

Islamic Parenting Methods to Increase Resilience Capability in Foster Children at Bina Insani Orphanage, Moyudan, Sleman, Indonesia

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ABSTRACT

Orphanages function as a substitute for families to meet children's needs during development. Foster children living in orphanages are vulnerable to resilience. Therefore, appropriate parenting methods are needed for children living in orphanages. This research aims to identify Islamic parenting methods to increase the resilience abilities of foster children because children living in orphanages are vulnerable to this. This research also analyzes the supporting and inhibiting factors in implementing Islamic parenting methods to increase the resilience abilities of foster children. This qualitative research used a descriptive approach. The data were collected through observation, interviews, and documentation. The validity of data was tested through triangulation of techniques and sources. Data analysis was carried out using descriptive analysis, namely reducing data, presenting data, and concluding data. The location of this research was at the Bina Insani Orphanage in Moyudan, Sleman. The respondents of this study were 3 caregivers and 4 foster children. This research found that: 1) Islamic parenting methods to improve the resilience abilities of foster children consist of the example method, habituation method, advice method, and attention method. 2) Supporting factors in implementing Islamic parenting methods to increase the resilience abilities of foster children consist of the role of administrators and teachers, the role of donors, and the available facilities and infrastructure. The inhibiting factors are a lack of awareness within the child, a lack of parenting cooperation between parents and guardians of the child and the orphanage, and negative effects from the external environment because foster children go to school outside the orphanage. Islamic parenting methods can be applied in educational institutions in the student's learning process to build good character and resilience. This research can be a basis for educational institutions to establish close collaboration with families in implementing Islamic parenting patterns.

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INTRODUCTION

Family is the closest social environment for every individual. A family consisting of a father, mother, and children have their rights and obligations so that each family member understands each other and understands their respective functions, duties, and responsibilities. Education in the family is an effort carried out by parents in the form of habituation to help the child's personal development (Besari, 2022). Children are educational subjects who are expected to be able to live with the values and morals that apply in society. According to Al-Ghazali, as quoted in Rahmawati (2019), he believes that a child is entrusted with trust and is the responsibility of both parents, so whether a child's behavior is good or bad depends on the care provided by both parents. From the statement above, it can be said that a child's behavior depends on the parenting style provided. Families have different parenting styles and methods of providing education and guidance (Ayun, 2017). Thus, good parenting is needed to create children who grow up and are able to live with good values and morals in the family and community environment.

In the Islamic view, a child is a gift from Allah SWT. which is entrusted to a father and mother who must always be grateful (Fachmi et al., 2021). One form of parental gratitude is by educating their children well through appropriate parenting patterns. The parenting theory in Islam, which is the same as Western parenting theory, can be integrated. The two sides, west and east, are expected to create a parenting pattern that not only instills high values of discipline but also has noble values of religiosity (Fachmi et al., 2021). Each child has their own path in life, and not all children have both parents, so parenting is not fully carried out in the family environment. This is because there are problems in the child's life, such as the death of one of the parents, divorce, or economic factors that prevent the child from being able to live with the family completely. Children who experience this situation usually live in orphanages, which are social institutions that can provide care for these children. According to Poerwadarminta in Wasono, an orphanage is a place to care for orphans (Wasono, 2019). Everyone living in an orphanage has the same rights, namely, to receive affection, attention, and love. Every social institution, one of which is an orphanage, has different methods of care between one orphanage and another. This is usually in accordance with the aim of character building in the children being cared for (Yusuf & Zainuddin, 2022).

In this research, researchers examined a social institution, namely the Bina Insani Orphanage, which is located in Padukuhan Sombangan, Sumbersari Village, Moyudan, Sleman, DIY. The foster children at this orphanage are orphans, orphans, and poor people (from low socioeconomic backgrounds). The presence of the Bina Insani Orphanage is basically very helpful for the problems of children who have dropped out of school or children who cannot continue their studies due to low-income family factors. Based on the observations of researchers, the children who live here are given care and assistance like their own family, which aims to ensure that the education and care process can be carried out optimally. Apart from that, care in this orphanage is based on love so that foster children can truly feel like

other children in general. However, there are still various problems related to children's ability to manage their emotions and resilience in living life. One example is the behavior of children who do not comply with the rules of the institution, where the activity actually provides benefits for the child. The problems that occur according to the conditions above are because foster children have problems but cannot overcome them due to the child's low resilience ability, so the child easily complains, gives up on the situation, and cannot get up.

