



THE IMPLEMENTATION OF ISLAMIC PARENTING TO ENHANCE RESILIENCE IN ORPHANS AT AL-JAM'İYATUL WASHLIYAH ORPHANAGE IN MEDAN

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Abstract

This study explores the implementation of Islamic parenting in fostering resilience among orphans at Al-Jam'iyatul Washliyah Orphanage in Medan. A descriptive qualitative method with a case study approach was utilized to obtain an in-depth understanding of the phenomenon. Participants consisted of caregivers, foster children, and orphanage staff members who were directly involved in caregiving activities. Data were gathered through semi-structured interviews, direct observation, and documentation, and analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. The findings indicate that Islamic parenting characterized by role modeling (al-uswah), habituation of worship (al-'adah), provision of advice (al-mau'izhah), attentiveness (al-mulahazhoh), and non-violent discipline (al-'uqbah), contributed significantly to enhancing the orphans' resilience across psychological, social, and academic domains. These methods supported the development of emotional regulation, self-discipline, empathy, social connectedness, and spiritual awareness. Caregivers functioned not only as educators but also as surrogate parents who provided moral direction, emotional security, and consistent routines. The study concludes that Islamic parenting practices hold potential as a strategic framework for strengthening resilience in institutional care settings. Their adoption in other orphanages or childcare institutions may offer valuable benefits in promoting the psychological well-being and holistic development of children affected by loss, abandonment, or economic hardship.

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A. INTRODUCTION

The family serves as the primary environment in shaping a child's social, emotional, and intellectual development. Parenting style, as one of the central aspects of this development, reflects the daily interactions between parents and children and shapes their character formation (Zulfah, 2024; Barus & Rahma, 2022). Islamic parenting, in particular, emphasizes raising children based on religious principles to guide them toward becoming *insan kamil*, or ideal human beings (Julita et al., 2022).

In Islam, parenting is regarded not only as a familial obligation but also as an act of *ibadah* (worship) and an *amanah* (trust) from Allah SWT. It requires parents to guide children holistically, physically, spiritually, and morally, by integrating faith, values, and emotional support. The teachings of Prophet Muhammad SAW, grounded in compassion, consistency, and wisdom, provide the foundation for nurturing emotionally resilient and morally upright individuals (Ulwan, 2007). From this perspective, Islamic parenting is seen as a key element in developing resilience, particularly among vulnerable children.

However, not all children have the privilege of growing up within an intact family. The death of a parent, divorce, or economic difficulties often lead children to live in orphanages, where the direct role of the family is absent (Suhartini & Malik, 2024). In such conditions, orphanages must serve as substitute caregivers by fulfilling the children's physical, emotional, and spiritual needs. According to Wasono (2021), orphanages are institutions designed to house and care for orphans, poor, and abandoned children.

Unlike family-based settings, institutional environments rely heavily on structured caregiving. In this context, Islamic parenting plays a crucial role in creating a nurturing, value-based atmosphere that fosters emotional stability, belonging, and character building. Children in orphanages often experience challenges such as loss of parental affection, uncertainty about their future, and limited social interaction. These stressors may hinder their psychological growth and adaptation abilities (Yuliasari & Nirmalasari, 2024). Therefore, resilience-building strategies are essential.

Resilience refers to an individual's capacity to adapt and recover from adversity or trauma. Snyder & Lopez (2002), Yu & Zhang (2007), and Rutten et al.

(2013) describe resilience as a dynamic process enabling individuals to endure and grow after facing stress or hardship. The American Psychological Association (APA) further defines resilience as the ability to bounce back from difficult life events (Nashori & Saputro, 2021). For children in orphanages, resilience not only aids emotional regulation and adaptation but also supports the development of positive social relationships (Octavia, 2020).

Islamic parenting has been identified as a potential approach to strengthen children's resilience in institutional care. Ulwan's parenting model outlines key principles including *al-uswah* (role modeling), *al-'adah* (habituation), *mau'izhah* (advice), *al-mulahazhoh* (attentiveness), and *al-'uqbah* (discipline), all rooted in Islamic teachings (Nasution & Jazuli, 2022). This approach fosters strong character and spiritual resilience in children facing difficult circumstances (Julita et al., 2022).

