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Resilience Factors in Early Childhood: Islamic Values and Self-Regulation through a Mixed-Method Approach

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Abstract

This study, conducted at Raudlatul Athfal Al-Iman in Semarang City, explores resilience factors and levels among students, emphasizing the role of Islamic values in fostering resilience and self-regulation and using a concurrent embedded mixed-method approach, prioritizing qualitative data from interviews, observations, documentation, and questionnaires to explore cultural and religious influences on resilience, particularly in interactions with peers, educators, and the community. The qualitative approach provided insights into how Islamic values are internalized and expressed in children's behaviors. At the same time, quantitative data, measured using the Child and Youth Resilience Measure (CYRM), categorized students' resilience levels. This combination ensured a comprehensive understanding by integrating contextual depth with numerical validation. Findings revealed that Islamic practices, including *istighosah*, reading *Iqra'*, memorizing Hadith (*Mutiara habits*), daily prayers, recitations of *Asmaul Husna*, and short Qur'anic surahs, significantly influence students' resilience. These activities, integrated into daily routines, help children adopt Islamic values in peer interactions and demonstrate resilience characteristics. Teachers reinforce resilience by promoting problem-solving that is aligned with Islamic teachings. Quantitative data from 30 students indicated resilience levels: 6 students were categorized as high, 19 as moderate, and 5 as low. This research highlights the potential of faith-based practices to enhance mental well-being and learning outcomes in Islamic early childhood education. While constrained by a small sample size and limited scope, it offers valuable insights into resilience-building strategies in similar contexts. Future studies should expand on integrating resilience theory and Islamic values in early education across broader settings.

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Introduction

Resilience is an essential skill for survival, primarily characterized as the phenomenon of "bouncing back" (Sayed et al., 2024). Resilience is distinct from average recovery because it encompasses "bouncing back" and surpassing adversity to achieve a higher level than before the difficulty (Mancini & Bonanno in Yang, 2021). Resilience is the process and outcome of effectively adapting to challenging or demanding life experiences, mainly mental, emotional, and behavioral flexibility, and adjusting to external and internal pressures (American Psychological Association, 2018).

Human resilience is a dynamic construct cultivated through diverse interactions commencing in childhood (Masten & Barnes, 2018). Resilience is operationally defined as the capacity to surmount adversities, thereby augmenting an individual's life quality and longevity (Barton & Kahn, 2019). The ability to effectively cope with challenges and adversity is influenced by individual capabilities and the availability of personal and social resources (Schwarzer, 2024). Several prior studies have offered conceptual frameworks for dissecting the interplay between vulnerability, resilience, and adaptation within the disaster risk domain (Brown & Shay, 2021).

Social and cultural determinants within familial and communal contexts influence resilience in young children, underscoring the imperative for cross-cultural investigations into

resilience development (Koshy et al., 2022). Moreover, the successful adaptation of resilience during childhood, bolstered by supportive familial and communal networks, contributes to enhanced lifelong mental well-being and overall quality of life (De Bellis et al., 2019). Drawing from previous research examining parental contributions to fostering child resilience, exemplified by the study "The Role and Efforts of Parents in Instilling Resilience Attitudes in 4-6-Year-Olds" (Latifah & Rahiem, 2023), which employed an exploratory qualitative approach involving interviews with 19 parents residing in Conde Subdistrict, Serang, Banten. The findings elucidate that parents impart understanding and model behaviors to their children, such as interpreting loss, cultivating patience, fostering mutual support, resilience in adversity, and instilling perseverance. In addition to the pivotal role of parents within the household, educators also play a significant role in resilience-building through fostering friendships, as indicated by research articles such as "The Role of Educators in Building Friendship Since Early Childhood Key to Children's Resilience" (Patilima, 2022), which employed a literature review method.

The findings are congruent with Ungar's resilience theory (2021), which posits that resilience is contingent not solely upon individual capabilities but on the dynamic interplay between the individual and their environment. The interaction between individuals and their ecological surroundings is characterized by reciprocity, a concept elucidated by Bronfenbrenner (in Borualogo & Jefferies, 2019), particularly pertinent within collectivist cultures (Verma & Triandis, 2020). Moreover, individuals are enmeshed within tightly woven networks of interdependence (Triandis in Borualogo & Jefferies, 2019). Consequently, Ungar's resilience theory is highly applicable to investigating resilience processes among Indonesians, who perceive themselves as deeply embedded within their collective spheres (Borualogo & Jefferies, 2019). In practical terms, children resort to prayer to articulate emotions and seek assistance within a designated temporal framework (Guzman & Skinner, 2019).

