

Transforming the Resilience of Students from Broken Home Backgrounds through the Optimization of Islamic Education Strategies

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ABSTRACT

The phenomenon of broken homes is one of the factors influencing students' social-emotional development, such as emotional instability, low self-esteem, and difficulty building adaptive social relationships. This situation demands educational strategies that are not only focused on cognitive aspects but also strengthen students' psychological resilience. This study aims to analyze Islamic educational strategies in building resilience among students from broken homes. The study employed a qualitative approach with a case study design. Data collection was conducted through observation, in-depth interviews, and documentation, followed by analysis via data reduction, data presentation, and conclusion drawing using triangulation to ensure validity. The results indicate that effective Islamic educational strategies include integrating spiritual values into learning, fostering religious practices, teacher role modeling, and empathetic communication. These strategies enhance students' ability to manage emotions, strengthen social relationships, and develop spirituality as a source of internal resilience. This study confirms that Islamic education plays a strategic role as a protective factor in building resilience among students from broken homes.

Keywords: Broken Home, Resilience, Islamic Education, Social-Emotional.

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INTRODUCTION

. The phenomenon of students from broken homes has become a social reality increasingly encountered in educational settings. Family conditions marked by divorce, prolonged conflict, or the absence of one parental figure often impact children's psychological and social development. Students from such backgrounds tend to experience low academic motivation, difficulty managing emotions, diminished self-confidence, and obstacles in forming healthy social relationships. (Seijo et al., 2016) During adolescence, this situation becomes even more complex because teenagers are in a phase of self identity exploration that makes them vulnerable to emotional crises and deviant behavior if they do not receive adequate support. Therefore, educational institutions are required not only to play a role in academic aspects but also to provide psychological and social support for students experiencing family breakdown.

Both theoretically and empirically, various studies indicate that education serves a strategic function as a protective factor in building individual resilience. From the perspective of Attachment Theory, Bowlby asserts that secure emotional attachment between children and parents influences healthy psychological development. Bowen, through Family Systems Theory, explains that family dysfunction affects the emotional balance of all family members, including children. Meanwhile, Bandura, through Social Learning Theory, emphasizes that children's behavior is influenced by the process of observing their surroundings. (Attachment and Loss: Volume I. Attachment, 1969) Islamic educational strategies, realized through the internalization of spiritual values, the cultivation of religious practices, and the exemplary conduct of teachers, play a significant role in character formation, strengthening emotional

stability, and enhancing students' coping abilities. The continuous process of internalizing religious values through spiritual activities and character development has been proven to foster discipline, self-control, patience, and emotional maturity in students. (A. Ikhwan et al., 2025) Additionally, the teacher's role as a role model and moral guide is a crucial factor in helping students internalize religious values and develop positive emotional regulation skills. (Sriyanto et al., 2026)

Based on these conditions, this study aims to analyze Islamic educational strategies in building the resilience of students from broken homes. This study is based on the researcher's assumption that Islamic educational strategies implemented through the internalization of religious values, the cultivation of religious practices, teacher role modeling, and empathetic communication can serve as protective mechanisms in helping students manage their emotions, build healthy social relationships, and enhance their resilience against life's pressures. (Bakti et al., 2025) Thus, this study is expected to provide a conceptual contribution to the development of resilience-based Islamic education while also serving as a practical reference for educational institutions in designing approaches that are more responsive to the psychological needs of students from broken homes. (Alimni et al., 2022).

METHOD

This study employs a qualitative approach using a case study design aimed at gaining an in-depth understanding of the social-emotional dynamics of students from *broken-home* backgrounds, as well as the strategies used in Islamic education to build resilience. The qualitative approach was chosen because it allows for the contextual and natural exploration of phenomena, thereby enabling a comprehensive understanding of the subjects' experiences. The research was conducted at MI Al Khoiriyah in Metro City, which was selected through purposive sampling based on the consideration that the institution has student characteristics relevant to the research focus, particularly students from families with varying degrees of disharmony. The case study design was used to intensively examine social interactions, psychological experiences, and pedagogical practices occurring within the school environment as a holistic system.

The research subjects consisted of 2 Islamic Religious Education (IRE) teachers and 10 students from *broken-home* families. Subject selection was conducted using *purposive sampling*, with criteria including active involvement in the learning process and relevant experiences aligned with the research focus. Thus, the data obtained is expected to deeply represent the phenomena under study, although it is not intended for statistical generalization. The characteristics of the research subjects indicate that the students come from broken homes with various family problems, such as parental divorce, single-parent upbringing, and the absence of information about their biological parents since birth. From a socioeconomic perspective, most students come from families with lower-middle incomes.

