

Identity Vulnerability and Religious Meaning Reconstruction among Street-Connected Children: Toward a Restorative Islamic Education

¹Achmad Alfaridzih, ²Fafika Hikmatul Maula, ³Sulalatun Nikma, ⁴Husniyatus Salamah Zainiyati, ⁵Achmad Muhibin Zuhri

^{1&3}Universitas Sunan Gresik, Indonesia

^{2,4&5}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia



Corresponding Author:

Achmad Alfaridzih

a.alfaridzih@lecturer.usg.ac.id

Keywords:

Identity vulnerability; Religiosity; Religious meaning reconstruction; Restorative Islamic education; Street-connected children

Abstract. *Street-connected children are often viewed through poverty, while stigma, social exclusion, and religiosity remain underexplored. This study examines how social marginalization, religious meaning-making, and Islamic education intersect in their lived experiences. Using Interpretative Phenomenological Analysis (IPA), the study involved 15 street-connected children and 10 supporting informants across four urban areas in East Java, Indonesia. Findings were interpreted through social psychological, sociological, and Islamic educational perspectives. Participants' experiences of social rejection, limited recognition, and stigma were conceptualized as Identity Vulnerability, while religion emerged as a source of hope, acceptance, and meaning through Religious Meaning Reconstruction. Based on these IPA findings, the study inductively proposes Restorative Islamic Education as a conceptual orientation for restoring hope, identity, and human dignity. The study contributes to Islamic education scholarship by extending its focus beyond religious knowledge and behavioral formation toward a more relational, contextual, and humanizing orientation for socially vulnerable learners.*

Abstrak. Anak-anak jalanan sering dipandang dari perspektif kemiskinan, sementara pengalaman mereka terkait stigma, eksklusi sosial, dan religiusitas masih kurang dieksplorasi. Penelitian ini mengkaji bagaimana marginalisasi sosial, pemaknaan religius, dan pendidikan Islam saling beririsan dalam pengalaman hidup mereka. Dengan menggunakan *Interpretative Phenomenological Analysis (IPA)*, penelitian ini melibatkan 15 anak jalanan serta 10 informan pendukung di empat wilayah perkotaan di Jawa Timur, Indonesia. Temuan diinterpretasikan melalui perspektif psikologi sosial, sosiologi, dan pendidikan Islam. Pengalaman peserta mengenai penolakan sosial, keterbatasan pengakuan, dan stigma dikonseptualisasikan sebagai *Identity Vulnerability*, sementara agama muncul sebagai sumber harapan, penerimaan, dan makna melalui *Religious Meaning Reconstruction*. Berdasarkan temuan *IPA* tersebut, penelitian ini secara induktif mengusulkan *Restorative Islamic Education* sebagai orientasi konseptual untuk memulihkan harapan,

identitas, dan martabat manusia. Penelitian ini berkontribusi pada kajian pendidikan Islam dengan memperluas fokusnya, dari sekadar pengetahuan agama dan pembentukan perilaku menuju orientasi yang lebih relasional, kontekstual, dan humanis bagi peserta didik yang mengalami kerentanan sosial.

A. INTRODUCTION

Street-connected children constitute one of the most vulnerable groups in contemporary urban societies. UNICEF (2021) and Thomas de Benítez (2011), indicate that many have limited access to education, social protection, and safe caregiving environments, exposing them to violence, exploitation, mental health challenges, and social exclusion (Embleton et al., 2020). Prolonged exposure to such conditions may also affect their social and psychological development.

Street life is not solely a consequence of poverty. Family conflict, domestic violence, emotional neglect, and fragile social relationships often contribute to children's decisions to leave home (Aytac, 2021). Nevertheless, existing scholarship remains largely dominated by or by behavioral approaches that focus on deviance and criminal risk (Aptekar, 1994; Panter-Brick, 2002; Rafferty, 2020). These perspectives leaving unresolved how such experiences are interpreted and given meaning.

This limitation is significant because street-connected children frequently experience stigma through negative labeling, stereotypes, discrimination, and exclusion (Becker, 1997; Goffman, 2009; Link & Phelan, 2001; Tyler, 2020). which are closely associated with psychosocial vulnerabilities during critical developmental stages (Bowlby, 1990; Bruce D & Oprah, 2022; Schore, 2019; Siegel, 2020; UNICEF, 2021; Van der Kolk, 2015). However, existing literature insufficiently explains how stigma, social rejection, and psychosocial vulnerability become interconnected within children's everyday experiences.

Religiosity further complicates this issue. Social exclusion may restrict vulnerable groups' access to formal religious institutions and education (Ammerman, 2021; Bender, 2013; Edgell, 2006; Fadilah Ramadhany et al., 2026), while religion may remain a source of meaning and support (Bielo, 2022). This tension raises questions about how social rejection and stigma relate to children's search for acceptance, meaning, and religious orientation.

