DAKWAH COMMUNICATION: AN ALTERNATIVE WAY FOR CHILDREN CAUSED BY BROKEN HOME

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Abstract

The family includes the primary shaper of this character and supporting factors in realizing these teachings through the formation of morality, as we all know that since birth, the people closest to humans are family members. This article aims to learn about da'wah communication, an alternative way for children who experience broken homes. This study uses a qualitative research method with the type of research in the form of qualitative descriptive by positioning the author as a critical instrument. As for the results in this study, that parent-child often contains views about power and authority. So it is common for children living in such families to experience rebellion. So, da'wah communication can be a solution for broken home children, based on their parents as preachers who encourage children. Because of the participation of the communicants (mad'u) of their children in the ideas or messages conveyed by the communicators (da'i), namely their parents.

Keywords: *Broken home; Children; Da'wah Communication*

INTRODUCTION

Dakwah Islam has helped a lot to prepare humans from an early age to grow up and gain faith, knowledge, and high morals. (Putra, 2018) Therefore, man is born as a creature created by God and has pure nature within himself; therefore, he is protected

from all forms and forms of sin. His understanding of the religion he adhered to was initially communicated through his closest environment, namely his family. The role of parents as a 'bridge' for understanding religion is significant enough to become the initial foundation in instilling and enforcing religious values that are understood and believed by the improving parents. So that they can develop and promote their religion, state, and nation through knowledge (Hasanah & Anas, 2021).

The family is the object of da'wah that must receive attention serious from every Muslim. As the smallest social unit, the family greatly determine the color and pattern of other family members. He is the first forum for the formation of human resources and from It is in the family that the next generation is born who will continue the da'wah of Islam as their parents wish. (Hadi, 2014) Allah SWT warns inside Al-Quran how important family is, as a word which means: O you who believe, take care of yourselves and your families from the torments of hell fire whose fuel is from humans and stones, guardian angels who are rough, hard, and do not disobey Allah against what He commanded them and always do what is ordered. (QS. Al-Tahrim [66]: 6).

Likewise the Prophet gave reinforcement that "Increase the study of the Qur'an in your homes (family) actually a house in which it is not used for read the Qur'an, make a little goodness in it, and a lot of ugliness and constriction for its inhabitants."

On the other hand, the family is recognized as an eternal social group and an important aspect of the individual in marriage, which influences heredity and the environment. A family consists of the nuclear family: father, mother, and children. The family includes the primary shapers of character and supporting factors for realizing these teachings through forming morals. Family is an important part of human life. From birth, the people closest to humans are family members of the father, mother, brothers, grandparents, or other family members. People cannot live alone because they need a family figure. (Wulandri & Fauziah, 2019).

As Yusuf (2004) explains, family atmosphere or climate is important for developing adolescent personality because children or adolescents grow up in a harmonious and religious family environment; with guidance, the development of the adolescent's personality tends to be positive. However, some parents need help to carry out their roles properly because, on average, parents are complete and can meet all the needs of their children emotionally and financially; this is called a broken family (Wulandri & Fauziah, 2019). A broken family is associated with a family crisis, a precarious situation in a family where two-way communication in democratic conditions no longer exists. A fractured family can be described as an incomplete family resulting from divorce, death, or leaving the family (Detta et al., 2017).

Yusuf explained that the characteristics of a broken home are: (1) the death of one or both parents; (2) separation or divorce (divorce) of both parents; (3) bad parental relationship (bad marriage); (4) poor parent-child relationship; (5) The family atmosphere is tense and lacks warmth (high tension and low warmth); (6) Parents are busy with work and are rarely at home (parents are absent); (7) The parents of one or both parties have personality or psychological disorders. Furthermore, Yusuf (2004) explains that family conditions that are not harmonious or unstable are a determining factor in the development of the personality of unhealthy children (adolescents), for example, difficult adjustment methods, aggressive behavior, and juvenile delinquency (Detta et al., 2017).

Thus, to deal with the problems faced by adolescents who have broken home families, it is important to develop adolescents' capacity and emotional resilience to deal with difficulties and problems and turn them into positive ones, which can be achieved through da'wah communication. There is still an emphasis on the fluid exchange of da'wah actors between parents and children to communicate better and reduce internal and external barriers to parents, children, and the surrounding environment (Hidayat, 2020). Family members' comfort and inner clarity can form competent personalities, improve children's self-concept, and enable them to live up to religious values as a whole. Environmental factors cannot be avoided because they are very close to our daily lives, but negative things can be overcome if the beliefs (beliefs) of each member are firmly rooted in them. Religion is the primary basis for overcoming and solving all problems in life (Hasanah & Anas, 2021).

So with that, the role of parents as preachers is very central because if a preacher (nafsiah) with a dirty soul does not inspire children's hearts to heed what they say and teach. Excelling in religion and common sense, good conduct, and noble conduct are the main criteria by which parents can reach the hearts of their children. Plus, it can embody it in real life, both in understanding and in real action. So this article will dismantle da'wah communication, an alternative way for children who experience broken homes.

So far, similar research has been found in this study, namely, research written by Khusnul Khotimah (2018) entitled "Factors Forming Adolescent Resilience from Broken Home Families in Pucung Lor Village, Kroya District, Cilacap Regency"(Khotimah, 2018). This study aimed to describe the factors that shape adolescent resilience in broken-home families in Pucung Lor Village, Kroya District, Cilacap Regency. The method used in this research is descriptive qualitative research, and the research location is located in Pucung Lor Village, Kroya District, Cilacap Regency.