At an institutional level, RA Al-Iman ensures they can reestablish trust in post-pandemic COVID-19. The COVID-19 pandemic has raised serious concerns about the impact on individual and collective health and emotional and social well-being (Pfefferbaum & North, 2020). This study underscores the significance of cultural factors and Islamic beliefs in nurturing resilience among young learners within educational settings. The anticipated outcomes of this investigation aim to furnish meaningful insights and offer practical guidance to parents and educators in fostering resilience rooted in Islamic religious tenets.

Research on education in border areas highlights significant challenges in providing access to education, particularly for children of migrant workers. A study in Sebatik revealed substantial barriers for Indonesian children attempting to access schools in Malaysia, resulting in a sharp increase in illiteracy rates. Efforts by the private sector to establish schools in border areas remain suboptimal due to limited financial and human resources (Husain et al., 2021). In the context of faith-based education, research has emphasized how Islamic curricula can help students maintain cultural and religious identity despite the strong influence of Western educational models (Akrim et al., 2022). However, these studies have not thoroughly explored the role of Islamic values in fostering resilience among students in early childhood education institutions.

In addition, research on resilience within communities highlights the critical role of collectivism and religious beliefs in helping individuals navigate life's challenges. Studies on vulnerable communities have shown that religious faith provides a framework for understanding and managing adversity, while communal bonds strengthen social support systems (Terrana et al., 2022). Teaching approaches that actively engage students have enhanced academic resilience by strengthening their competencies (Afzali et al., 2024). However, no research has specifically integrated resilience theory with Islamic values in the context of early childhood education, particularly in institutions like Raudlatul Athfal, which offer a unique opportunity to nurture self-regulation in children through religious principles.

This study addresses this gap by empirically examining the role of Islamic values in fostering resilience and self-regulation among students at Raudlatul Athfal, focusing on RA Al-

Iman in Gunung Pati District. Additionally, it explores the institution's post-pandemic adaptations, addressing new challenges in stabilizing students' return to learning processes. The findings contribute to theoretical discourse and practical educational approaches by offering a culturally and religiously integrated model tailored to early childhood education in Indonesia, presenting a novel framework for local implementation.

Methods

The research methodology employed in this study utilizes an imbalanced mixed method known as the concurrent embedded strategy, with a qualitative approach as its primary method. The concurrent embedded strategy integrates qualitative and quantitative research techniques in an imbalanced manner, wherein the two methods concurrently investigate similar research inquiries (Creswell & Plano Clark, 2018). The primary qualitative method is utilized by the researcher to delve into factors influencing resilience in young children, mainly focusing on cultural backgrounds and Islamic religious beliefs, encompassing interactions among children, interactions with educators, and identity formation within the local community environment (comprising beliefs, education, and culture). In contrast, the supplementary quantitative data comprises the measurement outcomes of early childhood resilience for class B, within the age range of 5-6 years old.

The research sample is selected through purposive sampling, a method wherein participants are selected based on specific characteristics believed to correspond with known population attributes closely. Purposive sampling involves selecting samples based on particular characteristics or traits deemed closely associated with established population attributes (Ary et al., 2018). The sampling unit, consistent with the criteria aligned with the research objectives, consists of Islamic foundation-based schools (Raudhatul Athfal) in the Gunung Pati District, Raudlatul Athfal Al-Iman.

The data collection employs various techniques, including interviews, direct observations, documentation, and questionnaires. Semi-structured interviews afford interviewees greater latitude in their responses, enabling open exploration of issues and soliciting opinions and ideas (Sugiyono, 2019). Documentation involves compiling tangible data through a structured data management procedure known as the documentation process (Sugiyono, 2019). Questionnaires serve as research instruments containing a series of inquiries or statements designed to elicit data or information from respondents based on their perspectives.