This unresolved intersection carry implications for traditional Islamic education, traditionally oriented toward moral formation, character development, and normative religious commitment. (Alfaridzih, Fattah, et al., 2025; Biesta, 2021; Giroux, 2020). Yet, predominantly normative approaches may overlook learners' diverse social realities and lived experiences (Alfaridzih et al., 2024; Muzaki et al., 2026; Noddings, 2013). Accordingly, Islamic education for street-connected children requires attention beyond religious knowledge and behavioral correction.

Existing studies explain structural vulnerability, social exclusion, and religious experience, but provide limited interpretative accounts of how these dimensions converge and what they mean for Islamic education. This gap is significant because, without a deeper understanding of these interconnections, educational and social interventions may address only visible symptoms while overlooking the underlying dynamics that shape children's lived realities.

This study therefore interprets participants' accounts without assuming predetermined causal relationships to explore how street-connected children experience and interpret family relationships, social stigma, and religiosity within marginalization, and to examine their implications for Islamic education.

The study develops two empirically grounded conceptual constructs—*Identity Vulnerability* and *Religious Meaning Reconstruction*—and proposes *Restorative Islamic Education* as a conceptual educational orientation. Empirically, it foregrounds an underrepresented population; methodologically, it demonstrates IPA for examining meaning-making in Islamic education; and theoretically, it extends Islamic education toward a more contextual, relational, and humanizing orientation for socially vulnerable learners.

B. RESEARCH METHOD

This study employed a qualitative approach using Interpretative Phenomenological Analysis (IPA) to explore how street-connected children experience and make sense of social rejection, identity vulnerability, and religiosity (Eatough & Smith, 2017; Pietkiewicz & Smith, 2014). IPA was selected because the analytical focus was participants' subjective experiences and meanings rather than measurement or causal explanation of predefined variables.

The study was conducted over one year across four urban areas in East Java, identified as City A–D for confidentiality. Sites included terminals, marginalized communities, shelters, and support centers. Fifteen children aged 13–17 were purposively selected based on IPA's idiographic emphasis, having lived on the streets for at least one year, participated in religious activities, and voluntarily agreed to participate. Snowball sampling identified information-rich cases (Alase, 2017). Ten supporting informants provided contextual insights, while children remained the primary unit of analysis. Nine participants engaged in street-based activities and six received shelter or community support

Tabel B.1 Profile of Main Participants

Code	Age	Years Living on the Street	Site
AJ-01	14	2 years	City A
AJ-02	15	3 years	City A
AJ-03	16	4 years	City A
AJ-04	15	3 years	City B
AJ-05	17	5 years	City B
AJ-06	14	2 years	City B
AJ-07	16	4 years	City B
AJ-08	13	2 years	City C
AJ-09	15	3 years	City C
AJ-10	17	6 years	City C
AJ-11	16	4 years	City C
AJ-12	14	2 years	City D
AJ-13	15	3 years	City D
AJ-14	17	5 years	City D
AJ-15	16	4 years	City D

Source: Research Data (2026)

Data were collected through semi-structured in-depth interviews, participant observation, document review, field notes, and reflexive journaling, focusing on street life, family relationships, stigma, religiosity, religious education, and future aspirations (Tracy, 2025). IPA analysis followed reading and re-reading, initial noting, theme development, cross-case connections, and superordinate theme generation (Houle et al., 2024), producing *Identity Vulnerability*, *Religious Meaning Reconstruction*, and *Restorative Islamic Education*. Data collection continued until information power and thematic saturation were achieved (Malterud et al., 2016). Trustworthiness was strengthened through member

checking, prolonged engagement, peer debriefing, audit trails, and reflexive journaling (Creswell & Poth, 2025; Tracy, 2025). Member checking enabled clarification of interpretations, peer debriefing examined emerging themes with a research colleague, and audit trails documented analytical progression. Ethical procedures included informed consent, anonymity through pseudonyms, and sensitive, non-judgmental interviewing given participants' vulnerability (Orb et al., 2001).

C. RESULT AND DISCUSSION

1. Identity Vulnerability among Street-Connected Children

The findings indicate that the experiences of street-connected children cannot be understood solely through economic deprivation. Although most participants came from economically disadvantaged families, their narratives centered on family conflict, emotional neglect, verbal abuse, and the loss of safety at home. For many, the street was not merely a place to earn a living but also an escape from relationships that failed to provide affection, recognition, and emotional security.

AJ-04 began spending most of his time at a bus terminal during primary school because conflict was constant at home. AJ-03 described being frequently blamed, leading her to spend more time outside, while AJ-05 recalled continuous emotional pressure from verbal aggression. AJ-11 described humiliation that left him feeling unrecognized and undervalued. Across these accounts, conflict, blame, aggression, and humiliation made home increasingly perceived as a source of emotional distress rather than protection.

These findings extend debates on pathways to street life. Structural perspectives emphasize poverty, inequality, and economic exclusion (Aptekar, 1994; Thomas de Benítez, 2011), whereas psychosocial approaches highlight family conflict and dysfunctional relationships (Karabanow, n.d.; Van Blerk, 2012). The present findings do not reject either perspective but show their interaction: economic hardship may intensify family stress, while relational insecurity and loss of social acceptance encourage children to seek alternative spaces of belonging. From Bowlby's (1990) attachment perspective, this reflects disruption of secure emotional bonds and the search for alternative sources of security.