The results showed that the factors that shape the resilience of adolescents in the village of Pucung Lor differ from the strength of adolescents from families who experience broken families experienced by each subject. Internal factors that affect the resilience of adolescents from broken home families in Pucung Lor Village are mainly reflected in aspects such as emotional regulation, impulse control, empathy, self-efficacy, and socialization. External factors include family and social factors that dominate adolescents to achieve resilience amidst broken home families in Pucung Lor Village.

Next, research was conducted by Imron Muttaqin (2019) with the title "Analysis of the Causes and Impacts of Broken Home Families"(Muttaqin & Sulistyo, 2019). The research in this study aims to determine the causes of family breakdown and its impact on children. This is concluded by analyzing the scientific work of scholars and practitioners in journals and books related to family breakdown. The results of this study indicate that the factors that cause family breakdown are family communication barriers, egoism, finances, level of understanding/education, busyness, and interference from third parties. Family breakdown results from child aggression, delinquency, academic setbacks, deviant behavior, and mental disorders manifest in broken hearts, damaged integrity, damaged values, and damaged relationships. Recommended for families who want to have a happy family, maintain and anticipate

the factors that cause a family breakdown.

Finally, the research, researched by Mansur et al. (2022) entitled "The Role of Da'wah Communication in the Family According to an Islamic Perspective" (Mansur et al. 2022). The methodology in this study uses qualitative research, which produces descriptive data. The results obtained in this study document the act of communicating not only with fellow humans and their environment but also with their God. Family communication is essential in creating a peaceful life for the next generation, in line with Islamic guidelines. Islam provides the most honest communication. Therefore, it is necessary to foster good family communication early to form successors with noble characters.

METHOD

This study uses a qualitative research method with a type of research in the form of qualitative descriptive. Qualitative research is research with procedures that produce descriptive data. The data obtained are written or spoken words from people, observable behavior, and the author's position as a key instrument. Sources of data obtained through journal articles, websites, and books relevant to research, with research procedures through observation. The techniques used in this study used text study and observation techniques. At the same time, the data analysis technique borrows from Milles & Huberman's study through three steps. Namely, Data reduction is an analysis that directs, classifies, and cuts out the unnecessary. The presentation of data is a set of information that can provide alternative possibilities for concluding. Concluding along with data verification, carrying out the process of checking data, and drawing conclusions (Yusuf, 2022).

RESULT AND DISCUSSION
Da'wah and Communication

In grand theory, in Arabic, da'wah or da'watun is commonly used for the meanings: invitation, solicitation and appeal, all of which indicate communication between two parties and efforts to influence other parties. The measure of the success of an invitation, solicitation or appeal is when the second party, namely the one invited or invited to give a positive response, is willing to come and fulfill the invitation. So the da'wah sentence contains an active and challenging meaning, in contrast to the tablig sentence which means to convey. (Aziz, 2209)

Da'wah is calling or inviting someone to do amar ma'ruf nahi munkar. In preaching, one must have art in communication so that what is conveyed and what is the goal can be conveyed clearly. In this case a good communication process is needed for the success of the da'wah. With a good communication process, such as understanding the background of the other party and so on, it will create its own emotional closeness.

Sayyid Quthub defines da'wah as an attempt to realize the Islamic system in real life, starting in the smallest order, such as individuals, families, to larger structures such as the state or the ummah with the aim of achieving happiness in this world and the hereafter. To realize this goal, according to Quraish Shihab, people's awareness or

awareness is needed to change oneself from a bad situation to a better one. Amrullah Ahmad defines da'wah as an endeavor to invite people to enter the path of Allah (Islamic system) so that Islam can be implemented in personal life (syakhsiyyah), family (usroh), groups (jamaah) so as to create khairul ummah. (Al-Misri, 2003)

On the other hand, Rogers stated that communication behavior is a habit of individuals or groups in receiving or conveying messages which are indicated by participation, relations with the social system, cosmopolitanism, relations with reform agents, active information seeking, knowledge of new things. . One's communication behavior can be seen from the habits of communication. (Rogers, 2008)

Based on the definition of communication behavior, the things that should be considered are that a person will communicate according to his needs. In communicating, everyone has their own characteristics which become their way of responding to problems or expressing opinions. Communication behavior that takes place almost always involves the use of verbal and nonverbal symbols together. Rogers identifies communication behavior as follows:

1. Ethics
2. Participation,
3. Relations with the social system,
4. Cosmopolitan,
5. Relations with reform agents,
6. Active search for information.

Behavior is an act that implements the knowledge and attitudes that have been formed in humans. This is also related to the norms that apply in society. According to Rogers and Shoemaker in Witjaksono, the communication behavior of farmers is always related to efforts to obtain agricultural information as material for consideration in making decisions.

Skiner formulated that communication behavior is a person's response or reaction to a stimulus (external stimulation). because this behavior occurs through the process of a stimulus to the organism, and then the organism responds, Skinner's theory is called the "S-O-R" or stimulus-organism-response theory. (Skinner, 2017). Skinner distinguishes between two processes.

1. Respondent response or reflexive, namely the response elicited by certain stimuli. Stimulus of this kind is called electing stimulation because it causes relatively responsive responses. For example: delicious food causes the desire to eat, bright light causes the eyes to close and so on. The respondent's response also includes emotional behavior, for example when hearing bad news, they become sad or cry, pass an exam, express their joy by holding a party, and so on.
2. Operant response or instrumental response, namely the response that arises and develops then is followed by a certain stimulus or stimulus. This stimulus is called reinforcing stimulation arena to strengthen the response. For example, if a health worker performs his duties well and then receives an award from his superior (a new stimulus), the health worker will be even better at carrying out his duties.