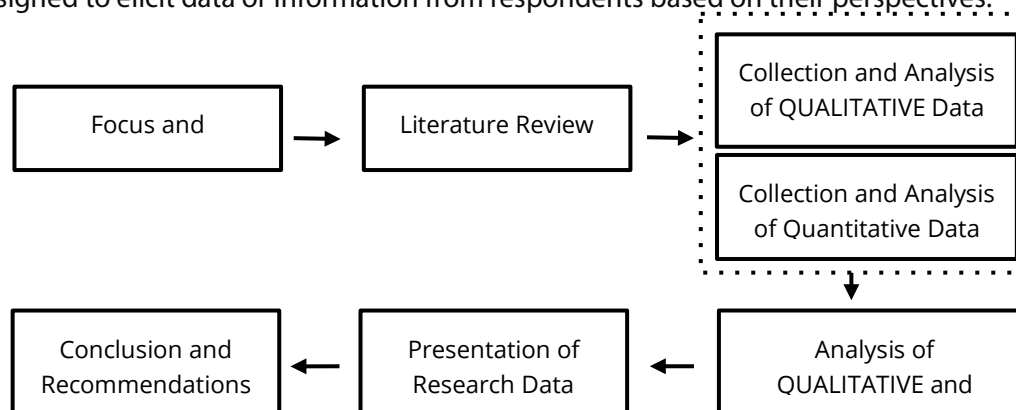


Figure 1. Mixed Method Research Design












































































The research process depicted in Figure 1 commences with establishing the research focus or problem formulation. Qualitative researchers then collect data in the field, employing triangulation techniques such as participant observation, in-depth interviews, and documentary studies. Concurrently, alongside qualitative data collection (the primary method), quantitative data is also gathered (the secondary method) to complement and enrich the qualitative findings (Harrison & Reilly, 2018). Following data collection and analysis, the researcher engages in an











integrated analysis of qualitative and quantitative data to determine how quantitative data can augment and refine qualitative insights (Bryman & M., 2019).

Qualitative data analysis entails transcribing recorded interviews into digital formats (e.g., Word, Excel) and coding the data, subsequently categorizing it as narrative data (López & Rojas, 2019). This iterative and ongoing analysis process continues until data saturation is achieved, involving activities such as data reduction, data display, and conclusion drawing/verification (Boeije, 2018). Activities in data analysis include data reduction, data display, and conclusion drawing/verification.

Quantitative data, developed using the Child and Youth Resilience Measure (CYRM-R), incorporates social-ecological indicators. This instrument, derived from the International Resilience Project involving 14 communities across 11 countries, has been translated into 20 languages and utilized in over 150 studies (Resilience Research Center, 2022; Borualogo & Jefferies, 2019) and has been translated into 20 languages and used in more than 150 studies (Borualogo & Jefferies, 2019). Quantitative data analysis involves examining the data based on research questions or hypotheses and employing suitable statistical tests. The instrument consisted of 17 items (Table 1) using the Likert scale (Resilience Research Center, 2022).

Table 1. Questionnaire-based on CYRM

No.	Question	Not at all	Rarely	Some times	Quite Often	Often
1	Do you get along well with your friends?					
2	Do you think going to school is important?					
3	Do you know how to behave politely in places like school, home, and worship?					
4	Do you feel your parents, teachers, or caregivers know where you are and what you are doing?					
5	Do your parents, caregivers, or teachers know much about you, such as what makes you sad or scared?					
6	Do you get enough to eat at home when you are hungry?					
7	Do your friends enjoy playing with you?					
8	Do you talk to your family, caregivers, or teachers when you are sad, scared, or hurt?					
9	Do you have a friend who truly cares about you?					
10	Do you feel that you fit in or have similarities with your friends?					
11	Do you feel your parents, teachers, or caregivers care about you when you face difficulties, such as being sick or making mistakes?					
12	Do you feel your friends care about you when you face difficulties?					
13	Do you feel you are treated fairly by your teachers?					
14	Have you ever shared stories to show that you are growing up and capable of doing things independently?					
15	Do you feel safe with your parents, teachers, or caregivers?					

No.	Question	Not at all	Rarely	Some times	Quite Often	Often
16	Do you have opportunities to learn valuable skills for adulthood, such as cooking, working, and helping others?	 --	 --	 --	 --	 -- +
17	Do you like how your parents, teachers, or caregivers celebrate things like holidays or learning about Indonesian culture?	 --	 --	 --	 --	 -- +

Result

The researchers conducted a mixed-method study, employing descriptive qualitative research as the primary method and quantitative research as the secondary method. The qualitative aspect of this research involved direct field visits. Data collection methods utilized in this study included interviews, observations, and documentation. The secondary method, quantitative, employed a verbal questionnaire consisting of 17 questions.

