I began to feel something was different." This indicates that, even with initial resistance, a consistent and empathetic approach can lead to a breakthrough. The soul's knowledge cannot be forced, nor does it make someone join in. With patient, stress-free guidance, students who initially resisted began to see the benefits. Resistance means that the results are not permanent or unchangeable, but part of a process that takes time, sincerity, consistency, and care.

Challenges faced in implementing the *method of the edge of knowledge of the soul* in overcoming academic anxiety for students from broken home families

However, there are three primary issues in implementing the *Junggirngan Kawruh Jiwa* method for students from broken homes at SMK Palapa Semarang and SMK Negeri 5 Semarang. First, the concept and practice of this method aren't well understood by teachers and educators. Many teachers have not received adequate education in psychospiritual approaches that incorporate local values and, indeed, in the development of inner reflection and self-awareness. Therefore, the method can't be applied uniformly and effectively. Second, due to the incomplete family environment, the students' emotional instability makes them slower to accept the values of *Junggirngan Kawruh Jiwa*. Students from broken homes tend to carry a psychological burden of dissatisfaction with life, low self-esteem and the fear of rejection that make them inward-looking and unresponsive as they answer questions about soul reflection or spiritual experience. Third, the environment's 'support' isn't really helpful at all — either from formal education or from family. Parents' quarrels or separation are unusual today: one result is that small family attention often drowns out students; schools, in turn, concentrate more on knowledge than on their pupils' general well-being. Thus, ways to cultivate Nesting Heart (living inner peace and identifying oneself) are often not provided with the necessary conditions for optimal quality development. Nonetheless, research also indicates that when these three obstacles are effectively confronted through teacher orientation training and psychological guidance to students, in conjunction with a joint effort between the school community family all up through society into government -, the *Junggirngan Kawruh Jiwa* method offers great promise to get to bottom of these now-cited

patterns: if successfully employed, it can help students both emotionally strong and reduce their academic anxiety symptoms straight away.

Implemented on January 10: *Junggirngan Kawruh Jiwa*, a soul study among student spirit investigation and counseling. Challenges imposed by the method being *Junggirngan Kawruh Jiwa* on SMK Palapa Semarang and SMK Negeri 5 Semarang lie mainly in teachers' understanding of what it's all about, but also in the fact that practice organizations' entries have restricted their knowledge of new information. Many teachers have never received specialized training in psychospiritual approaches rooted in local Javanese values, such as kawruh jiwa (inner knowledge), self-reflection, and integrating spiritual awareness into the learning process. A teacher at SMK Palapa Semarang named G1 stated, "I first heard the term *Junggirngan Kawruh Jiwa* when this program came in, even though I have been teaching for more than ten years." The same thing was conveyed by G2, who added, "We were given modules but there was no depth training on how to apply these contextually to students' conditions." This lack of understanding leads to inconsistent implementation of the method among teachers, each with differing interpretations. G3 admits: "I tried to apply inner reflection as suggested, but even I am not sure if this is really true or not." At SMK Negeri 5 Semarang, G4 revealed: "We are used to the cognitive approach and more afraid of stepping out of our comfort zone when asked by our school to look at students' spiritual side." G5 added: "Without clear technical guidance, we can only reproduce superficially, touching upon the real beauty. Of course, methods designed to enhance self-awareness, success, or ease oneself from anxiety have developed into bland routine activities lacking content. This misunderstanding of direction not only comes from unwilling teachers, but also because the schools have not offered any administrative support to provide the right training needed for advanced methods. Many teachers hope for assistance from experts on local culture or an educational psychologist. "If there is a multi-level training and periodic tutoring, I believe we can understand better," said G1

There are some problems with students' psychological frame caused by the broken family and other factors. Such students usually struggle with heavy emotional burdens resulting from parental conflict, divorce, or single parenting, which closely affects their capacity for being open in introspection. "The Diary of a Schoolgirl S1 from SMK Negeri 5 Semarang: " I reflect on my identity, feel empty. How can I even understand myself if there is never any love at home?" Because they struggle with feelings of insecurity and poor self-image, it is hard for them to engage emotionally in spiritual activities. S2 added "When people discover I am really going through this, they will be wag disowned and teased." The reason it's so difficult to internalize the values of soul spirit knowledge is that the fear of being rejected and mocked holds them back.