Talking about behavior, a person's behavior is determined by various needs to fulfill a goal or the most preferred final action of an object. Behavior occurs because of

strong urges from within a person himself. what is thought, believed and what is felt, the impulses are called motivation.

Family is a group consisting of two or more people who are bound by ties of blood, marriage or marriage and live together. The family has a very deep and strong relationship, even this relationship can be called a physical and spiritual relationship. The existence of blood ties shows the strength of the relationship in question. In family life, husband and wife generally play a role in fostering joint welfare, physically, materially and spiritually as well as in increasing the position of the family in society. The task of obtaining family income has traditionally been primarily borne by the husband as the head of the family, while the role of the wife in this case is seen as an addition to the family income.

Broken Home Children

According to Prasetyo (2009), broken means "destruction", while home means "house". A broken home means destruction in the household caused by the two husbands and wives having different opinions. Another definition according to Ahmad (2009): 229), A broken home family is a family in which one of the parents is absent due to death or divorce or due to the absence of both. So in simple terms, a broken home is an incomplete situation in a family due to several factors, including divorce or the death of a parent. one pair. A woman is no longer harmonious when the victims are her children (Pendidikan et al., 2020).

A broken home is "the breakdown of a family, meaning the breakup of relations between family members. Hurlock explains in his writings that a broken home is the culmination of a bad marital reconciliation and occurs when a couple cannot go their way. Looking for a solution to a problem that can satisfy both parties, It is understandable that many marriages are unhappy but do not end in divorce. The problem is that marriages are based on considerations of religion, morality, financial circumstances, and other reasons. Divorce or annulment of a marriage can be legal or clandestine, and sometimes spouses (husband, wife) leave their families (Hasanah & Anas, 2021).

Currently, there are lots of examples of broken home families with very complete and complicated problems. Of course, the underlying factors are very different and complex. Of course, it can be seen from various points of view. Above all, it can be analyzed from a religious point of view which places more emphasis on normative values, and social psychology as a field of applied science can also be seen from a sociological point of view which is more phenomenal and phenomenal. In addition, it can be analyzed based on opinions and empirical theories. From a more surprising perspective, this affects the social behavior of children who are victims of family breakdown. They tend to be naughty and deviant (Sari & Aziz, 2022). This generally occurs between middle school age and 18 and is nothing new. However, the issue is discussed excitingly. Because the child is the victim of a broken home, his behavior worries the teachers, and he becomes a problem child at school. In a dysfunctional home, children often experience psychological pressure (mental pressure), so children living in such a home may experience rebellion, intense inner turmoil, and sometimes excessive emotional oversight of other things. Even explosions are not uncommon.

The relationship between mother and child has actually existed since the child

was still in the womb. Many people could see the mother taking care of her baby while she was still in the womb, and when she gave birth, she could risk her life to give birth to the baby she cared about. The relationship between mother and child is usually very close in adolescence and adulthood. Good in communication and action. The most important thing in a family is good communication between mother and child. The mother is where the child complains. The mother is where the child talks, and the mother is a good listener.

Therefore, the relationship between mother and child can never be separated. Therefore, communication is the most important factor in a mother-daughter relationship. Mother-daughter intimacy may only be fully established if it is maintained correctly. What about the breakdown of the family, the cause of the collapse of the mother-daughter relationship? This is one of the reasons why the mother-daughter relationship is broken. If so, you can be sure that mother-child communication is not as good as it used to be. The two are farther away than they used to be. So many factors cause the house's collapse (Muttaqin & Sulistyo, 2019).

It is very difficult for a Broken Home child to feel happiness like other people his age. It's true, at that time, the household could not be maintained so it ended in separation.When parents separate, the child is one of the victims. Broken home children usually have somewhat different characteristics from others, especially when compared to people who have intact families. Research at The Linacre Quarterly says that divorce or separation of parents can have an impact on children, family life, the economy and society (Robert, 2009).

The impact received by broken home children for the separation of their parents varies. This depends on the age of a child when the parents divorce, the sex of the child, the child's personality, and the child's relationship with his parents. Research reveals that divorce can have serious consequences for the psychological condition of broken home children. The breakdown of this family structure can also have an impact on children in the long term.

Some of the serious impacts that may be experienced by broken home children include:

1. Emotional problems
Separation of parents greatly affects the emotional state of the child. Children feel a sense of loss, sadness, confusion, fear, anger, all mixed up. Confused about having to live with your father or mother, and also the feeling of losing a parent, or feeling unloved by your parents can also be causes. It is not uncommon for children to feel angry or even blame themselves for the cause of their parents' separation.

2. Behavioral disorders
Some broken home children also experience mood swings or other mood disorders. Some of them choose to withdraw from society, are reluctant to socialize, and are not confident. Divorce also contributes to encouraging antisocial behavior in children. Broken home children are at risk of being naughty, aggressive, like to say and do harsh things, lie, and even fight with friends.

3. Mental disorders

Apart from the fact that the closeness between parents and children decreases after a divorce, the various changes that children have to go through, for example moving houses or changing schools, can make children more stressed. Broken home children are also prone to depression and anxiety disorders. If not handled properly, this condition can increase the risk for children to experience personality disorders, abuse drugs, and even attempt suicide.

Another serious impact experienced by broken home children is separation anxiety syndrome (SAD). SAD is a condition in which a child becomes very afraid and anxious about losing important figures in their life, which in this case are their father and mother.