Data collection techniques included participatory observation, *in depth interviews*, and documentation. Observations were conducted directly on the learning process and students' social interactions within the school environment to obtain empirical data regarding behavior, emotional responses, and interaction patterns reflecting students' levels of resilience. In-depth interviews were conducted with PAI teachers and students to explore information regarding subjective experiences, perceptions of family conditions, and learning strategies applied in building psychological resilience. Meanwhile, documentation was used as supporting data, including learning materials, school programs, activity records, and other documents relevant to the research.

Data analysis was conducted interactively based on the Miles and Huberman model, which comprises three main stages: data reduction, *data display*, and *conclusion drawing* or verification. The analysis process was carried out continuously from the initial data collection stage until credible findings were obtained. Data reduction was performed by selecting, focusing, and simplifying data relevant to the research objectives. Subsequently, the data were presented in the form of systematic descriptive narratives to facilitate the researcher in identifying patterns, relationships, and main themes. The final stage of drawing conclusions

was carried out through in depth data interpretation based on the interrelationships among the categories identified in the field.(Stokes & Urquhart, 2013)

The validity of the data in this study was tested using source triangulation and methodological triangulation. Source triangulation was conducted by comparing data obtained from various informants namely teachers and students to ensure consistency of information. Methodological triangulation was conducted by comparing the results of observations, interviews, and documentation to enhance data validity. Additionally, the researcher applied the *member check* technique, which involves reconfirming the findings with the research subjects to ensure alignment between the collected data and the informants actual experiences. To strengthen credibility and reliability, the researcher also conducted *an audit trail* by systematically documenting the entire research process. Through these procedures, it is hoped that the research results will have a high level of reliability and be able to provide an accurate picture of Islamic educational strategies in building resilience among students from *broken homes*.

RESULTS AND DISCUSSION

a. Social-Emotional Conditions of Students from Broken Homes

Students from *broken homes* tend to experience various challenges in the social-emotional domain. Research findings indicate emotional instability, low self esteem, and difficulties in forming adaptive social relationships. These conditions are closely linked to the lack of emotional support received from the family environment, as well as exposure to ongoing interpersonal conflicts within the household.(Minolin & Priya, 2018)

According to Attachment Theory developed by John Bowlby, the quality of the emotional bond between a child and their parents plays a crucial role in establishing a sense of security (secure base), which serves as the foundation for an individual's psychological and social development. A secure attachment enables children to develop emotional regulation skills, self-confidence, and the ability to form healthy interpersonal relationships in their subsequent developmental stages.(Posada & Trumbell, 2020)

Conversely, disruptions in the attachment relationship such as those commonly found in dysfunctional families, prolonged conflicts, divorce, or a lack of parental presence and emotional support can increase the risk of insecure attachment. This condition has the potential to lead to various psychological problems, such as anxiety, emotional instability, low trust in others, and difficulties in building and maintaining positive social relationships.(Sawicka et al., 2009)

Furthermore, research indicates that attachment patterns formed during childhood have long-term effects on an individual's mental health and the quality of their relationships from adolescence through adulthood. Individuals with insecure attachment tend to be more vulnerable to emotional issues, including depression, anxiety disorders, and difficulties in forming adaptive interpersonal relationships.(Daniel, 2006)

Furthermore, according to *Social Learning Theory* (Bandura), children's behavior is influenced by the process of observing and imitating their immediate environment. Conflicts within the family have the potential to become behavioral models that children internalize, thereby influencing their patterns of social interaction in the school environment. In this context, students may exhibit withdrawal, aggression, or difficulty in forming positive interpersonal relationships ((Rezeqi Amaliah et al. 2018)