This pattern is conceptualized as loss of social acceptance, referring to diminished affection, recognition, and acceptance within primary relationships. Importantly, this loss did not necessarily produce complete social isolation. Most participants described finding alternative acceptance within street communities.

AJ-07 felt more comfortable among less judgmental peers; AJ-14 described street communities as networks of mutual support; AJ-04 found friends willing to listen; and AJ-12 emphasized that acceptance by others enabled her to endure street life. Thus, participants did not uniformly experience the street as a continuation of rejection; for some, it provided alternative recognition unavailable within their families.

These accounts position street communities not only as economic networks but also as sources of emotional support and recognition. They align more closely with perspectives viewing street communities as survival networks than with those portraying them primarily as deviant subcultures (Aptekar & Stoecklin, 2014; Lalor, 1999) and those that view them as survival networks for marginalized populations (Karabanow & Kidd, 2014; LUCCHINI, 1996). Drawing on Honneth's (1996) theory of recognition, this process represents alternative social recognition, whereby individuals seek recognition when primary relationships fail to provide it. The findings therefore complicate deficit-based interpretations: the street may simultaneously constitute a context of vulnerability and a space of recognition.

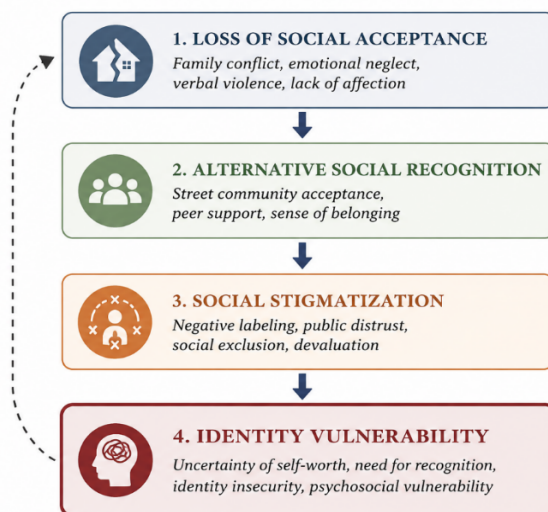
Nevertheless, alternative acceptance did not eliminate vulnerability. Participants

continued to experience stigma and rejection, including suspicion (AJ-02), negative stereotypes (AJ-10), labeling as having “no future” (AJ-13), and appearance-based judgment (AJ-03). Thus, recognition in one context did not guarantee recognition elsewhere, producing a coexistence of acceptance and rejection.

Stigma positioned participants as less trustworthy and valuable, resonating with Goffman’s (2009) *spoiled identity*. The findings further show that repeated negative evaluation could be internalized, affecting self-worth and future expectations, while participants retained agency through solidarity and self-meaning-making.

Taken together, loss of social acceptance, alternative recognition, and persistent stigma formed an interconnected process rather than a deterministic trajectory. Based on this synthesis, the study proposes *Identity Vulnerability* as an interpretive construct emerging from participants’ accounts. It refers to identity-related fragility arising from cumulative rejection, limited recognition, and stigmatization. Unlike identity crisis, social exclusion, or psychosocial vulnerability, the construct emphasizes how relational rejection becomes connected to self-worth and identity-related fragility. Thus, participants’ vulnerability was not merely economic but also identity-based, shaping hope, religiosity, and future orientations. Figure C.1 therefore represents an interpretive synthesis of these cumulative and relational experiences, rather than a deterministic causal pathway.

Figure C.1 Process of Identity Vulnerability Formation among Street-Connected Children



Source: Research Data (2026) – edited by CorelDraw11

Figure C.1 illustrates *Identity Vulnerability* as an interpretive synthesis of layered social experiences. Loss of social acceptance within family relationships may initiate the search for recognition, while stigma reinforces exclusion and identity uncertainty. The construct reflects identity-related fragility arising from unstable recognition and acceptance, while acknowledging alternative sources of recognition in other social contexts.

2. Religious Meaning Reconstruction

The findings indicate that the religiosity of street-connected children cannot be understood through ritual observance or religious knowledge alone. Within *Identity Vulnerability* marked by social rejection, stigma, and uncertainty, religion becomes a source of hope, acceptance, and meaning. For participants, religious belief provided a framework for interpreting suffering, sustaining hope, and reconstructing self-worth amid adversity. Thus, religiosity was meaningful not simply through consistent practice but through how beliefs were interpreted within experiences of hardship.

This was evident in participants' narratives about the future. AJ-06 turned to prayer because he believed God continued to care for him despite being underestimated; AJ-09 believed hardship would eventually lead to a solution; AJ-14 prayed for a better future and the opportunity to make his parents proud; and AJ-03 maintained that God offered opportunities for personal change. These accounts show that religious belief shaped both interpretations of present circumstances and expectations about the future.