Family Problems

The essence of family communication is to seek to create a family where family members know and understand each other to create a harmonious atmosphere. To achieve these communication goals, a harmonious and conducive family atmosphere significantly affects communication. This follows Berger's statement that a normal or harmonious family can influence communication. There is little conflict between family members, and if there is a mutual relationship between them, they do not push each other or look for scapegoats to solve the problems at hand. However, there are still many problems in practice, such as parent-child conflict, infidelity, domestic violence, and its impact on the family's economy (Ulfiah, 2016).

1. **Parent and child conflict**

Parents instinctively think that their children are the most important part of their life. In this position, parents will work to achieve the happiness and well-being of their children. From this point of view, parent-child conflict should not occur because parents will always make sacrifices for their children. However, parent-child relationships often contain views of power and authority. In addition to responsiveness to children's needs, there is a need to reflect parents' expectations of children's attitudes and behavior. Finally, the parent-child relationship is often fraught with all kinds of conflicts. The primary source of conflict usually comes from a mismatch between the child's and parent's perspectives (Fathony, 2017).

When a baby is born and develops outside the mother's womb, one of the conflicts in the parent-child relationship is the weaning conflict, usually after the child is one year old (parent investment) in him is greater. Because of their limited abilities, children will use specific methods to fight for the contribution of their parents. The next development that has received much attention in the study of parent-child conflict is when a child is two years old (toddler). At this time, children begin to develop a lot of language and motor skills and develop many behavior problems. Externalization and aggressive behavior are behavioral problems of great concern during this development period. Various studies highlight three factors that can lead to behavioral problems, namely: (1) internal factors in the form of gender, temperament, and self-regulation processes; (2) socialization factors that occur in interactions and relationships with family and peers; (3) external factors in the form of socioeconomic status and structure (Izzaty, 2012).

Adolescence is considered the most difficult period in the individual development stage. Psychologists call adolescence a rough and stressful time to describe a period of turmoil and stress. The terms storm and stress originate from the American psychologist Stanley Hall, who considers storms and stress universal phenomena in adolescence and normative. This phenomenon occurs because adolescents experience an evolutionary process toward maturity. After entering adulthood, it is like a storm that will pass and the sky will become clear again (Mochamad et al., 2022).

Hall's view aligns with psychoanalytic understanding, which considers adolescence a period of struggle between ideas, namely the desire to seek sexual pleasure, and the superego, namely the demand to fulfill social norms and morals. The upheaval experienced in adolescence reflects internal conflict and psychological imbalance. Adolescent conflict with parents is one of the things that attracts the attention of many researchers. The general concern is the frequency of conflicts, the topics that become conflicts, and the methods used to resolve conflicts. Several studies have shown a curvilinear pattern in the intensity of parent-child conflict, which increases in early adolescence, peaks in middle adolescence, and decreases in late adolescence. (Diananda, 2019).

Parental conflicts with adolescents are generally hierarchical and related to obligations. Parents are in a higher position that must be obeyed, and children are seen as obligated to obey their parents, unlike the conflicts experienced with equal and optional peers. Parent-child conflicts tend to provoke coercive actions, a combination of negative influence, dominating resolutions, and disproportionate consequences for each person in conflict (Khotimah, 2018).

Conflict between parents and children can have many repercussions that can affect family relationships and children's development. The following are 10 possible consequences of conflict between parents and children, along with conclusions that can be drawn:

a. Emotional Tension: The constant conflict between parents and children can create an atmosphere of emotional tension in the home. This can have a negative impact on a child's mental and emotional well-being.
b. Developmental Disorders: Protracted conflicts can hinder a child's development in various aspects of life, such as social, emotional, and cognitive development.
c. High Stress: Frequent conflicts between parents and children can increase stress levels in the home. This can cause physical and mental health problems in children.
d. Learning Disorders: Prolonged conflicts can interfere with a child's focus and concentration, thereby affecting their learning ability and academic achievement.
e. Low Confidence: Unresolved conflicts between parents and children can undermine a child's self-confidence. This can affect their self-confidence and ability to overcome challenges in life.
f. Negative Behavior: Persistent conflict can cause a child to develop negative behaviors, such as aggression, hostility, or withdrawing from social

interactions.

g. Relationship Disruption: Conflicts between parents and children can damage their relationship in the long term. This can lead to loss of trust, emotional distance and disharmony in the family.

h. Influence on Future Romantic Relationships: Conflicts between parents and children can affect a child's understanding of healthy relationships. This may affect their future romantic relationship.

Conflict between parents and children is clear evidence of the absence of effective communication within a family. Communication as a means of exchanging ideas and conveying complaints between family members is not well developed. The main source of conflict usually occurs because of a mismatch between the child's perspective and the parent's perspective. Through this article I will convey that the conflicts that occur between parents and children are divided into two periods, namely, conflicts in childhood, conflicts in adolescence.

We will start conflicts in childhood when the baby is born and has experienced development. One of the beginnings of conflict between parents and children is when the child enters the weaning period (the period when the child is no longer being breastfed). At this time, the child actually still wants the contribution of his parents to him. The quality of parent-child conflict at this time is influenced by the attachment and temperament of a child. Conflicts that occur daily can be in the form of disagreement between parents and children over facts. Besides that, it can also be caused by the limitations of parents to obey and meet the needs of children.