Furthermore, according to Resilience Theory, resilience is a dynamic process that enables individuals to adapt positively when facing various difficulties, pressures, or harmful experiences. From this perspective, the condition of a broken home is viewed as a risk factor that can hinder the psychosocial development of children and adolescents.(Dzulfian Syafrian, 2025) Changes in family structure, reduced parental support, family conflict, and the emotional instability accompanying these conditions have the potential to increase vulnerability to stress, behavioral problems, and difficulties in social adjustment.(Aşantuğrul & Karabacak Çelik, 2025) Nevertheless, Resilience Theory emphasizes that the negative impacts of risk factors do not always lead to developmental failure. An individual's ability to endure and recover from

difficult situations is significantly influenced by the presence of protective factors that support positive adaptation.(Ong & Cammarata, 2020) These protective factors may include social support from family, peers, and teachers; a safe and conducive school environment; as well as strong emotional regulation skills and self-confidence.(Aşantugrul & Karabacak Çelik, 2025)

A school environment that fosters a sense of safety, social acceptance, and opportunities for growth has been shown to strengthen a sense of belonging (school belonging) and mitigate the negative impacts arising from family issues. Additionally, positive relationships with teachers and peers can serve as a source of emotional support, helping students cope with the psychological and social pressures they face. Conversely, if these protective factors are not sufficiently available, students from broken homes tend to struggle with managing stress, are more vulnerable to emotional disturbances, and face obstacles in their social and academic development.(Sofia et al., 2024)

These findings are also consistent with developments in *Social and Emotional Learning* (SEL) research, which emphasizes the importance of self-awareness, self-management, *social awareness, relationship skills, and responsible decision-making*. Students from *broken homes* generally demonstrate weaknesses in several of these competencies, particularly in the areas of emotional regulation and social relationship skills.(Brackett et al., 2019)

Furthermore, recent studies in educational psychology indicate that family instability contributes to increased levels of psychological stress, anxiety, and reduced mental well being among students. These conditions directly impact the learning process, such as decreased concentration, reduced motivation to learn, and lower active participation in classroom activities.(Guo et al., 2018)

Thus, it can be concluded that the social-emotional condition of students from *broken homes* is characterized by vulnerability in emotional regulation, social interaction, and the ability to adapt to environmental pressures. This condition underscores the importance of educational interventions that focus not only on academic aspects but also on strengthening social-emotional competencies and resilience as an effort to support students' holistic development. Establishing rewarding and caring relationships between teachers and students is a foundational strategy for fostering resilience. These relationships create a sense of belonging and emotional safety, which are critical for students facing adversity.(Doll & Song, 2023) Teachers can model and teach emotion-regulation strategies, such as mindfulness and stress management, to help students normalize struggles and build confidence.(Alon et al., 2025)

b. Islamic Educational Strategies in Building Resilience

Research findings indicate that Islamic educational strategies make a significant contribution to building students' resilience, particularly for those from *broken homes*.(Sofia et al., 2024) These strategies are not solely oriented toward cognitive aspects but also emphasize the integration of spiritual, emotional, and social dimensions into the learning process. This approach aligns with the holistic education paradigm, which views students as individuals developing in a comprehensive manner, encompassing intellectual, affective, and spiritual aspects.(Nigh & Can, 2025)

First, the integration of spiritual values into learning is a fundamental strategy in Islamic education. Teachers systematically instill values such as *şabr* (patience), *tawakal* (trust in God), and *syukur* (gratitude) in both instructional materials and daily interactions. From a positive psychology perspective, these values are closely linked to the concepts of *meaning-making* and *spiritual coping* that is, an individual's ability to constructively make sense of life experiences.(Kasim & Yusoff, 2014) The integration of spiritual values has been shown to help students develop more stable emotional regulation and foster an optimistic attitude when facing life's challenges. Furthermore, within the framework of *Resilience Theory*, spirituality is viewed as a protective factor capable of strengthening an individual's resilience against psychological stress.

Second, the practice of religious rituals serves as an effective means of strengthening students' emotional and spiritual balance. Religious practices such as congregational prayer, Quran recitation, and *dhikr* not only have a ritual dimension but also function as mechanisms for emotional regulation and self-control. Recent studies show that spiritual practices

consistently contribute to reduced levels of stress and anxiety, as well as improved *psychological well being*. In an educational context, the habit of worship can be understood as a form of *self regulation training* grounded in religious values, enabling students to manage their emotions and behavior more adaptively.

Third, the exemplary role of teachers (*uswah hasanah*) is a pedagogical strategy that exerts a strong influence on the formation of students' character and resilience. From the perspective of *Social Learning Theory* (Bandura), individuals learn through the process of observing and imitating significant figures. As an authoritative figure in the school environment, the teacher plays a crucial role as a *role model* in demonstrating behaviors that reflect positive values, such as patience, empathy, and integrity. Consistent exemplary behavior can strengthen the internalization of values and foster adaptive behavioral patterns in students.