These accounts suggest that religion functioned not primarily as a system of obligations but as a source of hope and future orientation. This finding contributes to debates between religious coping (Musthopa et al., 2026; Pargament, 2011) and existential meaning-making (Frankl, 1984; Park & Paloutzian, 2021). While prayer and faith helped participants endure adversity, their beliefs also enabled them to reinterpret circumstances and imagine alternative futures. Unlike general meaning-making, this reconstruction was explicitly mediated through their relationship with God and religious understandings of suffering and change. Religion therefore functioned as *Existential Hope*, understood as the belief that life retains meaning and possibilities for transformation despite adversity. Existential Hope represents one experiential dimension of Religious Meaning Reconstruction rather than an independent construct.

Beyond hope, religion provided acceptance that helped participants preserve self-worth. Family rejection and social exclusion often generated feelings of being unwanted or insignificant, while religious belief offered a sense of continued acceptance and dignity. AJ-11 experienced care through his relationship with God when ignored by others; AJ-15 believed God accepted her despite negative judgments; AJ-08 found reassurance through prayer; and AJ-05 maintained that God had not abandoned him despite severe hardship. These accounts indicate that religion did not merely reduce distress but enabled participants to interpret their worth as independent of others' negative judgments.

These experiences position religion as a source of acceptance often absent from participants' social relationships. This finding contributes to debates between religion as moral regulation and religion as recognition and personal restoration (Paloutzian & Park, 2013). The present study aligns with the latter. Drawing on Honneth's (1996) theory of recognition, religion functioned as *Restorative Religious Recognition*, through which participants regained self-worth by believing that their existence remained acknowledged and valued. Within Religious Meaning Reconstruction, this represents the recognition dimension of the process.

Nevertheless, participants' religious experiences were not always harmonious. AJ-07 struggled with consistent prayer, AJ-13 with environmental influences, AJ-10 with sustaining spiritual transformation, and AJ-04 with religious expectations. These narratives show that religiosity cannot be reduced to a religious/non-religious dichotomy. Participants maintained faith while negotiating social realities that constrained practice. This resonates with *lived religion*, which views religion as continuously negotiated in everyday life (Ammerman, 2021; McGuire, 2008). This tension is conceptualized as *Religious Dissonance*, reflecting gradual and uneven integration of religious beliefs into everyday life.

Taken together, within *Identity Vulnerability*, religion provided hope, acceptance, and continuity of faith despite adversity. Meaning reconstruction occurred as religious beliefs enabled participants to reinterpret suffering, preserve self-worth, and imagine possible futures despite inconsistent practice.

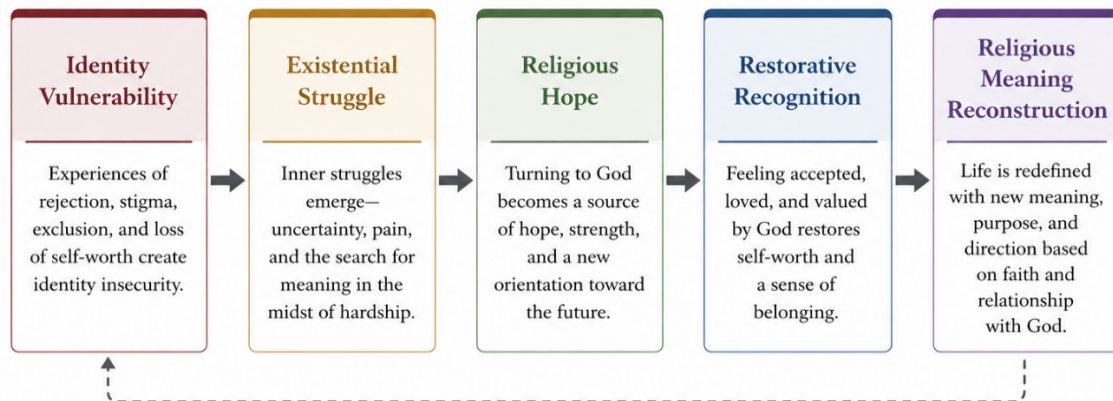
Based on this synthesis, the study proposes *Religious Meaning Reconstruction* as a process through which religious belief enables individuals to reinterpret themselves, experiences, and futures. Unlike religious coping, which emphasizes enduring adversity, this construct emphasizes how religious interpretation reshapes suffering, self-worth, and

future orientation.

Thus, *Identity Vulnerability* represents the condition of fragility arising from social rejection and stigma, while *Religious Meaning Reconstruction* represents the interpretive process through which religion supports hope, self-worth, and future orientation. *Existential Hope*, *Restorative Religious Recognition*, and *Religious Dissonance* represent its future-oriented, recognition-related, and tension-related dimensions, respectively. This provides the conceptual foundation for *Restorative Islamic Education*.

Finally, religiosity develops through ongoing rather than linear reconstruction. In contexts of uncertainty and exclusion, religion becomes a negotiated source of hope, recognition, and life orientation. Figure C.2 presents this conceptual synthesis.