In general, adolescence is referred to as the naughty period of a child in the developmental stage. Psychologists label adolescence as a time of storm and stress, to describe a period full of turmoil and pressure. The term storm and stress originates from the American psychologist Stanley Hall, who considers that storm and stress is a universal phenomenon in adolescence and is normative. This phenomenon occurs because adolescents undergo an evolutionary process towards maturity. After entering adulthood, like a storm will pass and the sky will be bright again. Adolescence is an arena of battle between ideas (the desire to fulfill sexual needs) and the superego (moral demands to fulfill social norms and morals). The turmoil experienced by a person during adolescence is a reflection of internal conflict and psychological imbalance. The tendency for parent-child conflict is higher in adolescence. The interaction pattern factor may be more predictive of conflict intensity. Parent-child conflict usually increases in families with hostile conditions and decreases in warm and supportive families. Good communication between parents and children mediates when conflict occurs. The characteristics of adolescents can be seen from various perspectives, one of which is from a psychological perspective.

2. Economy

Financial problems are common household problems for newlyweds and long-married couples. Difficulties faced in life are often related to financial problems. This must be taken seriously, especially with solutions and efforts, because family

financial problems are very fragile and can be a source of much bigger problems. The possibility that could occur as a result of financial problems is the disruption of family life. People with a low economic level of family life are more vulnerable to such economic problems than those with a stable or surplus economy.

Although this is not the only crucial problem in household life with a low or stable economic level, it is undeniable that it also causes family life to become tenuous and destroyed if it needs to be understood and resolved wisely. Low economic status is a serious problem in family life. Because economic problems can easily lead to disputes and fights, if there is no mutual respect and understanding, it can even lead to domestic violence (domestic violence). Regarding economic problems, it is true that money cannot buy happiness because money is not everything. However, if money and the economy are insufficient, family life will be much more complex, and many problems will arise. Therefore, every couple will work hard, be more persistent, support each other, remind each other, and support each other. (Dariyo & Esa, 2004).

Financial problems are unavoidable when married. Along the way, there are always problems that often come up, most of which are caused by economic factors, aka finance. Increasing needs, adaptations, and compromises must always be made in the household. Household financial problems are not only experienced by low-paid couples, but can also be experienced by those with above-average incomes. Why is that? Because financial problems are not only about the money they have, but there are many factors behind them. There are several mistakes that often occur in a household related to financial management.

In fact, based on data from the Ministry of Religion (2014), there are as many as 24% of divorce cases caused by economic problems. Even so, there are still many families who underestimate this kind of problem. When conclusions are drawn, some of the main problems related to the family economy include: Income that is not commensurate with the needs incurred. Not able to work together to manage household finances and Do not have a record of financial plans.

Economy is a mandatory requirement that must be met for the family. Many factors make households not harmonious, one of which is the economy. The family economy is believed by many people to support the achievement of household harmony.

One of the factors that often causes family disharmony is the economic factor. After living as a household, of course the needs can be multiplied many times. Fulfillment of so many needs certainly requires smooth economic conditions. However, economic problems often occur which then become the cause of disharmony in the household and family. Lack of economic conditions certainly triggers a fight if there is no sense of openness and gratitude in husband and wife and their children. A household, will not be formed without marriage. The household is defined as a place where a person establishes a relationship with the partner he marries and together builds a family.

To be able to realize a harmonious household must be able to seek proper needs for the whole family. If sufficient, the family can have the ability, both physical, mental, and economic or material. There is a relationship between economic income and family harmony. This shows that the more a husband and wife have sufficient economic income, the more harmonious the household they build.

If the family economy is not fulfilled, there will be many who are harmed, such as household needs will always be lacking and the victims are children starting from education and others. Problems and fights also often occur due to lack of income.

When income is lacking, couples will easily experience stress and pressure regarding finances in the household. When couples start to get stressed easily, they will fight more easily and reduce family harmony.Therefore, be a wise partner and prepare a mature family economy and become a harmonious household. Face the family economy together so as not to complicate household harmony.

3. Having an Affair

Cheating is when a man and a woman enter into a married or unmarried relationship with someone who is not their partner. However, the definition of "cheating" varies by country, religion, and culture. Today, the term infidelity is also used to describe an adulterous relationship with a partner. According to Vaughan (2003), infidelity is a sexual relationship with someone who is not an official partner. According to data from Hawari (2002), 90% of the problems in Jakarta are carried out by the husband and 10% by the wife. She also said her husband had an affair when she was in her 40s. Infidelity is a private individual matter that society and mainstream media report on every day, but the recent increase in extramarital affairs is truly concerning. (Ulfiah, 2016).

An affair does not only affect those who are (materially well off) but also those who are financially constrained. In addition, adultery is committed by people who are not educated but also by people who are highly educated and even respected. Affair is now considered a normal thing and is no longer a taboo thing. Still, it has become commonplace because men and women, both single and married, dominate cheating. , be an interesting discussion (Khoerunnisa, 2020).

Who is not familiar with the term cheating. This word has an unpleasant meaning, especially for those who already have a partner, especially husband and wife. According to the Big Indonesian Dictionary, cheating means the act of hiding something for one's own interests. The act of cheating is usually hidden and the perpetrator cannot be frank, and can be said to be a traitor. In fact, it's not only couples who can cheat, the word cheating can be directed at people who cheat, embezzle material or commit fraud against other people.

Islam really hates adultery and the law of adultery itself, both in any form and for any purpose, is unlawful and can lead the perpetrator to commit adultery. Cheating can begin with a husband who is disobedient to his wife (read the characteristics of a husband who is disobedient to his wife) or a wife who is disobedient (read also the characteristics of a disobedient wife towards her husband) As explained in the word of Allah SWT in surah Al Isra verse 32 which reads:

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وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

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"And do not approach adultery. Verily, adultery is an abomination and a bad way." (QS. Al-Isra ': 32).