Previous research supports this perspective. Firmansyah (2022) found that children exposed to Islamic parenting exhibited better stress management, stronger motivation, and improved social behavior. Similarly, Usman, Ilham, & Tabo (2020) noted that religious education programs in orphanages, such as Quran reading, congregational prayers, and *muroja'ah*, strengthened children's mentality and independence. Nonetheless, challenges such as limited caregiver capacity, inadequate religious understanding, and environmental distractions may impede the implementation of Islamic parenting (Wahyuni & Zainuddin, 2024).

The Al-Jam'iyatul Washliyah Orphanage in Medan, established in 1935, provides care for male orphans and underprivileged children. This institution has consistently prioritized religious education and Islamic values in caregiving. While previous studies have examined general caregiving practices in such institutions, few have focused specifically on the application of Islamic parenting and its role in developing resilience.

Preliminary observations at the Al-Jam'iyatul Washliyah Orphanage suggest that the children come from varied backgrounds orphans, fatherless or motherless children, and those from poor households. Although Islamic values are applied in daily routines, there is limited scholarly attention on how these values shape resilience among the children.

Based on this gap, the current research aims to explore the implementation of Islamic parenting to enhance resilience among orphans at Al-Jam'iyatul

Washliyah Orphanage in Medan. Employing a descriptive qualitative method, this study collects data through interviews with caregivers, children, and institutional staff. This research is expected to offer practical insights for other orphanages aiming to implement value-based Islamic parenting and contribute to academic discussions surrounding resilience-building through spiritual caregiving in institutional settings.

B. METHODS

This study employs a descriptive qualitative approach with a case study method, aiming to deeply understand and describe the implementation of Islamic parenting in enhancing the resilience of orphans at the Al-Jam'iyatul Washliyah Orphanage in Medan (Sugiyono, 2018). The qualitative case study design is appropriate for exploring complex social phenomena within their real-life context, particularly when the boundary between the phenomenon and its context is not clearly evident. The researcher acts as the primary instrument in collecting and interpreting data, directly engaging in the field to gain holistic and meaningful insights into the experiences of both caregivers and children regarding parenting practices.

Participants were selected using a purposive sampling technique, involving individuals who were directly engaged in or affected by Islamic parenting practices at the orphanage. The informants included three caregivers, one staff member, and six foster children ranging from Madrasah Tsanawiyah (junior secondary) to Madrasah Aliyah (senior secondary) levels. The sampling process was concluded upon reaching data saturation, which occurred when the information collected no longer yielded new or relevant insights (Etikan et al., 2016). Data collection was carried out through semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews allowed the researcher to explore informants' experiences with flexibility while maintaining a guided focus. Observations were conducted without direct involvement in the activities, enabling the researcher to objectively witness daily interactions between caregivers and children. Meanwhile, documentation provided supplementary data in the form of written records, photographs, and institutional archives relevant to the implementation of Islamic parenting (Hasibuan & Astutik, 2018).

To ensure the credibility and validity of the data, the study employed triangulation strategies. Method triangulation was used by combining interviews, observations, and documentation to cross-verify information across different techniques. In addition, source triangulation was applied by comparing the perspectives of various informants to ensure consistency and reduce bias (Moleong, 2021). Researcher reflexivity was maintained throughout the study process. The researcher consistently reflected on personal biases, positionality, and interpretations to uphold objectivity. A reflexive journal was used to document decisions, insights, and emotional responses during fieldwork, ensuring transparency and critical self-awareness.

Ethical considerations were carefully observed to protect the rights and dignity of all participants, especially children categorized as a vulnerable population. Informed consent was obtained from each participant and, in the case of minors, from the orphanage authority acting as guardian. Anonymity and confidentiality were strictly maintained, and participants were informed about their voluntary involvement and their right to withdraw from the study at any stage without any negative consequences. All procedures followed ethical guidelines for social research involving minors in institutional settings. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldana (2014), which includes three interrelated steps: data reduction, data display, and conclusion drawing. Through these stages, the data were systematically organized, interpreted, and verified to generate trustworthy findings aligned with the objectives of the study.