Each child has their own path in life, and not all children have a complete family. Therefore, parenting is not fully carried out in the family environment. This is because there are problems in the child's life, such as the death of one of the parents, divorce, or economic factors that prevent the child from being able to live with the family completely. Children who experience this situation usually live in orphanages, which are social institutions that can provide care for these children. According to Poerwadarminta in Wasono, an orphanage is a place to care for and care for orphans (Wasono, 2019). Everyone living in an orphanage has the same rights, namely to receive affection, attention and love (Schenkels & Mutsaers, 2019). Children living in orphanages have different life challenges. In this research, various problems faced by foster children were found, and this encouraged caregivers to apply appropriate parenting methods to provide care for these children. The ability to be resilient is something that caregivers hope to instill and even improve in their foster children. Resilience ability is one of the abilities that can overcome life problems faced by humans, especially for foster children living in institutions who are vulnerable to trauma, difficulties, and challenges in life (Octavia, 2020). Each social institution has different parenting methods according to the aim of character building in the children they care for.

Etymologically, resilience is adapted from the word resilience, meaning resilience or the ability to return to its original state. According to the American Psychological Association (APA) in Nashori, resilience is a process of adaptation in the face of adversity, trauma, tragedy, threats, or even significant sources that can cause an individual stress (Nashori & Saputro, 2021). According to Grotberg in Fajarrini, resilience is the human ability to face, overcome, and become strong over the difficulties and problems they face (Fajarrini & Nasrul, 2023). Connor Davidson (2003) suggests five aspects that can build resilience in individuals: 1) Personal competence, high standards, and tenacity. 2) Trust in other people, have tolerance for negative emotions, and be strong in dealing with stress. 3) Positive acceptance of change and establishing safe relationships with other people. 4) Self-control. 5) Spirituality (Mustafa et al., 2019). The impact that will occur if children do not have high resilience abilities is that if they experience problems in life, children will be more susceptible to experiencing stress, pressure, and depression. This condition is more likely to occur for children who live in orphanages because children under institutional care receive less attention from their families. This makes it easy for children to fall and find it difficult to get back up.

Prior to that, there was similar research conducted by Purwandari et al. (2022) to test the effectiveness of an Islamic parenting model based on family religiosity in overcoming the problem of low literacy in Muslim families. The results of this research show that Islamic parenting is effective in increasing children's literacy activities in Muslim families. Second, research by Sumayah and Haryanto. This research aims to describe Parenting from the perspective of the Qur'an (Sumayah, 2020). The research results show that parenting from the perspective of the Koran lasts forever, and parenting patterns are democratic. Third, research by Elvina et al. This research aims to find out how parenting techniques and motivation influence children's ability to read the newspaper (Elvina et al., 2021). The results of this research show that Islamic parenting has a contribution of 78% to children's ability to read the Koran, and the combination of parental motivation and parenting techniques has an influence of 79.5%. The results of research by Sattler et al which used a longitudinal and multidimensional approach, showed that there are three resilience trajectories, namely increasing resilience, decreasing resilience, and stable low resilience (Sattler et al., 2023). Prior to that, similar research was conducted by Purwandari et al. to test the effectiveness of an Islamic parenting model based on family religiosity in overcoming the problem of low literacy in Muslim families. The results of this research show that Islamic parenting is effective in increasing children's literacy activities in Muslim families. Second, research by Sumayah and Haryanto. This research aims to describe parenting from the perspective of the Qur'an. The research results show that parenting from the perspective of the Koran lasts forever, and parenting patterns are democratic. Third, research by Elvina et al. This research aims to find out how parenting techniques and motivation influence children's ability to read the newspaper. The results of this research show that Islamic parenting has a contribution of 78% to children's ability to read the Koran, and the combination of parental motivation and parenting techniques has an influence of 79.5%. The results of research by Sattler et al which used a longitudinal and multidimensional approach, showed that there were three resilience trajectories: increasing resilience, decreasing resilience, and stable low resilience.