The act of cheating is really a disgraceful act and today cheating is rife in society. This could be due to the easy access to telecommunications and the increasingly widespread use of the internet and cyberspace. Affair usually only begins

with an inner affair that is done secretly, for example a husband or wife who is in touch with other people via social media, SMS or other devices. Even so, cheating that only involves emotions is still prohibited because it is a form of betrayal and it is undeniable that emotional cheating can lead to adultery in the future. Zina in Islam is an unlawful act and the punishment is severe.

Infidelity in one's household can be triggered by many things including the following:

a. Lack of harmony

In the household, a lack of communication and harmony between husband and wife can result in infidelity, especially if the marriage is not based on their own will or coercion. For example, a woman who is forced to marry a man but actually the woman is already in a relationship or is dating another man or is having an unregistered marriage even though the conditions for the marriage contract are met but if the woman is not pleased she can fight her husband in the future.

b. Lack of understanding of religion

Religion is the foundation for every aspect of human life, including the household. Inadequate understanding of religion can lead to infidelity, especially if each partner, both husband and wife, does not know the laws of infidelity and does not feel that he is being watched by Allah SWT. Always be introspective and remember that Allah SWT is watching over us is one way to avoid infidelity

c. Unfulfilled needs

In a human household must have targets and needs that must be met. If the husband or wife cannot meet the needs of both physical and spiritual needs, this can cause emotional conflict and can lead to infidelity. in the household it is the husband's obligation to his wife to fulfill all his needs and the wife may not fight against her husband if a problem occurs (read the law against her husband) and it is still the wife's obligation towards her husband to always serve him.

d. Rude and inattentive treatment

The husband's lack of attention to his wife or vice versa and the husband's bad treatment of his wife and vice versa can make the couple feel hurt and try to find an escape. Usually a husband or wife who has problems with their partner will tend to look for a friend to chat with or an outlet for and after a while the person will depend on the friend they talk to and result in an affair if the friend they talk to is of the opposite sex.

e. Wives who indulge in nakedness and neglectful husbands

Nowadays, we often find wives who like to flaunt their nakedness so that others can admire them, especially those of the opposite sex, and we often find men who still flirt with other women who are not married to them, even though they already have a partner. This can plunge the husband or wife into the hole of infidelity.

The ratio of divorce rates is increasing every day, This can be the result of internal or external problems both parties. Divorce is an agreed decision together for the good of both parties, regardless of that which will be the victim of a divorce is their

child. The chance they took had a very fatal effect for the psychology of the child. A child who is used to living with both parents, for sure will feel very lost with a divorce that happened to his family, but it was different for the children who experienced it at the time they don't understand what a divorce means, and usually their parents will cover up what happened to them real situation. At a relatively unstable age, namely, (+/-) 15 –19 years, in adolescence to adulthood this is what is dangerous and can affect the child psychologically, because it does not close it is possible that at this time there will be positive and negative influences negative influence that occurs in the child, this depends of anticipation that the parent will take it, where it has to pay more attention and understanding slowly.

Several cases prove that household conditions are experiencing a broken home (household rift) can bring very negative implications on the psychological child. This matter caused because the household is in a broken home condition (household rift) will have a negative influence on child psychology, it is evident that most of the students decreased learning achievement because it is influenced by conditions his family. Based on the phenomenon above, the writer is interested to write about the impact of a broken home on child.

4. Domestic Violence

The term violence is used to describe behavior, whether overt or covert, whether offensive or defensive, which is accompanied by the use of force against others. UU no. 23 of 2004, defines domestic violence as any act against a person, especially women, which results in physical, sexual, psychological misery or suffering, and/or neglect of the household including threats to commit acts, coercion, or deprivation of liberty unlawfully. within the scope of the household (Allgeier, 1991).

Indeed, there is no single and clear definition relating to domestic violence. Even so, usually domestic violence basically includes (a) physical violence, namely any act that causes death, (b) psychological violence, namely any action and speech that results in fear, loss of self-confidence, loss of ability to act and feelings of powerlessness against women, (c) sexual violence, namely any act that includes sexual harassment to the point of forcing someone to have sexual intercourse without the victim's consent or when the victim does not want it; and/or engage in sexual relations in ways that are unnatural or that the victim doesn't like; and/or keep them away (isolate) from their sexual needs, (d) economic violence, namely any act that restricts people (women) from working inside or outside the home that produces money and/or goods; or let the victim work to be exploited; or abandon family members

Husband-to-wife violence is a universal phenomenon to varying degrees, and it cuts across geography, social class, and culture. Feminists see partner violence as a mechanism to control women's status to remain lower than men in a patriarchal social system. The patriarchal social system is a social system that places women in a lower position than men. This is reflected in the gender attitudes built up in a patriarchal system that places men above women and makes husbands feel superior and in control of their wives. The desire to control drives husbands to violence. Because her husband has the right to his wife and body.

This assumption is actually not in accordance with Q.S. Al-Hujurat verse 13

which means:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humankind, indeed, We created you from a male and a female and made you nations and tribes so you might know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing." (Kemenag, n.d.)

This verse explains that in the context of equal social roles between men and women, what is different is piety. In the case of domestic violence, religion is not only used as a concept to perpetuate the concept of domestic violence against women, including physical, psychological, sexual, economic, and socio-cultural violence. According to Nasaruddin Umar (2001), these forms of violence make religion a source of legitimacy. Religion was initially understood as a liberating force, but later interpreted as oppressive.