Figure C.2 Religious Meaning Reconstruction Process among Street-Connected Children



Source: Research Data (2026) – edited by CorelDraw11

Figure C.2 illustrates religion as a meaning-making mechanism responding to *Identity Vulnerability*. It represents an interpretive synthesis rather than a deterministic causal model. Social rejection generates existential struggle, followed by religious hope and perceived acceptance by God, while *Religious Dissonance* may accompany the process as participants negotiate religious ideals and everyday realities. Through this process, religion supports self-worth, future orientation, and meaningful engagement with life.

3. Toward Restorative Islamic Education

The findings indicate that the challenges faced by street-connected children cannot be reduced to behavioral deviance or insufficient religious knowledge. Their experiences involve social rejection, stigma, *Identity Vulnerability*, and an ongoing need for hope, recognition, and meaning. Within this context, religion functions as a source of *Existential Hope*, *Restorative Religious Recognition*, and *Religious Meaning Reconstruction*. Thus, their educational needs extend beyond religious knowledge and normative compliance toward approaches addressing the relational, psychosocial, and existential dimensions of lived experience.

This condition reveals limitations in Islamic education approaches that rely predominantly on moralization. Although interventions for marginalized populations may assume moral deficiency or inadequate religious understanding, most participants already possessed religious beliefs, moral awareness, and faith-based aspirations. AJ-15 perceived God as a source of acceptance despite social rejection, while AJ-11 associated religious belief with maintaining self-worth. The findings therefore challenge a deficit-oriented approach by highlighting learners' existing religious resources while showing that their central difficulties involve accumulated social wounds affecting identity, relationships, and future perceptions.

The findings contribute to debates between education as moral conformity and

education as humanization (Alfaridzih, Yudesthira, et al., 2025; Biesta, 2021, 2022; Freire et al., 2018; Noddings, 2013). The present study aligns more closely with the latter. For learners experiencing *Identity Vulnerability*, religious education should nurture hope, restore self-worth, and support positive life orientations alongside behavioral formation. Al-Attas's (1991) concept of *ta'dib* and Fazlur Rahman's transformative educational vision remain relevant because they emphasize cultivation of the whole person (Alfaridzih et al., 2026). The present study extends these orientations by connecting their formative aims with the relational and existential conditions identified in participants' experiences.

The findings further show that street-connected children need learning environments where they feel safe, accepted, and valued. AJ-08 described peace in settings where he was not isolated, while participants emphasized acceptance as important for meaningful learning. Educational relationships are therefore not merely the context of religious instruction but part of the restorative process itself.

These findings resonate with debates between *pedagogy of control* and *pedagogy of care* (Biesta, 2022; Noddings, 2013). While control emphasizes discipline and compliance, care centers relationships and recognition. Drawing on Honneth's (1996) theory of recognition, the study identifies Educational Recognition as experiences of respect, acceptance, and human dignity. Its specifically Islamic dimension lies in connecting recognition and care with the formative purposes of Islamic education: cultivating the whole person, moral character, dignity, and meaningful orientation toward God and life.

The findings also indicate that participants do not lack religiosity but struggle to integrate religious values into everyday life. AJ-07 understood religious obligations but struggled with consistent practice, while AJ-13 desired transformation but encountered environments that undermined it. They therefore require not merely additional instruction but contextual accompaniment that helps connect Islamic values with lived realities.

This finding reinforces *lived religion*, which views religiosity as continuously negotiated in everyday life (Ammerman, 2021; McGuire, 2008). Religious education should therefore move from instruction toward accompaniment, helping learners understand how Islamic values can be meaningfully lived within their circumstances. Contextual accompaniment does not weaken normative commitments but provides pathways for their gradual integration into lived experience.

Taken together, the educational needs identified involve three interrelated dimensions: moving beyond moralistic orientations; providing Educational Recognition through acceptance, respect, and dignity; and offering contextual religious accompaniment. These correspond to the preceding findings: *Identity Vulnerability* highlights the need for recognition and restoration, *Religious Meaning Reconstruction* highlights hope and meaning, and difficulties integrating religious values highlight the need for contextual accompaniment.