After reviewing several studies above, the researcher used it as reference material for researchers in conducting research related to Islamic parenting methods and resilience abilities in orphanages. The differences between this research and previous research are as follows: 1) In research theory, this research is supported by the science of Islamic Religious Education and the science of educational psychology, namely regarding Islamic parenting patterns and resilience abilities. 2) The next difference lies in the research focus. This research has two focus areas, namely Islamic parenting methods and resilience abilities in children living in orphanages. Meanwhile, previous research mostly contained one of the research focuses above and generally researched parenting patterns in the family environment, so the research focus and location of this research have never been studied before. 3) Other differences in research methods and data analysis. This research uses a qualitative method with a descriptive approach, whereas previous research used more quantitative and qualitative methods but with

a literature and case study approach. Research approaches differ according to each research objective. This research uses descriptive qualitative methods to contain comprehensive research results, and the focus of this research is in-depth on Islamic parenting methods and resilience abilities.

METHOD

This research is a qualitative research with a descriptive approach. According to Saryono in Zaini, qualitative research methods are research that is used to investigate, discover, describe, and explain the qualities or features of social influence that cannot be explained, measured, or depicted through a quantitative approach (Zaini et al., 2023). Descriptive research is research that emphasizes the analysis of the inference process of an observed phenomenon using logic (Azwar, 2010). This research will describe and explain the results of research obtained in the field, such as how to care for children on a large scale with different children's backgrounds and what impact this has on the parenting style provided. Apart from that, it will explain the resilience abilities of children living in orphanages. In the initial implementation of the research, the researcher made direct observations at the Orphanage. This stage began with collecting all the information available at the research location by carrying out observations, interviews, and documentation activities.

Observation is a process that is composed of various complex processes and is composed of various processes, the most important of which are the processes of observation and memory (Sugiyono, 2015). In conducting research, researchers conducted participant observation. Participant Observation is a form of observation where the observer is directly involved in the group, or it could also be said that the observer participates in the activity being observed. The data collection process using this technique is carried out in-depth and structured toward the research object. In this research, researchers used structured and semi-structured interview techniques. Structured interviews were conducted specifically with foster children as a source of data. Researchers will conduct interviews with foster children in orphanages to obtain information about the Islamic parenting style provided by caregivers and the resilience abilities of foster children. Researchers used data collection techniques through observation techniques to find out directly the process and methods of Islamic parenting applied at the Bina Insani Orphanage. According to RA Fadhallah, an interview is a communication between two or more parties, which can be done face to face where one party acts as an interviewer and the other party acts as an interviewee with a specific purpose (Fadhallah, 2021).

This semi-structured interview was aimed at the head of the orphanage and the caregiver or companion of the foster child. Researchers conducted interviews with the head of the orphanage foundation to obtain information about the history of the founding of the orphanage, the development of the orphanage, Islamic parenting patterns, and the resilience

abilities of the children in their care. Researchers also interviewed orphanage administrators to obtain information about the organization, infrastructure of the orphanage, and activities held by the orphanage. Documentation is a method of collecting data in the form of notes regarding the problem being researched so that with documents, the required data documentation is complete and valid and does not take the form of thoughts (Khilmiyah, 2016). By using this method, the researcher will collect data by studying documents related to the research theme and using them as research sources to support the data resulting from interviews conducted by the researcher. Some of the documents that researchers will use include regulations or rules of the orphanage, daily and monthly activity schedules, lists of caregivers and foster children, and the orphanage's bylaws.

The research respondents consisted of 3 caregivers and 4 foster children. In data collection techniques, triangulation is defined as a data collection technique that combines various data collection techniques and existing data sources (Supriatna, I., 2020). In qualitative research, data can be said to be credible if there are similarities between what is reported by the researcher and what actually happened to the object under study (Mekarisce, 2020). The validity technique used by researchers is a triangulation of techniques and sources. Source triangulation means getting data from different sources using the same technique (Sugiyono, 2018). Technical triangulation is collecting data in various ways from the same source (Sugiyono, 2018). After collecting the data, the researcher carried out the data analysis process. Data analysis carried out in qualitative research begins before being in the field, while being in the field, and after being in the field. The data analysis method used in this research is the Miles and Huberman model, which suggests that qualitative data analysis activities are carried out interactively and continuously until they are complete and the data obtained is credible (Sinca, 2022). The data analysis steps refer to Miles and Huberman's opinion, namely data analysis, data reduction, data presentation, and drawing conclusions from the discussion so that perfect data is obtained.