The results of research on violence against wives and women's health in Central Java show that women whose fathers have beaten their mothers, or whose parents-in-law have beaten their wives, are more likely to have been abused by their husbands. Similar results have been found in many other international studies in the United States, Latin America, and Asia. In general, researchers believe that women who were exposed to violence as a child may perceive it as a normal occurrence, and thus never pay attention to the warning signs of their abusive husband. On the other hand, if a son witnesses his father beating his mother, he will learn that that is the best way to treat a woman, and therefore he is more likely to later abuse his own wife. This is referred to as "intergenerational transmission of violence" (Arvia, 2002)

The process of inculturation in the household, which is carried out through the process of raising children, is the most effective way of learning gender roles about how to be a man and how to be a woman that is permitted by society. (Arvia, 2002) Luce Irigaray, a postmodernism feminist from France emphasized that "democracy starts at home". Democracy that instills the values of human rights, equality and freedom, according to him, was initially instilled from home. Therefore, he really believes that the role of mothers or women in educating their children at home is very decisive. Especially education that teaches mutual love, the development of emotional aspects, sensitivity, caring and connectedness to one another is important.

5. Divorced Parents

Divorce in Islamic law is an act or step that carried out by husband and wife if their household relationship cannot be reunited and if continued will cause madharat both for husband, wife, children, and their environment. so deep Islamic law divorce is done done in a good way for the sake of realizing the benefit of all parties who have an interest.

Divorce shows a reality of the husband's life a wife who is no longer imbued with affection, basics the marriage that has been fostered together has faltered and is incapacitated support the integrity of a harmonious family life. With thus the relationship

between husband and wife between husband and wife is getting longer increasingly tenuous, each or one of them is good husband or wife make such a distance that communication cut off completely. The relationship shows the situation alienation and separateness that is getting wider and farther away in his own world. So there is a shift in meaning and function so that each feels completely foreign without any sense of connectedness intimate again.

Divorce of both parents can have a negative impact on child's psychological development. This is in line with the opinion of Moh. Shochib, stating that divorce and separation can be have a negative impact on the development of the child's personality. Therefore Even though it is permitted by Allah, the truth is divorce very hated by God. As the Hadith in narrated by Abu Dawud as follows. We (Abu Daud) got the story from Kasir bin Ubaid; Kasir bin Ubaid was told by Muhammad bin Khalid from Muhammad bin Khalid from Mu'arraf in Wasil from Muharib bin Ditsar; from Ibn Umar from the Prophet SAW who said: "The lawful thing that Allah hates the most is divorce So if there is a dispute between husband and wife then should be returned to Allah and His Messenger.

This matter in accordance with the word of Allah SWT in the letter An-Nisa 'verse 59 which mean :

> *If you have a different opinion about something, then return it to Allah (Al-Quran) and the Messenger (the Sunnah), if you truly believe in Allah and days later. that is more important (to you) and better as a result.*

Based on Surah An Nisa it is clear that if when a husband and wife disagree then should returned to Allah and His Messenger.

Divorce is often the choice taken by husband and wife when they no longer find a bright spot or reason to maintain the relationship that has been forged. Various reasons for divorce itself can be caused by various things. However, when a divorce is not only the couple who receives the impact, if they are already blessed with children when they divorce, then these children will also be affected by their parents' divorce.

Especially if the child is too young to understand what really happened to his parents. There are so many cases of child neglect that are caused by a divorce because no one wants to take care of it, along with the negative impact on children after parents divorce.

Termination of marital relations due to divorce is termination of the marriage bond because the husband declared divorce against his wife whose marriage was held according to religion Islam, which can also be called divorce talak. Divorce this talak apart intended for a husband who has married according to Islam who will divorce his wife, also can used by the wife if the husband violates the taklik divorce agreement. Article 39 of the Law on Marriage states that: (1) divorce can only be done before a court hearing after the court concerned attempted and was unsuccessful at conciliating both sides. (2) to effect a divorce there must be enough reason, that between husband and wife it will not be able to live in harmony as husband and wife. This means that the Law on Marriage adheres to principle to make it difficult for divorce to occur. To allow divorce must exist for certain reasons and must be done in before the court hearing. Such a principle is consistent with the purpose of marriage is to form a happy, eternal, and happy family prosperous based on Belief in the One and Only God (Usman, 2006:

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Basically Islam wants every marriage to take place forever, so that it is a husband and wife who can together manage the household and educate their children with Good. Without the basics of fostering parents towards children's lives will likely be able to destroy human life and even the culture of each nation. Because it's every old man inside household life will be seen from the results shown by a child in everyday interactions (Djamal, 1992: 93).

Marriage is a legal aspect and involves actions law, then of course not all marriages and forever can lasts immediately or perpetually. Not a few actually happened all around us show examples of the fragility of the joints of a Marriage often results in a divorce with all the consequences and access that arise. Because marriage involves a legal act by itself in divorce also related legal actions, which means that there is a normative challenge associated with a divorce (Konoras, 2014: 55).

Although in the Qur'an there are no verses which orders or forbids the existence of that divorce, while for marriage found several verses that ordered to do it. Although there are many verses of the Qur'an that regulate thalaq, but the contents only regulates when thalaq must occur, even if it is in form order or prohibition.

Da'wah Communication as an Alternative Path.