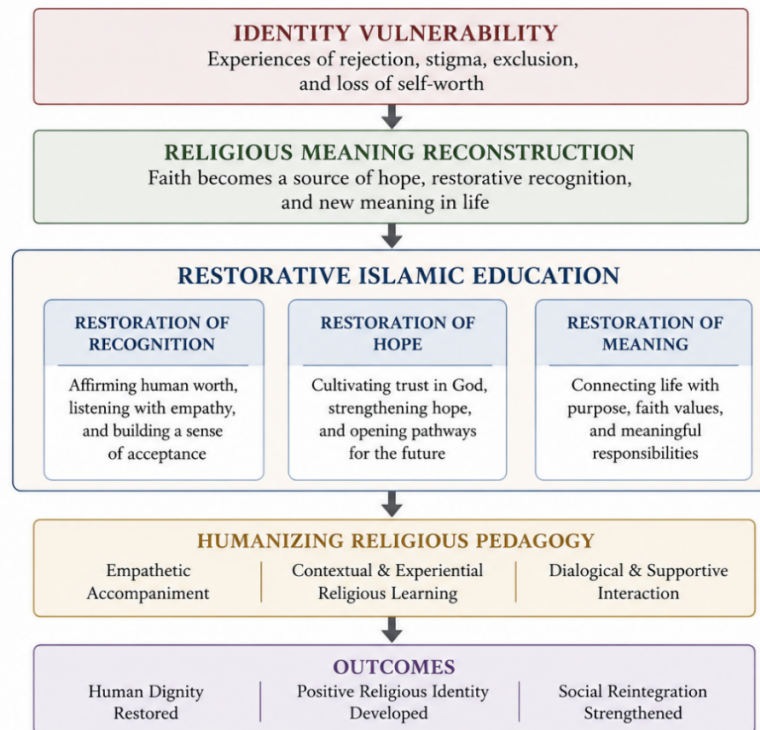
Based on these findings, the study proposes *Restorative Islamic Education* as a conceptual educational orientation emerging from participants' lived experiences, seeking to restore hope (*Restoration of Hope*), recognition (*Restoration of Recognition*), and meaning (*Restoration of Meaning*) through empathetic, contextual, and humanizing religious accompaniment (*Contextual Religious Accompaniment*). Its Islamic character derives from its orientation toward religious meaning, moral development, human dignity, and relationship with God, while its restorative dimension responds to vulnerabilities identified empirically. It is therefore not presented as an established paradigm or validated intervention model.

Conceptually, the model begins with *Identity Vulnerability* arising from social rejection and stigma. Education functions as a restorative space for rebuilding hope, recognition, and meaning. The four dimensions operate interactively: Restoration of Hope

derives from participants' reliance on religion for future orientation; Restoration of Recognition from their search for acceptance and worth; Restoration of Meaning from religious interpretation of suffering and future possibilities; and Contextual Religious Accompaniment from difficulties integrating religious values into street life.

Drawing on this synthesis, *Restorative Islamic Education* extends Islamic education beyond religious knowledge and ritual observance toward psychosocial and existential restoration. It does not replace normative aims but broadens them by bringing the relational consequences of marginalization into educational consideration. Figure C.3 summarizes this conceptual relationship.

Figure C.3 Conceptual Framework of Restorative Islamic Education for Street-Connected Children



Source: Research Data (2026) – edited by CorelDraw11

Figure C.3 illustrates the interrelationship among *Identity Vulnerability*, *Religious Meaning Reconstruction*, and restorative educational practices. Recognition, hope, and meaning become core pedagogical dimensions supporting self-worth, future orientation, and social connectedness. The figure represents a conceptual synthesis derived from IPA findings, not a causal or validated intervention model.

Table C.1. From Findings to Conceptual Framework

Empirical Findings	Conceptual Outcome
Loss of social acceptance, alternative recognition, and social stigmatization	Identity Vulnerability
Religious hope, restorative recognition, and meaning reconstruction	Religious Meaning Reconstruction
Educational responses to both processes	Restorative Islamic Education

Source: Research Data (2026)

Table C.1 clarifies the movement from empirical experiences to conceptual categories and educational implications. The framework was developed inductively from participants' lived experiences rather than imposed through normative assumptions.

The principal contribution of *Restorative Islamic Education* lies in expanding Islamic

education toward a more relational, contextual, and humanizing orientation while retaining its normative purposes. Practically, educators may create psychologically safe and non-stigmatizing relationships, recognize learners' existing religious resources, facilitate reflection connecting Islamic values with lived experiences, and provide sustained accompaniment supporting hope, recognition, and meaning. These implications constitute a conceptual foundation for future educational development, not a tested intervention protocol.

D. CONCLUSION

This study demonstrates that the experiences of street-connected children are shaped not merely by economic deprivation but by social rejection and loss of recognition, contributing to *Identity Vulnerability*, while religiosity provides resources for *Religious Meaning Reconstruction*. These findings answer the study's objective by showing that social rejection, identity-related vulnerability, and religiosity are interconnected within participants' lived experiences rather than isolated dimensions.

Building on these findings, the study proposes *Restorative Islamic Education* as a conceptual framework that extends Islamic education beyond religious knowledge and behavioral correction toward a restorative orientation responsive to learners' relational and existential vulnerabilities. Its theoretical contribution lies in connecting *Identity Vulnerability* as a condition, *Religious Meaning Reconstruction* as an interpretive process, and *Restorative Islamic Education* as an educational response. This framework broadens Islamic education scholarship by emphasizing recognition, dignity, meaning, hope, and contextual religious accompaniment while retaining its formative religious purposes. Its relevance beyond street-connected children remains conceptual and requires further empirical examination.

This study is limited to 15 street-connected children in four urban areas of East Java and employs the idiographic and interpretative nature of IPA, prioritizing depth over generalizability. The findings therefore represent situated interpretations and have limited transferability to other populations and sociocultural contexts; supporting informants enriched contextual understanding but did not eliminate interpretative subjectivity. Accordingly, *Restorative Islamic Education* should be regarded as a conceptual proposition rather than an empirically validated model.