C. RESULTS AND DISCUSSION

This study involved nine main informants, consisting of three caregivers, five orphans, and one orphanage administrator from Al-Jam’iyatul Washliyah Orphanage in Medan. Data were collected through in-depth interviews, observations, and documentation. Informants were selected based on their involvement in the caregiving process at the orphanage.

Table 1. Caregiver Profiles

ID	Name	Age	Education	Position	Years of Service
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R1	Muhammad Fadhli	34	D3 in MPK	Caregiver	20 years
R2	Riadi Malau	44	S1 in PAI UISU	Caregiver	20 years
R3	Asrul Tumanggor	33	S1 in PMI IAIN	Caregiver	10 years

The caregiver profiles presented in Table 1 show that the three main caregivers, Muhammad Fadhli, Riadi Malau, and Asrul Tumanggor, have long-term experience in caregiving, with two of them serving for over 20 years. Their educational backgrounds in Islamic education and social work (MPK, PAI, and PMI) provide them with both religious and pedagogical competencies essential for implementing Islamic parenting approaches. The long duration of their service indicates strong institutional memory and emotional bonds with the children, which likely strengthens the consistency and quality of care provided. Their maturity and educational preparation support their role not only as caregivers but also as spiritual guides and moral role models within the orphanage setting.

Table 2. Orphan Profiles

ID	Initials	Gender	Age	Year of Entry	Education Level	Grade	Aspiration
R1	S	Male	18	2019	MA	XI	Ustadz
R2	R	Male	17	2022	MA	XII	Lecturer
R3	MS	Male	16	2022	MA	XI	Ustadz
R4	AU	Male	14	2023	MTs	VIII	Teacher
R5	ZM	Male	14	2022	MTs	VIII	Ustadz

Table 2 highlights the demographic and educational profiles of the five orphans involved in the study. All are male, in accordance with the orphanage's admission policy. Their ages range from 14 to 18, covering students at both the Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) levels. Most have been in the orphanage for more than a year, allowing sufficient time for them to adapt to the environment and experience the Islamic parenting system implemented by the caregivers. Interestingly, four out of five students aspire to become ustadz or educators, reflecting the influence of the religious and moral values instilled through daily routines, worship practices, and close relationships with caregiver

figures. This aspiration aligns with the orphanage's goal of nurturing pious, responsible, and resilient individuals.

The findings of the study indicate that the Islamic parenting approach implemented, based on interviews with Mr. Alexander Zulkarnaen, who serves as the secretary is carried out through a familial approach. The caregivers do not only serve as educators, but also act as parental figures for the orphans by fulfilling their basic needs, including education, religious guidance, as well as emotional and social support. This study found that the consistent application of Islamic parenting by the caregivers at the orphanage plays a significant role in shaping the character and resilience of the orphans, both psychologically, socially, and academically

Implementation of Islamic Parenting

Based on interviews and observations, Islamic parenting in this orphanage is carried out through five main methods:

Role Modeling (Al-Uswah), Caregivers serve as role models in the lives of the children, particularly in matters of worship and proper manners. Examples of exemplary behavior that can be emulated include the caregivers' habits of performing prayers on time in the prayer room (musholla), maintaining environmental cleanliness, expressing gratitude by saying "thank you," and demonstrating respectful behavior in front of the foster children. One of the caregivers stated: "Every night we recite the Qur'an and some submit their memorization. Congregational prayer is mandatory, and we as caregivers must be good examples. The way we speak and act must reflect Islamic manners."

Habituation (Al-'Adab), Religious practices are instilled through routines such as congregational prayers, nightly Qur'an recitation, voluntary fasting, memorizing Qur'anic chapters (juz), tadarus during Ramadan, and extracurricular activities such as Qur'an memorization (tahfidz), preaching practice (dakwah), and traditional Islamic music (hadrah). The children admitted that these activities help them feel calmer, more focused, and closer to Allah SWT. This serves as a positive foundation for their daily lives. One of the caregivers emphasized: "Every night we recite the Qur'an. Congregational prayers are mandatory, and the imam and muadzin are chosen from among the children to help them form habits."