Dakwah and communication are two activities that are almost identical in terminology and cannot be separated as means and ends. The word da'wah is etymologically the Masdar form of da'a, yad'u, da'watan, da'a, yad'u, da'watan, meaning to call, invite, invite, call, and push. In terms of terminology, da'wah is interpreted as an effort to invite and urge Muslims to a way of life approved by Allah SWT in the form of amar ma'ruf nahi munkar. (Yusuf & Mujahidah, 2022).

Ahmad Mubarok, in his book on the psychology of missions, reveals that da'wah activities are communicative activities in which the higher self communicates missionary messages to people, individually and in groups. Technically, da'wah is the exchange of da'i (communicator) and mad'u (communicator). All laws that apply to the science of communication apply to da'wah, and how to reveal what lies behind human behavior for da'wah is the same as what human communicators have to do. (Diananda, 2019).

Da'wah communication aims to expect the participation of the communicant (mad'u) in the ideas or messages conveyed by the communicator (da'i). The communicator's (mad'u) perception of the ideas or messages conveyed by the communicator (da'i) so that changes in attitudes and behavior can be expected from the message the preacher conveys. At the same time, the purpose of da'wah communication refers to expecting changes or forming attitudes or behavior according to the teachings of the Qur'an and As-Sunnah, which are the sources of Islamic teachings. Effective da'wah communication must be persuasive to produce messages and da'wah activities that can influence and persuade the audience (mad'u). Persuasion is related to various components in da'wah communication. Da'wah provides arguments or what the da'wah communicator (da'i) requests. Da'wah communication has the power to summon the souls it calls differently. There are people with great charms and people with few charms. No matter how small the appeal of the

mission, it must be understood as an effect of da'wah communication activities (Maarif, 2012).

If it is associated with a broken home, da'wah communication is a solution to this problem. Because Family communication is a child's first experience and is used as a preventive measure for positioning and social adjustment. Parents at home become their children in all aspects, including attitudes, behavior, and language, which are shaped by the role of parents. Communication between people occurs in the family. Interpersonal communication activities are activities carried out by individuals in everyday life as social beings. Most of the time, people spend everyday life communicating with other people. Therefore, even though communication is essential, we often encounter differences of opinion, awkward situations, and even conflicts. Seeing situations like this, new people will realize the importance of communicating positively and effectively.

Communication is the supporting dimension, and the other is essential for movement in the two dimensions. Positive aspects of communication skills (such as empathy, reflective listening, and supportive comments) allow families to communicate their changing needs for cohesion and adaptability. On the other hand, negative communication skills (double message, double bind, criticism, etc.) minimize the ability to share emotions, thereby limiting movement on the dimensions of cohesion and adaptability. Communication within the family is necessary to understand whether family members are happy with their purchases. Understanding how families make purchasing decisions and how they influence members' future buying behavior requires understanding the features offered and the role the family plays in meeting these consumption needs to help them.

On the other hand, family da'wah is learning activities at home (family), and da'wah for children at home is the responsibility of parents to ensure that children receive the basics of religious knowledge by instilling faith and piety. Obligations and responsibilities. Practice reverence, practice virtues, and life skills necessary to stay alive. In the national education system, home education includes informal education or education outside of school. The concept of da'wah to develop children's character starts from an early age because, from an early age, children can easily be taught in the form of Islamic creeds, which are only based on their faith. Mothers and fathers are leaders of the household, and Allah SWT holds all leaders accountable, such as preaching leadership in the family and educating the family to teach faith and monotheism to children (Afrizal, 2015).

Da'wah in the family is the main guidance for a child before taking formal education at school; even after getting an education at school, a child needs guidance from parents through da'wah at home. A father and mother are obliged to provide religious lessons to children or their families so that their families are far from immoral acts that result in the destruction of children and parents in terms of preaching to the family of Allah SWT.

As in the word of God:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

Meaning: "O you who believe, protect yourself and your family from the fires of

hell whose fuel is man and stone: guardians of angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what ordered." (Q.S: At-Tahrim: 6)31.(Kemenag, n.d.)

From the verse above, it is clear that Allah SWT explains for humans to protect themselves and their families from the fire of hell; carrying out Allah's commands and leaving His prohibitions is part of protecting oneself from the fire of hell through worship that is strictly carried out by humans, and educating children become pious.

Da'wah to the family is two basic things for children: to grow their body and soul and to instill personality as a basic foundation for respecting both parents and teachers at school. In Islam, the main task of parents is to educate their children, including equipping them with the provisions of religion, creed, morals, and character education as the purpose of life blessed by Allah SWT. In the history of the development of Islam, we see that Rasulullah SAW first preached to his family and close relatives before broadcasting Islamic religious treatises to the broader community. From this story, it becomes important for Muslims to raise their children in such a way that da'wah saves their families from sin and pleases Allah SWT. (Paisal, 2021).

As a devout Muslim, family Islamic teachings should be applied to children at home. The figure of Imam Al-Gazali also has a special concern regarding this issue; he stated that the style of education and religious habits of parents in the household greatly affect the religiousness of children in the future. In essence, parents are the first mentors of children in the family and those responsible for determining their children's direction and future (Anam et al., 2022).

CONCLUSION

Children become broken homes whose actions make their immediate environment anxious, but this happens because of the problems that the family carries out. Aggressive behavior is a problem of great concern during this development period. The causative factor is the conflict between parents and children; parent-child relationships often contain views of power and authority. The next factor is the difficulties faced in life, which are often related to financial problems. The next factor is infidelity; cheating is when a man and a woman enter into a married or unmarried relationship with someone who is not their partner. The last factor, husband violence against wife, is a universal phenomenon. Thus, da'wah communication is the solution to this problem, as da'wah in the family is the main guide for a child.

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