Future research should examine the framework across different vulnerable populations and educational contexts, including shelters, non-formal education programs, Islamic schools, and pesantren. Qualitative, mixed-methods, longitudinal, and intervention-based studies could test and refine its four dimensions—*Restoration of Hope*, *Restoration of Recognition*, *Restoration of Meaning*, and *Contextual Religious Accompaniment*—and examine how educators translate them into relational, contextual, and humanizing practices. Thus, the study contributes a conceptual foundation for understanding how Islamic education may respond more meaningfully to socially vulnerable learners.

ACKNOWLEDGMENT

The author gratefully acknowledges LPDP for financial support, the Doctoral Program in Islamic Religious Education at UIN Sunan Ampel Surabaya for academic support, and Universitas Sunan Gresik for institutional support. Appreciation is also extended to all individuals who facilitated field access and contributed to this research.

REFERENCES

- Alase, A. (2017). The Interpretative Phenomenological Analysis (IPA): A Guide to a Good Qualitative Research Approach. *International Journal of Education and Literacy Studies*, 5(2), 9–19. <https://doi.org/10.7575/aiac.ijels.v5n.2p.9>
- Al-Attas, S. M. N. (1991). *The Concept of Education in Islam*. International Institute of Islamic Thought and Civilization.
- Alfaridzih, A., et.al. (2024). Internalisasi Nilai-Nilai Pendidikan Akhlak melalui Program “Brascho Nyantrik” di SMA Brawijaya Malang. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 10(1), 133. <https://doi.org/10.32884/ideas.v10i1.1648>
- Alfaridzih, A., et.al. (2025). *Dinamika Kelembagaan Pendidikan Islam di Indonesia*.
- Alfaridzih, A., et.al. (2026). Exploring the Foundations for Developing a “Historical Value Pedagogy” Model. *JOIES (Journal of Islamic Education Studies)*, 11(1), 27–54. <https://doi.org/10.15642/JOIES.2026.11.1.27-54>
- Alfaridzih, A., et.al. (2025). Rasulullah Sebagai Role Model Dalam Pendidikan : Inspirasi Pendidikan Karakter Bagi Generasi Muda Kajian Terhadap Surat Al-Ahzab Ayat 21. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(04), 232–246. <https://doi.org/10.23969/JPV10I04.39402>
- Ammerman, N. Tatom. (2021). *Studying lived religion : contexts and practices*. New York University Press.
- Aptekar, L. (1994). Street Children in the Developing World: A Review of Their Condition. *Cross-Cultural Research*, 28(3), 195–224. <https://doi.org/10.1177/106939719402800301>
- Aptekar, Lewis., & Stoecklin, Daniel. (2014). *Street and homeless youth : a cross-cultural perspective*. Springer.
- Aytac, F. K. (2021). Children’s right to the city: The case of street children. *International Sociology*, 36(4), 605–622. <https://doi.org/10.1177/0268580920966836>
- Becker, H. S. . (1997). *Outsiders : studies in the sociology of deviance*. Free Press.
- Bender, Courtney. (2013). *Religion on the edge : de-centering and re-centering the sociology of religion*. Oxford University Press.
- Biello, J. S. . (2022). *Materializing the Bible : scripture, sensation, place*. Bloomsbury Academic.
- Biesta, G. (2021). *World-Centred Education*. Routledge. <https://doi.org/10.4324/9781003098331>
- Biesta, Gert. (2022). *World-centred education : a view for the present*. Routledge.
- Bowlby, John. (1990). *A secure base : parent-child attachment and healthy human development*. Basic Books.