Fourth, the empathetic communication approach employed by teachers is a key factor in building positive interpersonal relationships between teachers and students. Communication grounded in empathy, care, respect, and active listening creates a safe and supportive learning environment, enabling students to feel valued, understood, and accepted throughout the learning process. (Ampofo et al., 2025) These conditions contribute to increased self-confidence, learning motivation, and students' ability to manage emotions and face various academic and social challenges. From a Social and Emotional Learning (SEL) perspective, a positive teacher student relationship is a key element supporting the development of students' social and emotional competencies. A warm, supportive, and appreciative relationship has been shown to contribute to improved emotional well-being, student engagement, and academic achievement. (Yang et al., 2018) Through high quality relationships, students receive emotional support that helps them develop a sense of belonging to the school, increase participation in learning activities, and build the ability to interact positively with their social environment.

Overall, Islamic educational strategies that integrate spiritual values, the practice of worship, teacher role modeling, and empathetic communication demonstrate effectiveness in building student resilience. This approach not only strengthens individuals' ability to manage emotions and cope with stress but also fosters a resilient, adaptive character grounded in moral and spiritual values. Thus, Islamic education can serve as a strategic intervention mechanism in addressing the social-emotional vulnerabilities of students from *broken homes*.

c. Impact of the Strategy on Student Resilience

Research findings indicate that the implementation of Islamic educational strategies has a significant impact on enhancing students' resilience, particularly for those from *broken homes*. This impact is reflected in various aspects of social emotional development, showing shifts toward more adaptive and constructive outcomes. (M. Ikhwan et al., 2026)

First, there is an improvement in students' ability to manage their emotions more effectively. Students demonstrate a tendency to control negative emotions, such as anger, anxiety, and frustration, and to respond to stress more calmly. (Alimni et al., 2022) This aligns with the concept of *emotional regulation* within the framework of *Social and Emotional Learning*, which emphasizes the importance of self management as a key indicator of resilience. Furthermore, from a positive psychology perspective, emotional regulation contributes to improved *psychological well being*. Emotional regulation is a cornerstone of both SEL and positive psychology, directly contributing to resilience and psychological well being. SEL programs provide a structured approach to developing these skills, particularly in educational settings, while positive psychology highlights their broader impact on life satisfaction and mental health. Together, these frameworks underscore the importance of fostering emotional regulation and resilience for holistic development and well being. (Saunders & Sanders, 2025)

Second, Islamic educational strategies contribute to fostering better social relationships. Students demonstrated improvements in their ability to interact positively with teachers and peers, including in terms of empathy, cooperation, and conflict resolution. These findings align with the dimensions of *social awareness* and *relationship skills* within the SEL framework, which emphasize the importance of social skills as part of resilience competencies. From the perspective of *Resilience Theory*, supportive social relationships are a crucial protective factor in helping individuals cope with stress and build psychological resilience. Islamic education

emphasizes empathy through activities such as praying for others, engaging in social service, and fostering a sense of brotherhood and compassion. These practices help students develop emotional intelligence and the ability to understand others' feelings. (Alimni et al., 2022)

Third, there was an increase in self efficacy among students. Students demonstrated greater confidence in their ability to handle problems and participate in learning activities. According to Bandura (1997), self efficacy is a key factor influencing how individuals think, feel, and act when facing challenges. (Song, 2024) This increase in self efficacy serves as a crucial indicator of developing resilience, as individuals with strong self-confidence tend to be better equipped to endure and recover from difficult circumstances.

Fourth, the strengthening of spirituality is one of the key outcomes of Islamic education strategies. Spirituality serves as a source of inner strength that gives meaning to life experiences and helps individuals cope with stress constructively. In studies of *spiritual coping*, spirituality has been shown to play a role in enhancing an individual's ability to manage stress, reduce anxiety, and strengthen emotional balance. Thus, the internalization of religious values in Islamic education contributes to the development of spiritually grounded resilience. (Yadav et al., 2017)

Overall, the findings of this study confirm that Islamic education plays a strategic role as a protective factor in coping with the social and emotional pressures experienced by students. Within the framework of the *protective factor model* in resilience theory, educational strategies that integrate spiritual, social, and emotional aspects can mitigate the negative impacts of risk factors, such as *broken home* conditions. Therefore, Islamic education functions not only as a means of knowledge transfer but also as an effective intervention mechanism in building students' psychological resilience and holistic well-being. (Van Tuyll Van Serooskerken Rakotomalala et al., 2025)