Attentiveness (Al-Mulazamah), Caregivers act as parental figures in fostering harmonious relationships and creating a sense of family by engaging in warm

interactions, listening to the children's personal concerns, and providing motivational support when they face challenges. For instance, when a child experiences difficulties or displays problematic behavior, they receive special attention. This approach aims to build the child's self-confidence and create an environment that is comfortable, harmonious, and where the children feel valued, loved, and more receptive to moral values and positive guidance.

Advice (Al-Mau'izhab), Caregivers regularly provide advice, typically delivered in the form of evening sermons after the Isha prayer, daily discussions, or personal conversations focusing on moral character (akhlaq). This advice serves as a means of shaping morality, influencing life attitudes, and strengthening the children's religious identity. Foster children who were initially reserved gradually become more open and increasingly aware of the importance of internalizing Islamic values. These messages also serve as motivation for the children to study more diligently and engage positively in their daily lives at the orphanage.

Disciplinary Action (Al-Uqubah), a Disciplinary measures are applied progressively, using educational sanctions without violence. Children who skip activities or leave without permission receive mild warnings or are recorded in a "violation logbook." Meanwhile, serious offenses such as smoking or stealing are met with strict consequences, including the possibility of being expelled from the orphanage. The primary goal is to cultivate a sense of discipline and responsibility in the children.

The consistent application of these five Islamic parenting principles demonstrates a holistic approach that nurtures not only the children's religious understanding but also their psychological resilience and moral character. Each method complements the others—role modeling builds behavioral standards, habituation instills spiritual discipline, attentiveness strengthens emotional support, advice reinforces internal values, and disciplinary action shapes a sense of accountability. This comprehensive parenting strategy reflects Abdullah Nashih Ulwan's vision of child-rearing that combines compassion, education, and structure. Caregivers act not only as supervisors but also as mentors and parental figures who embody Islamic values in daily practice.

Furthermore, the structured daily routine and religious atmosphere create a sense of stability that is crucial for orphaned children, who often face emotional

insecurity. The children's testimonials show that they gradually internalize the values modeled by the caregivers. Their aspirations to become teachers, preachers, or religious leaders are not only a reflection of the religious environment but also evidence of the success of Islamic parenting in shaping identity and purpose. This transformation aligns with the core goal of Islamic education: to raise individuals who are resilient, spiritually grounded, and socially responsible.

Impact of Islamic Parenting on Resilience

The study found that Islamic parenting had positive impacts on the orphans' psychological, social, and academic resilience:

Psychological Aspects, the children showed notable improvements in self-confidence, inner peace, emotional regulation, and optimism. Many foster children expressed future aspirations, a sense of calm after prayer and Qur'anic recitation, and increased confidence in participating in religious activities. They stated that they felt stronger, more resilient, and believed in their ability to shape their future.

Foster child MS shared:

"I feel a sense of peace, especially after Tahajjud prayer and Qur'an recitation. In the future, I want to become an ustadz and share the knowledge I have gained."

Foster child S stated:

"I strive to be a better person than I was yesterday."

Foster child R added:

"When I have problems, I usually read the Qur'an more often, and sometimes talk to a friend."

Social Aspects, the children demonstrated the ability to adapt, build social relationships, express empathy, help friends in need, and work cooperatively. Strong social support from caregivers and the orphanage environment allowed the orphans to develop higher levels of resilience.

Foster child R stated:

"At first I felt regret and anxiety, but after a few weeks I was able to adapt—around two weeks. I wasn't used to religious activities, but the other kids here are kind and supportive, we share our stories with each other".

Foster child AU also said:

“At first I was scared and confused, I didn’t know anyone. But over time I got used to it because the friends here are really nice”.

Academic Aspects, the children demonstrated a significant increase in learning motivation, high aspirations, and a strong interest in religious knowledge. They participated in additional lessons (such as nahwu shorof, karate, and scouting), were actively involved in school activities, and expressed ambitions to pursue higher education. This was also reflected in the academic performance of foster children AU and ZM, who obtained the highest average scores in general subjects such as Civics, Science, and Physical Education. Meanwhile, R, S, and MS achieved the highest scores in religious studies. Each semester, the foster children showed academic improvement and consistently ranked in their classes.

This is in line with what MS stated:

“Nahwu shorof, Arabic language, tauhid, fiqh, ushul fiqh. For extracurriculars, I enjoy takraw, karate, and football.” And ZM added: “I want to study abroad and become a preacher.”