Activities in School

The students of RA Al-Iman, all Muslim, are provided with materials related to Quranic reading using the *Iqro* method as part of their learning curriculum. The schedule for the Quranic reading and writing (*Baca Tulis Al-Qur'an*) sessions is every Wednesday after the Duha prayer, during which all the children take turns learning to read *Iqra'*. Each class is facilitated by one primary teacher and one assistant teacher. Therefore, while some children are engaged in Quranic recitation, others may be involved in activities such as playing, coloring, building blocks, etc. The instructional materials and tools are tailored to the needs of the children, incorporating loose parts, relevant thematic objects, and an LCD monitor for displaying photos or videos. Below is an interview conducted with the school principal, who also serves as a kindergarten A teacher.

"On Monday, we focus on language; on Tuesday, cognitive skills; on Wednesday, IMTAQ; Thursday, art; Friday, physical motor skills; and on Saturday, Javanese cultural arts. For Saturday, the activities align with the theme, such as introducing Javanese culture. We have a guidebook introducing Javanese customs according to the theme, including Javanese food. Sometimes, children do not understand terms like 'mendut' or 'onde-onde'. The teacher brings the food directly, making it concrete rather than abstract. We usually use an LCD screen. We prepare loose parts such as grains, bottles, twigs, stones, marbles, and beads. For example, today, we tell stories of prophets using the LCD. We are flexible regarding the schedule; there is always a weekly session for watching through the LCD. (Mrs. Mega shows a photo of learning on the LCD regarding the sub-theme of the cook's profession). We almost use the same learning media between classes A and B, but the difficulty level differentiates them."

Based on interviews with the informant, one of the teachers from RA Al-Iman in Semarang City also stated that attitudes and behaviors are influenced by various factors aside from the school, including parents, family, and the surrounding environment. The school principal, who also teaches class A, mentioned that kindergarten B's positive attitudes and behaviors are already commendable.

Challenges

The research findings indicate that early childhood experiences for children aged 5-6 years entail various obstacles in the school setting, such as emotional regulation, independence (evidenced when a child instructs a peer to place their bag on the rack), patience (when a child refuses to continue a session of '*ABC lima dasar*' play once unable to guess), social skills (including rejecting food, teasing, using coarse language, forming friendships with only a select few, and instigating peers against playing with others), etiquette (listening when someone speaks), and empathy (sharing). The ability of early childhood to manage emotions is demonstrated through observational results, such as when a peer accidentally bumps into them, prompting either reporting to the teacher or responding directly.

The challenging situations encountered during the observation period indicate that some children still require intervention to address them. This is evidenced by children reporting to the teacher when they are disturbed by other children. Responses by the RA Al-Iman teacher include speaking personally to the child facing the challenge or difficulty, recommending solutions, and allowing the child to choose the solution they believe is correct. However, some children have already taken the initiative to offer solutions by connecting their experiences and applying them to similar challenges. During the interview, the question was, "How does Miss Khoir integrate the spiritual dimension into daily activities in the classroom?" Miss Khoir responded as follows.

"Earlier, Mas AT asked, 'Who plays tag in the mosque?' and Mas AR responded, 'In the mosque, which is Allah's house, playing tag is not allowed.' They then conveyed this to their friends. This reflects their habitual good behavior. When it comes to instilling the habit of prayer, we always begin by teaching them this hadith, explaining its meaning so that children understand how to apply it. We provide further understanding and explanations. However, since the children have memorized it, we continue with the practice, though we explain it individually at the beginning. Alhamdulillah, the children have memorized it all and have become accustomed to it. They recite it daily, and we hope that through this practice, they will learn to regulate their emotions and behavior. Prayer is our connection with Allah, and we hope it shapes our children's behavior."

Resilience Level

Interviews with the principal RA Al-Iman emphasized that peer interaction increases when they are in B class, as stated:

"One year in TKA, and now in TK B, there has been a noticeable change in the interaction among the children. This behavior involves children taking more initiative to help their peers."

Interviews with one of the teachers of class B emphasized that classroom routines influence children's resilience, including the memorization of Hadith and the translation (*Mutiara habits*), prayers, the 99 Names of Allah (*asmaul husna*), short surahs, virtuous phrases, and prayer readings. Additionally, Wednesdays are designated for Duha prayer routines and *Iqra's* recitation, while Fridays involve *Istighosah* practices. The teacher believes resilience emerges when children believe in Allah SWT, enhancing their social capabilities.