RESULTS AND DISCUSSION

These Islamic parenting patterns are applied according to an Islamic perspective. According to Daradjat in Fachmi, Islamic parenting is a complete unity of the attitudes and treatment of parents towards children since they were small, both in educating, developing, familiarizing, and guiding children optimally based on the Qur'an and Hadith (Fachmi et al., 2021). Islamic parenting is also commonly known as Islamic parenting or, in English, Islamic parenting.

Basically, one way to improve the resilience abilities of foster children is through parenting. In this discussion in the previous chapter, it was explained that parenting is a way for parents to educate, guide, and care for children in the growth process to form a good child's personality. Good parenting is a process in which there is a feeling of love, affection, and tenderness from parents, where the process of educating children is carried out by

implementing teaching according to the child's level of development and intelligence, which one day will be the key to goodness and success for the child. Islamic parenting, according to Daradjat in Fachmi, defines parenting from an Islamic perspective as a complete unity of the attitude and treatment of parents towards children since they were small, both in educating, developing, familiarizing, and guiding children optimally based on the Al-Qur'an and Al-Hadith (Fachmi et al., 2021). Abdullah Nashih Ulwan explained that Islamic childcare is divided into 5 methods, namely the example method, the habit method, the advice method, the attention method, and the punishment method (Ulwa, 1993).

1. Islamic parenting methods to increase resilience abilities in foster children

This research found that there are four Islamic parenting methods to improve resilience abilities in foster children, namely, the example method, the habit method, the advice method, and the attention method.

Exemplary Method

The exemplary method for Islamic parenting at PA Bina Insani is carried out by modeling good things for children, exemplifying how caregivers and companions face challenges, not complaining in front of children, always being brave and exemplary in worship, and having a good attitude. The exemplary method is one way for caregivers to guide foster children. Exemplification can indirectly make foster children imitate and practice it. This is in accordance with the theory expressed by Abdullah Nashih Ulwan in Suwaid, which explains that examples of exemplary behavior from parents are exemplary attitudes in worship, generous attitudes, polite attitudes, humble attitudes, brave attitudes, and exemplary attitudes in devotion (Suwaid, 2010).

Parenting is not only limited to teaching but also needs to provide an example because without providing a good example, especially an example to be able to overcome existing problems, it will not be successful and influential for children to have high resilience. The example that is applied specifically to increase children's resilience abilities is that caregivers do not complain in front of children, are active in worship, have good morals, and show a confident and brave attitude. The example of caregivers and companions will indirectly be seen, felt, and heard by foster children, and this unconsciously becomes a way of educating foster children.

Habituation Method

The habituation method is a parenting method in the form of giving repeated examples so that the activity sticks and the child becomes accustomed to implementing it. Children who are accustomed to something can become disciplined, diligent, and consistent. This can become the foundation for children to live their lives. Like the information that researchers obtained from foster children at the Bina Insani Orphanage, the habits implemented in the orphanage can have a positive effect, namely that children become less lazy about carrying out activities that have become a habit. The habits implemented in the orphanage are in the form

of worship habits such as prayer, reciting the Qur'an, and instilling *aqidah* values from religious lessons taught every night according to schedule. Apart from religious practices, in this orphanage, caregivers familiarize children with activities to increase their sense of responsibility, discipline, and cooperation, such as *muhadharah* activities, animal husbandry, and entrepreneurship. Committee activities are also familiar activities for foster children. Foster children are taught and accustomed to being involved in social and organized activities such as being on the Ramadhan committee, *qurban* activity committee, recitation activity committee, and other activities that can foster a spirit of leadership, cooperation, problem-solving, critical thinking, and empathy with others.