DISCUSSION

The findings of this study provide important insights into how Islamic educational strategies function as protective mechanisms in fostering resilience among students from broken-home families. Islamic educational strategies, such as group learning, social service activities, and fostering empathy through prayer and community involvement, have been effective in enhancing emotional intelligence and social bonds among students. These strategies can be particularly beneficial for students from families experiencing divorce by providing a sense of belonging and emotional support. (Alimni et al., 2022)

The results indicate that the integration of spiritual values, religious practices, teacher role modeling, and empathetic communication significantly contributes to students' emotional regulation, social adaptation, self efficacy, and spiritual strength. These findings directly address the research objective of identifying how Islamic education can support the psychosocial development of students who experience adversity resulting from family dysfunction. (AL Zbon & Smadi, 2017)

From the perspective of Resilience Theory, the findings suggest that resilience is not merely a fixed individual characteristic but rather a dynamic process shaped through the interaction between risk factors and protective factors. Students from broken-home families are exposed to various psychosocial risks, including emotional instability, low self-confidence, and difficulties in social adjustment. Nevertheless, the presence of a supportive educational environment appears to mitigate the negative consequences of these vulnerabilities. This finding is consistent with Ungar's (2021) ecological perspective of resilience, which emphasizes that resilience develops through access to meaningful social, cultural, and institutional resources rather than solely through individual psychological strengths. (Sethi, 1964)

The study further demonstrates that spirituality serves as a central protective factor in resilience development. Students who are consistently exposed to religious values and spiritual practices tend to exhibit greater emotional stability and optimism when facing life challenges. (Schwalm et al., 2022) This finding is consistent with previous empirical studies suggesting that spirituality functions as an adaptive coping mechanism that helps individuals interpret adversity, regulate emotional responses, and derive positive meaning from

challenging life experiences.(Yiğitalp Rençber & Ulutaşdemir, 2026) Within the context of Islamic education, concepts such as şabr (patience), tawakal (trust in God), and syukur (gratitude) function not only as religious teachings but also as psychological resources that strengthen students' capacity to cope with life stressors.(Birtchnell, 1970)

Another important finding concerns the role of teachers as protective figures. The data indicate that teacher role modeling and empathetic communication contribute substantially to students' sense of security and emotional well-being. This finding can be explained through Social Learning Theory, which posits that individuals acquire behaviors, attitudes, and coping strategies through observing significant role models. Students who experience limited emotional support within their families often seek alternative sources of support within the school environment. In this context, teachers serve as substitute figures who provide guidance, emotional validation, and positive behavioral examples. Consistent with these findings, recent studies have shown that the quality of teacher-student relationships is a significant predictor of psychological well-being, academic engagement, and resilience among vulnerable students.(Davison, 1966)

The findings are also aligned with contemporary research on Social and Emotional Learning (SEL). Improvements in emotional regulation, empathy, social interaction, and self-efficacy observed in this study reflect the development of core SEL competencies, including self-awareness, self-management, social awareness, relationship skills, and responsible decision making. Previous studies have consistently demonstrated that students possessing strong SEL competencies are better equipped to manage stress and achieve positive educational outcomes. Therefore, the present study suggests that Islamic educational strategies may provide a culturally relevant framework for implementing SEL principles within Islamic educational settings.(Averill et al., 1978)

A major theoretical contribution of this study lies in the development of an integrative framework that connects Islamic educational principles with contemporary resilience theory. Existing resilience literature has predominantly focused on psychological, social, and environmental determinants, while the role of religious education as a systematic mechanism for fostering resilience has received relatively limited attention. The findings suggest that Islamic educational practices operate simultaneously across emotional, cognitive, social, and spiritual dimensions. Consequently, this study extends current theoretical understandings of resilience, which have largely been dominated by secular educational perspectives. It therefore contributes to the growing body of literature advocating culturally and religiously responsive educational approaches to enhancing student well-being.(Briscoe & Smith, 1975)

From a methodological perspective, this study contributes in-depth qualitative evidence regarding the process of resilience formation among students from broken-home families within the context of Islamic education. Unlike many previous studies that have employed quantitative approaches, this research offers contextual insights into how resilience is experienced, interpreted, and developed through everyday educational interactions. The case-study design enabled a deeper exploration of social processes and subjective meanings that are often overlooked in survey based research.