"Resilience, you know, it is like saying, 'I have Allah.' So, he shares with his friends because he already trusts Allah, so his social behavior naturally follows suit."

One characteristic of resilient children is their ability to problem-solve effectively (Hasbi et al., 2020). During observations, the researcher found that children displayed different problem-solving approaches. Some instances observed involved children tending to report to nearby adults when disturbed by peers. Other problem-solving methods included reminding a friend not to tease others, avoiding prolonged contemplation during "ABC lima dasar" by starting over to determine new letters, and pushing back when pushed by a peer. In one incident where a bottle containing tea spilled, the child immediately asked the researcher if there was a cloth to wipe the spilled tea off the floor after being informed by their peer. Not only in the case of spilled tea, but also when another child could not find their shoe on the way home, their response was to search, and their friends voluntarily joined in to help without being asked.

Thirty quantitative data were collected from children aged 5-6 using a verbal questionnaire. This questionnaire consisted of 17 questions designed to assess at least three dimensions: individual resilience, relationship with caregivers, and context/sense of belonging of the children in class B1, RA Al-Iman, Sekaran, Gunung Pati, Semarang. Individuals scoring over one standard deviation above the sample average have 'higher resilience,' those between one standard deviation above and below the average have 'moderate resilience,' and those below one standard deviation have 'low resilience.' This is based on assumptions that the sample is ordinary in that only a smaller number of individuals will have lower or higher levels of resilience (Resilience Research Center, 2022). Of the 30 interviewed students, 6 were classified as having

higher resilience, with scores exceeding 80.81; 19 fell into the moderate resilience category, ranging from 70.72 to 80.81; and 5 were categorized as having low resilience, with scores less than 70.72. These results are illustrated in Figure 2.

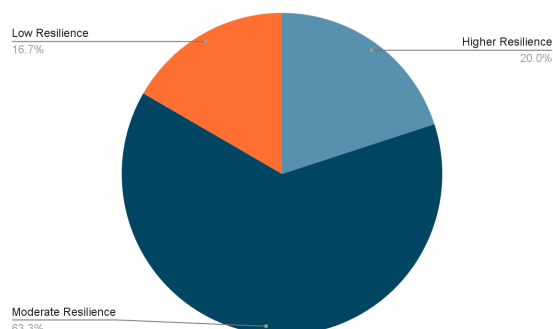


Figure 2. Level of Student Resilience

Through the questionnaire, researchers determined individual and caregiver resilience scores based on the questions posed to the children. Ten questions pertained to personal resilience, while seven focused on caregiver/relational resilience. The maximum score for personal resilience was 50, and for caregiver resilience, it was 35, with a total highest score of 85. The personal resilience scores of the children ranged from 38 (AZ) to 50 (J, Z). Meanwhile, the caregiver resilience scores ranged from 24 (RE, H) to 35 (H, A, AT, AR). The comparison between personal resilience and caregiver resilience is in Figure 3. In addition to numerical data, efforts were made to elicit further explanations regarding the reasons behind the children's choices on specific scales. These results are presented in Table 2.

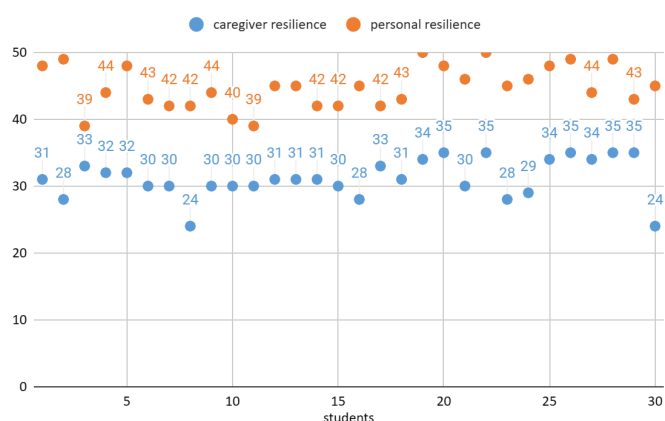


Figure 3. Comparison of Personal Resilience and Caregiver Resilience

Table 2. Table Child Perspective about Their Resilience

Resilience Indicator	Children's Answer
Individual personal skill	Question 2, regarding the importance of school : J stated that school is important for becoming smart (5). Question 3, about behaving politely in various places: N mentioned not fighting, but S tends to pull hijabs (5); C admitted to being impolite because she gets angry at her parents (2).
Individual peer support	Question 12, related to whether friends care when the child encounters difficulties: R said friends often do not invite him when they fetch their packed lunches (scale 2); N recounted an incident where a naughty friend refused to tidy up toys, and she was helped by B (scale 4).
Individual social skill	Question 1, concerning harmony : S stated that conflicts are immediately reported to the teacher (scale 5); AF pointed out