Habits that foster positive attitudes in children are spiritual attitudes, responsibility, discipline, cultivating leadership, cooperation, critical thinking, and empathy with others can increase children's resilience or toughness abilities. This is in accordance with the theory regarding the factors that influence individual resilience, according to Grotberg, explaining that the qualities possessed by individuals can be described as (I am), including self-confidence in personal abilities, optimism, being liked by many people, having desire to achieve achievements in the future, having empathy and other self-qualities. The I am factor is a strength that comes from the individual himself, such as behavior, feelings, and beliefs contained within a person.

Method Advice

The advice method is a way of caring for and guiding children through words that encourage and direct the child's good in the future (Nanda, 2016). The Qur'an uses many methods of advice about children's psychology. A child will listen to advice from people who are considered superior to them, such as older people, those who have knowledge, and those who have a high position in the eyes of society. Islamic parenting with advice methods for children can encourage children to think better and have guidelines according to religious teachings (Zur Raffar et al., 2021). Resilience abilities can be improved through providing advice to children. Children who have difficulty solving problems and cannot control their emotions can be given good advice so that children learn to understand how children should behave. Islamic parenting methods in the form of advice to improve children's resilience are also applied at the Bina Insani orphanage. The advice method is given by the caregiver to the child when the child faces problems. Apart from that, advice is also given to children who make mistakes or show attitudes that are not like other children, for example, children do not pray, children do not picket, or are not enthusiastic about participating in orphanage activities (Khoirun Nisa, nd).

The advice method is a method that is very often applied in parenting. This is in accordance with the theory in the Al-Qur'an, which explains that Islamic parenting is exemplified by Luqman. Luqman provides extraordinary learning or advice to his children so that their children always carry out Allah's commands and stay away from His prohibitions. Let's look at the factors that influence resilience based on the theory expressed by Grotbegh

in Wahidah. The advice method is included in the factors that can influence resilience abilities, where support from people closest to them in the form of good advice shows what the individual must do, like information about something, and encourages individuals to follow (Wahidah, 2018).

Attention Method

Method attention is a parenting style that focuses on paying attention to the child's behavior. The attention method at PA Bina Insani to increase the resilience of foster children, for example, is always paying attention to the problems faced by children. If a child starts to look unusual, such as often being alone, not praying in congregation at the mosque, and not taking part in orphanage activities, the companion asks the child directly if there is a problem, and then together, they look for a solution. Through the attention method, children will feel that they are appreciated, so the child's self-confidence increases. Children become enthusiastic and motivated to do something, especially good things, because they always get encouragement from the orphanage environment, including caregivers, religious teachers, and peers. In managing emotions such as stress and social skills, children really need attention and guidance. With this, children can control their emotions well and interact socially with the surrounding environment well. This is a factor that can increase children's resilience abilities. Parenting using the attention method can grow children's self-confidence and make them feel that they are valued so that they can continue to learn to become better and solve their own problems. This is in accordance with the theory of factors that influence resilience, one of which is parenting style and social support.

In managing emotions such as stress and social skills, children really need attention and guidance. With this, children can control their emotions well and interact socially with the surrounding environment well. This is a factor that can increase children's resilience abilities. Teenagers who always think positively and are enthusiastic about living life shows that teenagers have the ability to manage emotions well so that if emotional disturbances occur, teenagers' feelings can recover easily. Parenting using the attention method can grow children's self-confidence and make them feel that they are valued so that they can continue to learn to become better and solve their own problems. This is in accordance with the theory of factors that influence resilience, one of which is parenting style and social support. The emergence of resilience in individuals can be obtained from a supportive social environment, whether from friends, neighbors, teachers, coaches, or close individuals. Social support is an effective form of support, both emotional, informational, and instrumental.