Specifically, this study maps the relationship between the methods of Islamic parenting and the resilience aspects of orphans based on the theory of Reivich & Shatté (2002), which includes emotional regulation, optimism, empathy, impulse control, problem-solving analysis, self-efficacy, and the ability to build social connections (reaching out).

**Table 3. Mapping Parenting Methods to Resilience Aspects
(based on Reivich & Shatté, 2002)**

Islamic Parenting Method	Resilience Aspects Influenced	Field Findings
Role Modeling	Self-efficacy, social bonding, emotional regulation	Children imitate caregivers, become more disciplined, confident, and independent.
Advice	Optimism, empathy, problem analysis, impulse control	Children are more open, resilient, and motivated to learn.
Habituation	Emotional regulation, optimism, problem analysis	Children become calmer and more reflective through worship.

Attentiveness	Emotional regulation, optimism, empathy, social bonding	Children feel valued, safe, and supported emotionally.
Discipline	Impulse control, problem-solving, self-efficacy	Children learn responsibility and understand consequences.

Islamic parenting is a method of educating children based on Islamic teachings derived from the Qur'an and Hadith. Its purpose is to shape children into individuals who are faithful, pious, possess noble character, and are prepared to face both worldly and spiritual life. This parenting model emphasizes practices that are aligned with religious values to nurture children as *insan kamil*, complete and ideal human beings (Julita et al., 2022).

The findings of this study demonstrate that the application of Islamic parenting at the Al-Jam'iyatul Washliyah Orphanage in Medan has had a significant positive impact on enhancing the resilience of orphans across psychological, social, and academic dimensions. The Islamic parenting model by Abdullah Nashih Ulwan (2007), implemented through role modeling, habituation, advice, attentiveness, and discipline, proved to be effective in supporting the seven aspects of resilience according to Reivich & Shatté (2002): emotional regulation, impulse control, optimism, problem-solving analysis, empathy, self-efficacy, and the ability to build social relationships (reaching out).

These findings are consistent with the theory and previous research by Firmansyah F. A. (2022), which found that orphans raised through Islamic parenting methods exhibited better stress management, higher self-confidence, and stronger psychological endurance when facing life's challenges. The importance of social support is likewise emphasized by Yerdonk and Somhlaba (2015), who asserted that children receiving consistent support from caregivers and their environment tend to develop greater resilience and achieve better academic outcomes.

While prior studies confirm the positive impact of Islamic parenting, the present research offers a more nuanced contribution by mapping specific parenting techniques to distinct resilience domains. Unlike Firmansyah's (2022) broader conclusions on general psychological strength, this study delineates how parenting

elements such as al-uswah (role modeling) and al-'adah (habituation) are directly linked to measurable outcomes like emotional regulation, optimism, and self-efficacy. Although Yerdonk and Somhlaba (2015) highlight the value of general social support, this study goes further by demonstrating how structured Islamic practices and consistent caregiver modeling generate a unique, spiritually grounded form of resilience not previously elaborated in existing literature.

Furthermore, while Usman, Ilham, and Tabo (2020) emphasize the contribution of religious education to the development of independence, the findings here show that religious habituation, when combined with emotional attentiveness and parental-like care, fosters not only behavioral growth but also facilitates deeper psychological healing in orphans coping with the trauma of parental loss. In this way, the study does not merely reinforce earlier conclusions but advances the discourse by integrating Islamic pedagogical principles with contemporary psychological models of resilience, offering a more granular and culturally relevant framework for supporting the development of children in institutional care.

The implementation of Islamic parenting at Al-Jam'iyatul Washliyah, particularly through role modeling, is one of the most effective methods in shaping the children's moral, spiritual, and social development. Orphans in the orphanage tend to emulate the behaviors of caregivers, who serve as key figures in their lives. The practice of worship habituation, especially when performed consistently and repeatedly, nurtures a consciousness of God (Allah SWT) (Amiruddin et al., 2024). Examples include congregational prayer, Qur'anic recitation, and sunnah fasting, which help children develop discipline, inner calm, and optimism.