Practically, the findings have important implications for educational policy and practice. Educational institutions should consider integrating resilience building programs into both curricular and extracurricular activities. Teacher professional development programs should incorporate training on empathetic communication, trauma informed pedagogy, and psychological support strategies for vulnerable students. Furthermore, policymakers should recognize that resilience enhancement should not be confined to counseling services alone but should also be embedded within supportive school cultures grounded in ethical, social, and spiritual values. For guidance and counseling practitioners, the findings suggest that interventions integrating psychological support with spiritual development may represent a particularly effective approach for assisting students experiencing family related adversity.(Dalyono & Agustina, 2016)

Although the findings generally support the existing resilience literature, several observations warrant further consideration. Interestingly, some students demonstrated

relatively high levels of resilience despite experiencing severe family dysfunction. This finding suggests that family adversity alone does not automatically determine developmental outcomes. Rather, resilience appears to emerge through complex interactions among personal strengths, supportive social relationships, positive school environments, and spiritual resources. This observation is consistent with contemporary resilience research emphasizing that adaptation is multidimensional and highly context dependent. Therefore, these findings challenge deterministic assumptions suggesting that children from broken-home families will inevitably experience negative developmental outcomes. Tri Nurhidayati, R Desi Ariyana, dan M Fatkul Mubin, "Perkembangan Psikososial Anak Pada Keluarga Buruh Migran Internasional di Wilayah Kabupaten Kendal," 2014, <https://api.semanticscholar.org/CorpusID:147191420>.

Despite its significant contributions, this study has several limitations. First, the research was conducted within a single educational institution, limiting the transferability of the findings to other educational contexts. Second, the relatively small number of participants restricts the diversity of perspectives represented in the data. Third, the qualitative nature of the study prevents the establishment of causal relationships between Islamic educational strategies and improvements in student resilience. Therefore, future research is recommended to employ mixed methods or longitudinal designs involving larger and more diverse samples to examine the long-term effectiveness of resilience-based Islamic educational interventions. Future studies may also explore the comparative effectiveness of various spiritual and psychosocial strategies across different educational levels and cultural contexts.

Overall, the findings affirm that Islamic education functions not only as a medium for the transmission of religious knowledge but also as a comprehensive psychosocial intervention capable of strengthening resilience among students facing family-related adversity. Through the integration of spiritual development, positive teacher-student relationships, social-emotional learning, and supportive school environments, Islamic educational strategies provide a holistic framework for promoting students' well-being, adaptive capacity, and sustainable personal growth. (Junita Triwardhani et al., 2020).

CONCLUSION

This study confirms that the research objective to analyze Islamic educational strategies in building resilience among students from *broken homes* has been achieved. The findings indicate that the integration of spiritual values, the practice of worship, teacher role modeling, and empathetic communication significantly contribute to strengthening students' psychological resilience. These strategies not only enhance students' ability to manage emotions and adapt socially but also play a role in fostering spirituality as an internal source of strength in facing life's pressures. Thus, Islamic education functions not merely as a process of knowledge transfer but as a holistic educational approach capable of providing psychosocial support to students. (Kurniawan et al., 2025)

In addition to yielding empirical findings, this study also develops a resilience-based Islamic education model as a conceptual and practical contribution to the development of Islamic education responsive to family related social issues. It is hoped that this model can be implemented more widely through integration into the curriculum, strengthening of school culture, and enhancement of teachers' competencies in providing psychological guidance to students. This study has limitations regarding the relatively narrow scope of its subjects and research context. Therefore, future research is recommended to employ quantitative or *mixed-methods* approaches involving a broader and more heterogeneous sample to enhance the external validity and generalizability of the findings. Additionally, future research could focus on developing resilience measurement instruments based on Islamic educational values and testing the effectiveness of the formulated model across various educational levels and different social backgrounds. Ongoing research is also focused on developing a resilience-based Islamic education implementation model integrated with school guidance and counseling services. The author expresses appreciation and gratitude to all parties who have provided support during the research process, particularly educational institutions, research informants, teachers, and students who have actively participated, thereby enabling this research to be carried out

successfully. The author contributed to the conceptual design of the research, data collection and analysis, manuscript preparation, and the article revision process through to the final stage of publication.

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