Resilience Indicator	Children's Answer
Physical caregiving	<p>some friends (J, A) who frequently tease others (scale 5); H felt harmony because a friend gave him chocolates (5). Furthermore, in question 10, feeling compatible or having similarities with friends: G shares similarities with a friend in liking Upin Ipin cartoons (5); N enjoys playing blocks with KE, KI, and B during breaks (they are in different classes) (5); RS and his friends share an interest in cars (4); RE enjoys playing house with Abi, Wawa, and Gendhis at home (4); MI shares a liking for jackfruit with a friend (4); Kirana enjoys playing with sand and dolls at home (5); CI shares a liking for apples with a friend (4); H enjoys playing rock-paper-scissors (5).</p> <p>Question 6, regarding having enough to eat: AQ mentioned eating eggs and sausages at home (5); C said she eats chicken (C) (4); KI eats red sausages, drinks milk, and eats melted ice cream and milkshakes at home (5); RE mentioned feeling full after eating eggs (4); N said she feels full (5).</p>
Psychological caregiving	<p>Question 4, about feeling that others know the child's presence: C and J mentioned needing permission first, while AF mentioned that his mother knows the most.</p> <p>Question 5, feeling that others know the child (what makes them scared/sad): Reyhan mentioned that their parents know if he is punched or bullied by Azam (a friend at home) (4); RS mentioned that his parents know, but the teacher does not (5); Kirana mentioned that her parents know her favorite animals, as she has many cats (4); C is scared of bad dreams at 10 p.m. (4); AG mentioned being afraid because of naughty friends (5); AF mentioned that if teased by friends, he tells his mother (5); H mentioned that he must not be scared, so he does not tell (2).</p> <p>Question 8, about talking to caregivers when feeling uncomfortable (sad, scared, and hurt): N rarely mentions when hurt during fights because she is afraid of being scolded (2); RS often talks about his discomfort to his parents (4); RE does not like talking (3); KI likes talking to her mother about ghost names (3).</p> <p>Question 11, feeling that caregivers care when the child encounters difficulties: G sometimes solves difficulties by himself (4); MI was assisted with addition (5); AQ was helped by her older sibling (3); AL was bought medicine when sick (5). Question 15, feeling safe with caregivers: AR feels very safe because he waits for (5).</p>
Spiritual	<p>Question 14, stories about feeling grown-up: S once told a story about being able to do her homework and wash dishes by herself (5).</p>
Education	<p>Question 16, opportunities to learn life skills: H learns to read at home (5); AR likes helping with cooking and cleaning (5); A sweeps (5); AL is prohibited from helping her mother cook because she is afraid of getting burned (4); J helps with washing dishes when his mother is sick (5); C was once asked to clean the room (3); KI learns to write (5); MI learns to cook eggs (5); RE learns to write and memorize (5); S is allowed by</p>

Resilience Indicator	Children's Answer
	her mother to help with cooking or cleaning up (5).
Cultural	Question 17: Likes the way Indonesian culture is taught : N enjoyed it when she was in preschool (5).

Michael Ungar's resilience theory focuses on the interplay between individual strengths and the social environment, which aligns with Table 2. Ungar emphasizes that resilience is not just an innate quality but also a result of children navigating and negotiating for resources within their environment. In the data, children demonstrate resilience through personal skills, peer support, and social interactions—whether by managing conflicts, receiving support from friends, or communicating with caregivers. These reflect Ungar's idea that resilience develops when individuals can access and utilize external supports in culturally relevant ways, illustrating that resilience is both an individual and social process (To et al., 2022)

Discussion

Qualitative and quantitative analyses underscore the significance of "community and societal factors" in shaping resilience. Within the context of RA Al-Iman, most students exhibit moderate to high levels of resilience; most are children. These findings underscore the pivotal role of RA Al-Iman's adherence to Islamic principles in fostering resilience among children, thereby augmenting their and the community's capacity for recovery (Ungar, 2011). Interviews further elucidate the intricate interplay between education and resilience, highlighting that children build resilience during school-related activities, particularly peer interactions (Twum-Antwi et al., 2020). As elucidated in extant literature, families serve as the cornerstone for comprehending the world and play an indispensable role in shaping the development of children and youth (Twum-Antwi in Giroletti & Paterson-Young, 2023).