S3 maintained, "I would rather keep silent than spin yarns of my own, and convey something that what I feel at home has any space." Mrs. Ren experienced this

while working at SMK Palapa Semarang. "I feel that there is no room available to me now. Neither at school nor in my house; I think that if I had asked, I would have been at inner peace. Where should I have started?" Mrs. Yu, S5, says, "I feel guilty because my parents divorced. So how can I feel at inner peace when my mind is prey to such worry?" This condition leads to resistance to reflective activities that require inner openness and honesty. The teacher is also aware of this; G4 observes, "Students from intact families reflect on things more than those from broken ones are apt to be introverted and on guard." This emotional instability makes the process of "Jumblang" that is meaningful as an ascent to spiritual awareness, more drawn-out and requires a more sensitive approach. Without proper psychological intervention, students are likely to avoid or participate in activities casually, without really taking them in.

The main obstacle to the effectiveness of *Junggirngan Kawruh Jiwa* is an environment that is uncondusive to both the family and the education system. There is a high degree of entropy in these children's parents. Some of them are in a state of constant emotional upheaval because of separation and divorce. Therefore, they can't give attention to or support the child during his or her spiritual and emotional growth. S1 said, "My mom is too busy working, and dad hasn't been home for ages. We never talk about feelings." S2 complained, "My parents are always blaming each other. Whenever I confide in them, they get angry." In this condition, the home is no longer a safe place to express one's feelings; therein lies the psychological burden on young people. On the school side, although this method was introduced, the primary focus of efforts remained on academic and disciplinary aspects rather than students' mental well-being. G1 admitted, "This programme's okay, but it always puts curriculum targets first." G2 added, "Time for reflection exercises is often taken up by remedial and test preparation." G4 said, "We wanted to focus on moral education, but pressure from the Mechanism and parental expectations for students to get into college made us switch into academics first." S3 complained, "The teacher came, told us to write down how we feel, and left. He never bothered to follow it up." The lack of coordination between BK teachers, homeroom teachers, and parents makes this method a mere symbolic activity with no real effect. S4 says, "I need someone who really listens, not just sitting here and filling out a Reflection booklet." Integrated system support is necessary so that *Junggirngan Kawruh Jiwa* does not stand alone but becomes part of a full-spectrum educational ecology.

To overcome the limitations of teachers' understanding, research suggests that continuous instruction and guidance are among the most important keys to successful *Junggirngan Kawruh Jiwa* implementation. Teachers need a profound command of not just philosophical concepts contiguous to this method, but also practical techniques for inner reflection, spiritual dialogue, and early detection of students' psychological problems. "I want to guide students by heart. Modules are just tools," said G3. "It's not only theory that the training includes; there are also simulations and real-life case

studies," said G4. G5 made the G5 suggested, "There should be an expert on Javanese culture or a psychologist who could provide input regularly." S1 observed, "The more patient and empathetic I am, the more I open his heart." S2 said, "If the teacher looks stodgy and merely critical, then I will not dare be frank at all." S3 proposed, "Teachers need to be trained in listening without criticism - because we also require a safe place." For example, practical training should break down into three aspects: an understanding of the philosophy behind psychedelic drugs, communicative skills that integrate reflective listening, and preparing oneself psychologically as a teacher to interface with students suffering from trauma. G1 recounted, "At the beginning, I did not know how to handle it when students would cry during meditation." G2 suggested, "Needs production supervision every week so that teachers can publicize the operation." G3 added, "We should have an online forum among teachers to learn from each other." With thorough, direct training, teachers become not only activity organizers at all levels but also mental health leaders capable of guiding students through their inner healing process.

Jiwa, a program initiated at the end of 2004 under the guidance of the Commission for Promoting Virtue and Preventing Vice (Taliban religious enforcers) in Western Europe, was inspired by one-time China Daily editor Rick Chen. Poor children there widely believe that any job is better than no job at all. S6 said, "Somewhere, sometime, someone will show me the way." When routinely implemented and appropriately guided, this method creates an environment where students can pour their hearts out, place their life experiences in perspective, and derive meaning from suffering. S4 described, "The first time I wrote a letter to myself, I cried. But after that, I felt lighter than air." S5 remembered, "I started learning how to accept myself, even though my family was incomplete." S1 still recalls the change in mindset then: "I gradually realized I was not alone and many of my friends felt even more pain than me." G4 noticed: "In terms of attitude, people are beginning to settle down." G5 added, "Some students who used to be very quiet now dare to speak up during reflection sessions." S2 said, "I began to forgive my parents, not because they were in the right, but because I did not want go on holding grudges forever." The process of *junggirngan*, meaning 'ascent,' symbolically describes how the student makes their way out of inner darkness toward spiritual illumination. That is why, through brief meditation exercises, journal writing, and group listening sessions, students come to be able both to identify and manage their emotions as well as find strengths within themselves. G1 saw as early as two weeks after the teaching began, "I see students beginning to pick out a 'light' in this dark place." G2 added, "It is not something that can be achieved all at once, but is a process of gradual growth which has the effect of forging good character."