- Bruce D, P., & Oprah, W. (2022). What happened to you? Conversations on trauma, resilience, and healing. *British Journal of General Practice*, 72(716), 125–125. <https://doi.org/10.3399/bjgp22X718709>
- Creswell, J. W. ., & Poth, C. N. . (2025). *Qualitative inquiry & research design : choosing among five approaches* (5th ed.). Sage.
- Eatough, V., & Smith, J. A. (2017). Interpretative Phenomenological Analysis. In *The SAGE Handbook of Qualitative Research in Psychology* (pp. 193–209). SAGE Publications Ltd. <https://doi.org/10.4135/9781526405555.n12>
- Edgell, Penny. (2006). *Religion and family in a changing society*. Princeton University Press.
- Embleton, L., et.al. (2020). Characterizing street-connected children and youths' social and health inequities in Kenya: a qualitative study. *International Journal for Equity in Health*, 19(1), 147. <https://doi.org/10.1186/s12939-020-01255-8>
- Fadilah Ramadhany, N., et.al. (2026). Integrating Psychological Capital and Islamic Spiritual Values to Build Mental Resilience in Generation Z. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2), 2026. <https://doi.org/10.18860/JPAI.V12I2.39344>
- Frankl, V. Emil. (1984). *Man's search for meaning*. Pocket Books.
- Freire, Paulo., Ramos, M. Bergman., Macedo, D. P. ., & Shor, Ira. (2018). *Pedagogy of the oppressed*. Bloomsbury Academic.
- Giroux, H. (2020). On Critical Pedagogy. Bloomsbury. <https://doi.org/10.5040/9781350145016>
- Goffman, Erving. (2009). *Stigma* (First Touchstone Ed.). Simon & Schuster.
- Honneth, Axel. (1996). *The struggle for recognition : the moral grammar of social conflicts*. MIT Press.
- Houle, S. A., et.al. (2024). Measuring moral distress and moral injury: A systematic review and content analysis of existing scales. *Clinical Psychology Review*, 108, 102377. <https://doi.org/10.1016/j.cpr.2023.102377>
- Karabanow, J. (n.d.). *Being young and homeless: Understanding youth homelessness*. University of Toronto Press.
- Karabanow, J., & Kidd, S. (2014). Being Young and Homeless: Addressing Youth Homelessness from Drop-in to Drafting Policy. In *Homelessness & Health in Canada* (pp. 13–34). University of Ottawa Press. <https://doi.org/10.1515/9780776621487-004>
- Lalor, K. J. (1999). Street children: a comparative perspective. *Child Abuse & Neglect*, 23(8), 759–770. [https://doi.org/10.1016/S0145-2134\(99\)00047-2](https://doi.org/10.1016/S0145-2134(99)00047-2)
- Link, B. G., & Phelan, J. C. (2001). Conceptualizing Stigma. *Annual Review of Sociology*, 27(1), 363–385. <https://doi.org/10.1146/annurev.soc.27.1.363>
- Lucchini, R. (1996). The Street and its Image. *Childhood*, 3(2), 235–246. <https://doi.org/10.1177/0907568296003002009>

- Malterud, K., et.al. (2016). Sample Size in Qualitative Interview Studies. *Qualitative Health Research*, 26(13), 1753–1760. <https://doi.org/10.1177/1049732315617444>
- McGuire, M. B. (2008). *Lived Religion*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195172621.001.0001>
- Musthopa, A., et.al. (2026). Islamic Religious Education as a Spiritual Coping System: Enhancing Adolescents' Mental and Emotional Well-Being in a Vocational School Context. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2), 2026. <https://doi.org/10.18860/JPAI.V12I2.39189>
- Muzaki, I. A., et.al. (2026). Beyond Religious Habituation: Internalizing Islamic Educational Philosophy Values in Elementary Moral Education. *J-PAI: Jurnal Pendidikan Agama Islam*, 12(2). <https://doi.org/10.18860/JPAI.V12I2.40337>
- Noddings, Nel. (2013). *Caring : a relational approach to ethics & moral education*. University of California Press.
- Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Ethics in Qualitative Research. *Journal of Nursing Scholarship*, 33(1), 93–96. <https://doi.org/10.1111/j.1547-5069.2001.00093.x>
- Paloutzian, R. F. ., & Park, C. L. . (2013). *Handbook of the psychology of religion and spirituality* (2nd ed.). Guilford Press.
- Panther-Brick, C. (2002). Street Children, Human Rights, and Public Health: A Critique and Future Directions. *Annual Review of Anthropology*, 31(1), 147–171. <https://doi.org/10.1146/annurev.anthro.31.040402.085359>
- Pargament, K. I. . (2011). *Spiritually integrated psychotherapy: understanding and addressing the sacred*. Guilford.
- Park, C. L., & Paloutzian, R. F. (2021). Is the psychology of religiousness and spirituality a science? Yes. *Psychology of Religion and Spirituality*, 13(1), 24–25. <https://doi.org/10.1037/rel0000403>
- Pietkiewicz, I., & Smith, J. A. (2014). A practical guide to using Interpretative Phenomenological Analysis in qualitative research psychology. *Czasopismo Psychologiczne Psychological Journal*, 20(1). <https://doi.org/10.14691/CPJ.20.1.7>
- Rafferty, Y. (2020). Child trafficking and commercial sexual exploitation: A review of promising prevention policies and programs. *American Journal of Orthopsychiatry*, 83(4), 559–575. <https://doi.org/10.1111/ajop.12056>
- Schore, A. N. . (2019). *The development of the unconscious mind*. W. W. Norton & Company.
- Siegel, D. J. . (2020). *The developing mind : how relationships and the brain interact to shape who we are* (Third edition). The Guilford Press.
- Thomas de Benítez, Sarah. (2011). *State of the world's street children : research*. Consortium for Street Children.
- Tracy, S. J. . (2025). *Qualitative research methods: collecting evidence, crafting analysis, communicating impact*. Wiley Blackwell.

- Tyler, I. (2020). *Stigma: The Machinery of Inequality*. Zed Books Ltd.
<https://doi.org/10.5040/9781350222809>
- UNICEF. (2021). *The State of the World's Children 2021 On My Mind: Promoting, protecting and caring for children's mental health*.
- Van Blerk, L. (2012). Street children's realities in developing countries. *Children's Geographies*, 10(4), 457–470.
- Van der Kolk, B. A. . (2015). *The body keeps the score : brain, mind, and body in the healing of trauma*. Penguin Books.