2. Supporting and inhibiting factors for implementing Islamic parenting methods to increase resilience abilities in foster children at the Bina Insani Orphanage

In the process of implementing parenting patterns in every institution, there will definitely be supporting and inhibiting factors in an activity. From the research results, it was found that there were three supporting factors for implementing parenting methods at the

Bina Insani Orphanage, namely:

Facilities and opportunities available

The availability of facilities and opportunities provided by both the Foundation and caregivers at Pa Bina Insani are supporting factors in caring for foster children. The availability of facilities such as mosques, tahfidz halls, and libraries are supporting factors in implementing Islamic parenting patterns for foster children and also as a place for foster children to carry out other positive activities such as reading, reciting the Koran, memorizing the Koran and other positive activities. Apart from facilities regarding religious activities at PA Bina Insani, facilities, and opportunities are also provided that support factors for implementing Islamic parenting methods to increase children's resilience abilities. These facilities include farms, shophouses, and *angkringan*, which are provided as a place for foster children to learn or train their skills in non-academic fields. From these activities, children can learn to be independent, disciplined, and responsible and practice entrepreneurship. The availability of facilities and opportunities is a form of instrumental support in increasing resilience in foster children. Instrumental support can be done through direct assistance, such as helping to complete work or providing individuals with the facilities needed.

Rolecaregivers and ustaz/ustazah

The role of caregivers and the teacher council, namely *ustaz/ustazah*, who assists in the process of caring for, educating, and providing knowledge to foster children, is a supporting factor for the implementation of Islamic parenting methods. Teachers, in this case, caregivers and religious teachers who provide knowledge to children, both direct lessons and life lessons outside the classroom, are also supporting factors in achieving children who have resilience. As in the research results, information was obtained that caregivers, companions, and *ustaz/ustazah* at PA Bina Insani always educate and guide children with habituation activities, making themselves role models for children so that children can emulate and imitate the positive things of their caregivers. The caregivers and teachers also always provide motivation and advice for children according to the problems the children face. The care of the caregivers, both *ustaz/ustazah* and companions at this orphanage, uses the Islamic type of care or Islamic parenting pattern. This education is based on the teachings of the Islamic religion, which aims to provide goodness in this world and the hereafter through explanations regarding aspects of good education (Fachmi et al., 2021).

Roledonor

The role of donors is also a supporting factor for care at Pa Bina Insani. Donors here are not only material but also donors of energy and thoughts. Material donations are in the form of money to meet the needs of foster children living in orphanages. The needs of foster children include food, education, and health funds. A donor of energy and thoughts is someone who volunteers to help with the child care process and the continuity of activities and programs in the orphanage, so having donors is very important for the continuity of care in the orphanage. Donors in orphanages act as a form of network support, and donors are

one of the supports provided to build feelings of kinship within a group of individuals through social activities and sharing activities. This has a good impact on the caregivers in the orphanage so that the learning and care process can run well.

Apart from supporting factors, researchers found inhibiting factors or challenges in implementing Islamic parenting methods at the Bina Insani Orphanage, including:

a. Lack of child awareness

The child's own will is an inhibiting factor in implementing Islamic parenting methods. For example, as expressed by caregivers, some children find it difficult to understand or do not fully understand the values taught in Islamic parenting, so caregivers often advise them, but children whose awareness is low cannot apply them in everyday life. This situation becomes a challenge for caregivers to take better approaches and understand the needs and characteristics of each child. Resilience ability makes foster children able to adapt to the conditions they face, meaning the ability of teenagers to make sense of life events they experience, such as family problems, loss, stress, and trauma, but does not make teenagers sink and dissolve into misery (Tillott et al., 2022). Lack of awareness in children is an inhibiting factor in caregivers implementing Islamic parenting methods to increase children's resilience abilities, which can be seen in children who cannot manage their time when using cell phones.

b. Lack of role of parents or guardians of foster children

The role of parents or guardians is very important in shaping children's identity, values, and behavior. Even though the child lives in an orphanage, the role of parents or guardians must also be involved in the child's life. When parents or guardians are absent or less involved in their children's lives, this can have significant consequences. Adolescent resilience is the ability of adolescent individuals to bounce back from stressful situations and traumatic events and return to normal quickly and well again (Ruswahyuningsih & Afiatin, 2015). One impact is a lack of guidance and direction needed to help children develop their social, emotional, and academic skills. PA Bina Insani's caregivers hope that there will be cooperation and two-way communication to accompany children so that they can encourage children to be enthusiastic about learning and have a high fighting spirit. Hopefully, when they leave the orphanage, they can bring blessings of knowledge and benefits that can be achieved and distributed to the wider community. Foster parents can realize the resilience of orphanage teenagers in the field of education, namely encouraging teenagers to excel by providing good and appropriate educational facilities and motivating them to increase their self-confidence.

c. Negative influences from the external environment, both from the school environment and the community environment

The environment is very influential in the development of children's social abilities. An unfavorable environment can also have a negative influence on a child's development.