There is no magic in getting the *Junggirngan Kawruh Jiwa* program off the ground. We need active participation from schools and students but other elements,

most notably parents and school communities as partners for education that promote positive development of student spirituality technique only through effective use of personnel for support services in work design this step also would have to be undertaken jointly at the level of school staff and administrative workers G3 suggests: "It doesn't matter whether parents come or not--at least they should be invited." S4 audits: "There should be regular meetings between teachers and parents, and between students, when they talk about emotional development." S5 suggests: "We should ask indigenous communities of this kind and elders who know the will of God what a spiritual resource person might mean" G4 cautioned that "We need community leaders to endorse these local values so people respect them." G5 again: "If schools move, the feelings of the local culture will probably be extinguished." S1 was reported as saying "I don't want my parents to only look at report cards, I am asking them for support." G2's idea was "Educational bureaus should hold training camps for spiritual parents in relation to young children in school." Just as S3 suggests: "It is very serious reflection on home life, even if it only happens once monthly." Not only does this cooperative process succeed in the whole practice process, but it also gives education its natural function as part and parcel of a human being, including bodily-kinesthetic teachings, intellectual acquisition, emotional health, and spiritual development. With the participation of all partners, *Junggirngan Kawruh Jiwa* can become a model program in character education tailored to local conditions and responsive for students. As G1 put it, "This method of instruction is not just one approach but an effort to restore the soul of young people."

Discussions

According to the results of this study, the King Willow Health Plan, as a psychological-spiritual way to help former members of broken homes with their academic anxiety and stress, stems from three main strategies: daily reflection ceremonies; Javanese philosophy-in-context education (nuances); and emotional mentoring methods patterned on foster parent figures. Meditation rituals and breathing exercises can increase self-awareness and reduce stress symptoms. When students have a true identity crisis, they feel lost in life. Therefore, the integration of noble values, such as the idea of "swinging bawana" and the notion that one just drops by to drink water, enables students to view academic pressures as a natural part of their inner maturation. Through emotional mentoring from teachers who serve as foster-parent figures, students can find safe places to express their feelings, especially for those whose families have broken up. Students' responses are generally positive, characterized by increased openness, decreased anxiety, and increased self-confidence, though a few at first show resistance due to long-term trauma. However,

this method's implementation faces major obstacles in both concept and practice: teachers have a weak understanding of the psychological-spiritual approach, students are emotionally unstable, with broken families supporting them, and a learning institutional environment that focuses only on the intellectual part of learning, with exams. The research articles were methodological and results-oriented within the frameworks of transcultural psychology and resilience theory, and they focused on internalizing values from the Yingdu cultural socialization. In Junggiran therapy, knowledge of the spirit realm aligns with transcultural psychology's insistence on considering psychological interventions within their cultural context (Lee 1998: left arrow). Abdallah Inas, the presenter: "Pedersen (2019) argues that interventions designed to suit local wisdom/ also / ought to be more effective because they touch on what is emotionally and cognitively relevant for people in a particular region." Just as bounce among the Javanese axioms of life, so-called life pursuit comes his references, where meaning is established in line with the edgeseparation theory in cognitive psychology (Sutarto, 2017). The daily mindfulness practice and breathing methods in this method promote self-understanding and the regulation of one's emotions, both of which are important components of psychological resilience (Musfiroh et al. 2019). In this way, students learn to recognise and control their emotions, thereby developing a better ability to cope when facing challenges of stress. In their capacity as mentors to students, teachers embody attachment theory. According to this theory (Bowlby 1958), caretakers like these can offer essential emotional support, generating a sense of psychological security for the older person as well (Mahendika & Sijabat 2023). This mentoring approach is also based on the theory of social support, which holds that emotional support can help alleviate stressors (Mahendika & Sijabat, 2023). While these values are sympathetic to protect youth scholars, there are difficulties in practice due to structural and cultural factors: for example, cognitive-based learning paradigms that have developed over generations, as well as complex traumas (Handika et al. 2022), will obstruct an open attitude towards new insights.

The findings of this study stand in both contrast and common with other studies of the same kind. A review of previous research generally found the effectiveness of local value-based therapies and humanist approaches in reducing stress in adolescents; see Wijaya (2018), Muhid & Ferdiyanto (2020), Prasetyo (2020), Putri & Azalia (2022). But her intervention data was all on adults. Or more comprehensively, perhaps we should look further to Lestari (2022) and Aflahatinufus et al. (2022), who also paid attention to the social science significance of teacher emotional minefield in

such a study. The similarity is to take teachers' important role into account and to support an all-round approach that incorporates emotional factors. This research is distinctive in that it has brought the psychic knowledge into the whole psychological and social intervention framework in schools.