Moreover, the structured environment provided by Islamic parenting fosters not only individual resilience but also a sense of communal identity among the orphans. Regular group activities such as congregational worship, religious study circles, and collective Qur'an memorization sessions create a supportive peer atmosphere where values such as cooperation, mutual respect, and empathy are nurtured. This communal structure reinforces the concept of ukhuwah Islamiyah (Islamic brotherhood), which strengthens the children's emotional and social bonds, helping them to feel less isolated and more connected to a larger, meaningful

purpose in life. The consistent presence of caregivers as role models further deepens this bond, bridging the gap left by the absence of biological parents.

In addition, the practice of non-violent discipline within the framework of Islamic parenting teaches children about accountability without instilling fear or trauma. Instead of punitive methods, the caregivers use corrective actions grounded in compassion and understanding, which encourage emotional regulation and the development of impulse control, two key components of resilience. Over time, this consistent and empathetic approach fosters a sense of personal responsibility, helping children internalize the values they are taught. This aligns with contemporary educational psychology theories, which assert that positive reinforcement within a secure environment contributes significantly to the long-term mental and emotional stability of children, particularly those in vulnerable situations like orphanages.

Advice delivered regularly serves to instill moral character, spiritual awareness, and a commitment to living in accordance with Islamic values (Nasution, 2020). Providing attentive care with love, concern, and sincerity creates a sense of security and emotional connection between caregivers and foster children (Susanti, 2020). Meanwhile, disciplinary action is used to educate children about consequences while remaining within reasonable and Islamic bounds. According to Reivich & Shatté's theory, which addresses resilience across psychological, social, and academic dimensions, resilience is not an innate trait but rather a dynamic process that develops through a child's interaction with their environment (Ibrahim, 2020).

The parenting methods applied in this study have been shown to support all three aspects of resilience. Academically, for instance, children in the orphanage demonstrated strong learning motivation and improved academic performance. This is consistent with research by Firmansyah (2022) and Usman, Ilham, & Tabo (2020), who found that early religious education significantly contributes to mental, spiritual, and motivational development among children in orphanages.

However, the study also identified several challenges in implementing Islamic parenting, such as differences in children's backgrounds and personalities, limited number of caregivers, and external environmental influences that can hinder resilience development. These challenges are consistent with the findings of

Wahyuni & Zainuddin (2024), who noted that resource limitations and external conditions can obstruct the optimal application of Islamic parenting in orphanages. Nonetheless, other supporting factors such as adequate facilities and community donations help fulfill the children's needs.

As a practical implication, the results of this study reinforce the theory that Islamic parenting, when applied consistently can enhance children's resilience. These findings expand understanding of the importance of religious values in promoting the psychological well-being of orphans. Academically, the study contributes to the discourse on the relationship between Islamic parenting and resilience building in institutional care environments. It also provides a foundation for developing religion-based psychosocial intervention models in similar institutions on a broader scale.

D. CONCLUSION

The implementation of Islamic parenting to enhance resilience among orphans at Al-Jam'iyatul Washliyah Orphanage in Medan has proven effective in shaping psychological, social, and academic resilience. Parenting methods such as role modeling (al-uswah), habituation of worship (al-'adah), advice (al-mau'izhah), attentiveness (al-mulahazhoh), and educational discipline (al-'uqbah) contribute significantly to fostering self-confidence, emotional regulation, optimism, empathy, and learning motivation among the children. These results affirm the holistic impact of Islamic parenting on children's character development and well-being.

However, challenges remain in its implementation, such as differences in children's backgrounds and personalities, a limited number of caregivers, and environmental influences. Therefore, adaptive strategies that integrate spiritual values with emotional sensitivity are essential. As a practical implication, this study proposes a preliminary model Islamic Resilience Oriented Parenting (IROP), that may serve as a framework for other orphanages. The IROP model integrates five core components: consistent caregiver role modeling, structured religious habituation, proactive emotional attentiveness, value-based advisory interaction, and non-violent educational discipline. This model provides a culturally relevant, faith-based approach to strengthen resilience in institutional care settings. The findings of this study not only enrich academic discourse on Islamic parenting and

child resilience but also offer concrete guidance for orphanages seeking to implement effective caregiving strategies rooted in Islamic values.

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