Caregivers revealed that an environment that has a negative influence is an inhibiting factor or challenge in implementing Islamic parenting methods for children. External factors, namely environmental influences, can influence resilience abilities in children. The development of foster children living in orphanages cannot be separated from the external environment, both the school environment and the community environment. Environmental influences have two impacts, namely, positive impacts and negative impacts. In this case, the caregiver revealed that an environment that has a negative influence is an inhibiting factor or challenge in implementing Islamic parenting methods for children because this influence can be something that children imitate. After all, here, the children are still at school outside the orphanage, so the influence from outside is very strong.

This finding is supported by previous research conducted by Barus and Rahma. What this research has in common with previous research is the parenting method used, namely, the method of advice, example, habituation, and attention or giving praise. Other similarities in previous research obtained results regarding supporting factors for implementing parenting patterns, namely, support from donors, the role of good caregivers, patience, attention, and always providing direction and guidance (Barus & Rahma, 2022). The difference between this research and previous research is that this research discusses general parenting patterns while this research focuses on Islamic parenting methods. Another difference is that previous research variables discussed the application of parenting patterns, whereas this research discusses two variables, namely Islamic parenting patterns and resilience abilities in foster children.

CONCLUSION

Based on the description of the results of the research and discussions that have been carried out at the Bina Insani Orphanage, the following conclusions can be drawn: 1) The Islamic parenting method to increase resilience abilities in foster children used by caregivers at the orphanage uses four methods, namely the exemplary method, the habituation method, advice method, and attention method. Exemplary methods include modeling good things for children, modeling how caregivers and companions face challenges, not complaining in front of children, and being brave and exemplary in worship and morals. The exemplary method is one way for caregivers to guide foster children. Exemplification can indirectly make foster children imitate and practice it. Habituation methods such as getting used to worship such as prayer, reciting the Koran, muhadharah, as well as instilling *aqidah* values from religious learning, getting used to training children's social skills such as in animal husbandry activities, community service, entrepreneurship, and committee activities. The habits implemented in the orphanage are in the form of worship habits such as prayer, reciting the Koran, and instilling *aqidah* values from religious lessons taught every night according to schedule. Apart from religious practices, in this orphanage, caregivers familiarize children with activities to

increase their sense of responsibility, discipline, and cooperation, such as *muhadharah* activities, animal husbandry, and entrepreneurship. Committee activities are also familiar activities for foster children. Advice methods include giving advice to children who have difficulty solving problems or cannot control their emotions and giving advice to children who make mistakes. Islamic parenting methods in the form of advice to improve children's resilience are also applied at the Bina Insani orphanage. The advice method is given by the caregiver to the child when the child faces problems. Attention methods include providing time for evaluation and motivation so that children can share and get motivation from caregivers. As a result, parenting using this method can increase the resilience abilities of foster children living at PA Bina Insani because these activities can foster children with good morals, discipline, responsibility, courage, and the ability to manage emotions well. Parenting using the attention method can grow children's self-confidence and make them feel that they are valued so that they can continue to learn to become better and solve their own problems. This is in accordance with the theory of factors that influence resilience, one of which is parenting style and social support. 2) There are three supporting factors in the implementation or application of Islamic parenting methods to increase resilience abilities for foster children, namely facilities in the form of facilities and infrastructure as well as opportunities available at PA Bina Insani, secondly the role of administrators and teachers who are very good at educating, guiding and caring for foster children, thirdly, there is the role of donors, both donors of material, thoughts, and energy. Apart from supporting factors, there are also inhibiting factors, namely, lack of awareness among the children themselves, especially children who are teenagers who are still unstable, lack of parenting cooperation between parents (if they still exist) and guardians of foster children and the orphanage. Thirdly, there is a negative influence from the social environment, both the school environment and the surrounding community, because foster children go to school outside the orphanage environment.

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