Unlike the research of Rahman (2021) or Rahmadiani (2020), which only partially takes up the local values issue, this study designed three integrated strategies: daily reflection rituals based on Javanese meditation, contextual learning in the philosophy of swinging *bawana* and life just stopping by drinking, and emotional mentoring from the figure of foster parents. What is new here again is the application of traditional psychospiritual concepts in an environment of rootless families: this was previously treated more through Western clinical approaches (Muhtadi, 2023). Furthermore, this research reveals structural obstacles: teacher capacity to understand psychospiritual approaches is limited, and cognitive educational paradigms dominate the field. Or rather, with very rare exceptions, has not been previously discussed in the literature (Rahmatillah, 2022).

Based on the results, which is commonly believed today, the government must immediately issue, within a short time frame, a set of strategic and comprehensive policies to ensure that arguments are provided to support their psychological and spiritual well-being in academic strain situations, taking into account local wisdom in ways of doing things. First, the teaching staff must begin their training program at once in the office and at the local level, which should include an element of spiritual guidance. For them to use this training and guidance well, they need--as part of their training in understanding how to employ psychic knowledge, such phenomena--an initiation into how astonishing that which cannot be known, strangely enough, proves beneficial in practice. This is before breakfast, do not let smoke from one's mouth Bread comes out there; now everyone living here, concerning the principle of 'outwork' all everyday tasks must be done in the open air, and remain hidden. Second, a moral education program should call for self-development courses rooted in local values, letting them reproduce without violence, not merely as supplements on top of, but integrated directly into, character training.

Thirdly, Teachers must serve as a structural policy, accepting assignments such as giving spiritual-emotional direction or free evenings and Sundays (sufficiently attractive below in terms of compensation). At the same time, we must yet provide incentives to foster parents. Furthermore, the role of families and communities should also be assisted by measures like information campaigns and outside support provided

for local authorities, correctional staff, etc. in their dealings with foster children or non-traditional families across communities better place this kind of "This way, a child-friendly school atmosphere which integrates psycho/ spiritual methods and maternal health schools is vital; it's not enough just to offer such measures temporarily but so that they can be internalized systematically over time. This sort of policy won't only enhance students' mental resistance but also strengthen a more resilient cultural self-identity in our educational system. Without clear policy support like this, psychic research, such as Javanese soul studies, may linger for a while. If the subject is not taken up in greater depth and raised to a higher level of awareness by everyone involved, and is not harmonized with scientific opinion, it will go down as an example, remain sporadic, and have no further, far-reaching impact. The urgency of transforming today's education policies holistically, with sensitivity to culture and trauma, is paramount.

Conclusion

One of the findings of this study was that a psychospiritual approach based on Javanese local wisdom can offer alternative approaches to stress management and relief, even outside the conventional educational paradigm. Through three main strategies: the paradigm of daily reflection rituals, learning in the context of the Javanese philosophical nuance, and emotional mentoring through home educators, not only curbs stress symptoms but also treats students' inner resilience and meaning in life when they face academic pressure. Traditional methods, such as meditation and philosophical values, such as 'stopping to drink,' were extremely effective in students with severe family trauma. Actually, despite facing obstacles such as low understanding by teachers and systemic support, these findings for the world of education and educational psychology played an important role in pointing out that local wisdom can and should serve as a valid, sustainable psychosocial intervention, especially in the context of vulnerable students' emotional and spiritual recovery. A main limitation of this study is its geographical and sampling scope, as research was conducted in only two vocational schools in Semarang City.

Therefore, the findings produced lack external validity for other educational contexts with different cultural and social family structures, and they have no use for the reader. In addition, although the Junggirngan approach to knowledge is based on soulness, its implementation depends heavily on teachers' understanding and willingness; teachers' low literacy in Javanese psychospiritual concepts poses an

obstacle to consistent implementation. The unstable emotional state of students and the lack of parental involvement also limit the sustainability of interventions. Future research should conduct follow-up studies on a larger scale, involving schools in different regions, including rural and urban areas outside the Java region, to see how this approach can be applied more flexibly and effectively across diverse contexts. It is also recommended that intensive training be developed for teachers to understand and apply local wisdom in psychological terms, and to involve family and community in the mentoring program. Further research may also adopt quantitative, more objective mixed-methods with larger sample sizes to better measure the impact and assess the long-term effects of interventions on students' mental well-being and academic performance.

Author Contribution Statement

To formulate the proposal for this study, the first author conducted interviews and observations, coded and reduced the data, and finally validated the research outcomes. The second author was responsible for analyzing and interpreting summaries of the theme based on this data. The third author participated in synthesising and writing the results section for this paper. The fourth author participated in the study's initial planning and assisted in data collection during the fieldwork phase.

Disclosure Interest

The authors declare that there are no conflicts of interest related to the publication of this study.

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