When examined through an intersectional framework, resilience adopts a strengths-based approach that recognizes the interplay between various systems in fortifying cultural identity, familial bonds, and social engagement within groups, services, and communities (Neumann, 2023). Teachers have a crucial responsibility in comprehending Islamic values and the obstacles faced by children. The new meaning allows the construction of thinking plans and individual behavior when tested with difficulties (Hapsari et al., 2021). To address this, RA Al-Iman maintains personalized communication with parents during school pick-up times, fostering understanding and support within the school community.

Resilience is influenced by three key factors: role models, internal strength (I AM), and problem-solving (I CAN) (Benson & Scales, 2019). The research revealed instances where children demonstrated their internal strength through actions and responses. When asked if they had ever demonstrated independence, some children reported engaging in various activities, such as completing homework and washing dishes. Additionally, problem-solving skills were observed during the study, with some children exhibiting self-sufficiency in addressing challenges while others required assistance (McClelland & Cameron, 2019). The diverse classroom dynamics challenge educators to effectively address each child's needs (Cochran-Smith & Villegas, 2018). Adversity experienced during childhood can have long-term implications on health and psychosocial development. Chaotic environments, for instance, may hinder the development of essential self-regulation skills necessary for learning (Masten & Barnes, 2018).

One of the programs implemented at the school is *Istighosah*, a weekly session held every Friday, wherein children participate alongside older students from the higher levels of Madrasah Ibtidaiyah. Research conducted by Maluf Elyas in "*Munjid al Lughah wa al Alam*" (cited in Faliqul Isbah, 2021) explains that *Istighosah* entails seeking assistance from Allah SWT during challenging and difficult circumstances and can also involve seeking divine intervention during times of peril. This perception of closeness to a higher power and a strong sense of trust in its benevolence may be associated with decreased anxiety and increased self-efficacy in confronting life's challenges (Nauli & Mulyono, 2019). This practice instills patience in children

as they await the conclusion of the *Istighosah* session. Such resilience-supporting practices align with Grotberg's framework, which identifies various factors that facilitate individuals' overcoming adversities, including the presence of role models (Grotberg, 2020). Children at RA Al-Iman are exposed to diverse positive behaviors, including discipline, adaptability, concentration, and nurturing relationships with adults, particularly with older students who serve as companions. Moreover, older students and teachers actively support kindergarten children in adhering to these established routines.

Islamic Psychology, stemming from the distinctiveness of Islamic concepts of resilience, provides alternative interpretations of resilience derived from the Quran, Hadith, and other Islamic scholarly traditions (Kuntowijoyo in Wahidah, 2018). As articulated in the Quran, "Indeed, Allah will not change the condition of a people until they change what is in themselves" (*The Holy Quran*, n.d.). Resilience is imperative for confronting daily life's challenges and circumstances, fostering children's holistic development (Hasbi et al., 2020). Children embodying resilient attitudes exhibit various traits, including a positive self-concept, self-control, perseverance, optimism, and a disposition for continual learning (Hasbi et al., 2020). The Quran offers alternative solutions to confront adversities and tribulations, emphasizing mercy towards humanity. As stated in Surah Taha: 2, the Quran was not revealed to cause hardship, but rather to provide guidance, ensuring the well-being and prosperity of those who adhere to its teachings, both in this life and the Hereafter (Qur'an 20:2, *Tafsir* by Ibn Kathir).

Self-regulation is a collection of abilities to curb impulsive actions, manage emotions, and effectively solve problems (Sinkkonen & Tapani, 2024). Teachers are one of the role models to guide children in self-regulation skills (Kubik et al., 2021). There are some ways to promote self-regulation in children: 1) Giving children some autonomy and including them in decision-making about their behavior (e.g., In RA Al-Iman, the teacher gives questions to let them decide what is their preference, "*Kalau sudah tidak dimainkan, mainannya bisa diapakan ya?* (If it is no longer being played with, what can be done with the toy?)" , 2) Giving children practice modulating their motor behavior through song and dance helps to build the self-regulatory "muscle." It allows them to build executive function skills in young children. (example, every 06.45-07.00, there is habitation to exercise using music, such as "*Naik Becak* (Riding a Pedicab)" song, "*Alat Transportasi* (A Mode of Transportation)" song, 3) Pretend plays the role of limiting behavior, determining what one can or cannot do. It helps them regulate their behavior; 4) Helping them practice mindfulness, such as deep breathing, focused listening and attention, and body emotion self-monitoring or awareness activity; 5) Positive interactions and strong emotional connections between teachers and children (Caldwell et al., 2019).

Nonetheless, our respondents discuss how they respond to adversity by bouncing back. After a moment in which children "step back," they apply different approaches to overcome the situation, including looking at alternatives and relying on external help (Giroletti & Paterson-Young, 2023). Resilience, as defined in "The Yes Brain" (Siegel & Bryson, 2018), resilience is defined as bouncing back, readily moving from the red or blue zone to the green zone – returning from chaos or rigidity and getting back into harmony within the window. When children vulnerably report discomfort when disturbed by peers, it is an indicator that they trust caregivers or teachers, and teachers need to build skills in this area so that children can handle it better next time.

In the "No Brain" approach, people around the child tend to dismiss their complaints and underestimate their challenges, ultimately depriving them of opportunities to build skills. Conversely, suppose teachers view children's behavior as communication that informs caregivers/teachers of the skills and strategies they still need to develop. In that case, responses can be more intentional and compassionate because caregivers see our kids needing teacher help (Baker & Rimm-Kaufman, 2019). Teachers at RA Al-Iman demonstrate a helpful attitude in building a positive self-perspective through the motivation provided and by training self-regulation skills, helping children interpret and describe their emotions, and teaching them how to express themselves reasonably, flexibly, and appropriately. As highlighted in the literature,

young people's experiences with education impact resilience (Masten & Barnes, 2018). Therefore, access to education can help young people positively adapt and build stable futures.

Based on observations of interactions among children, interviews with teachers, questionnaires, and interviews with the children themselves, students in TK B at RA Al-Iman demonstrate several aspects of resilience, including individual personal skill aspects, evident when children are motivated to attend school and exhibit appropriate behavior according to the setting. Through peer support, children can develop these potentials. Children require an educational system that focuses on developing competencies and strengths in children and effective classroom practices (Masten & Barnes, 2018). Developing children's competencies based on their strengths in school activities with supportive peers will cultivate positive emotions in children and broaden children's thinking patterns, enabling them to build enduring personal resources. The teachers also use the principles of Islamic values, and some children apply those values in their daily lives, including in challenging situations. Overall, this research underscores the need for an educational approach that not only focuses on academic achievement but also prioritizes the holistic development of children, fostering resilience through supportive peer relationships, competency-based learning, and values integration.

The findings imply that Islamic values-based education at RA Al-Iman plays a significant role in fostering children's resilience, which, in turn, strengthens individual and community capacities to navigate challenges. However, this study has some limitations, including its focus on a single institution and the limited generalizability of its findings to other contexts. Future research should include educational institutions from diverse cultural and contextual backgrounds to provide a more comprehensive understanding of the impact of values-based education on children's resilience. Additionally, further exploration of innovative pedagogical approaches is needed to support the holistic development of resilience in early childhood.

Conclusion

This study explores Islamic values-based education's role in fostering resilience among children at RA Al-Iman Islamic School. Resilience is influenced by various factors, one of which is social ecology. At RA Al-Iman Islamic School, activities such as *istighosah*, reading *Iqra'*, memorization of Hadith and its translation (*Mutiara Hadits*), prayers, the 99 Names of Allah (*Asmaul Husna*), short surahs, virtuous phrases, and prayer readings enrich children's experiences in problem-solving, emotional regulation, and social skills. Teachers play a pivotal role by understanding children's unique backgrounds, encouraging alternative solutions in challenging situations, and reinforcing Islamic values. Most children at RA Al-Iman exhibit moderate resilience, indicating the potential for further development through these routine activities and daily interactions. The findings suggest that Islamic values-based education at RA Al-Iman significantly fosters resilience, strengthening individual and community capacities to navigate challenges. However, the study's focus on a single institution limits the generalizability of its findings. Future research should explore diverse educational contexts better to understand the impact of values-based education on resilience while examining innovative pedagogical approaches to support holistic resilience development in early childhood, particularly within Islamic-based educational frameworks.

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