

## Islamic-Attitude as a Protective Factor for Resilience Among Orphans

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### ABSTRACT

The love, care and warmth of parents are essential for the proper development of children, but unfortunately, all children are not brought up by their parents. Orphan is a child who has lost one or both parents or whose parents have abandoned him permanently. Though children living in orphanages experience multifaceted psychosocial problems, psychological protective factors can lessen the effect of orphan hood, therefore the present research was conducted to see the relationship between Islamic-attitude and resilience among orphans. The study was carried out in three orphanages. The sample of the study consisted of 100 orphans aged 12-18 years. The Connor-Davidson Resilience CD-RISC 10 (the short version) and Islamic religiosity scale developed by Masood (2018) was used to measure Resilience and Islamic attitude respectively. After tabulation of t-test, Pearson-product correlation and linear regression, it was found that Islamic-attitude was positively related to resilience and it explained the 48% variance.

**Keywords:** Resilience, Islamic-religiosity, Islamic-attitude, Orphans.

Orphan children have lost their one or both parent because of various reasons and lives in orphanages or with their relatives. There can be multiple reason of the death like parental illness, accident, natural hazard etc and sometimes parents abandon their children because of different reasons. India is a country where about 20 million orphans. The role of parents is vital for healthy personality development of children. The characteristics of a healthy personality like self-esteem, healthy emotional development, coping styles all shape under the nurturance of parents. Resilience is the psychological construct which helps the person to deal with adversities. Resilience is the ability to succeed despite adverse circumstances or the ability to achieve good outcomes despite unfavorable situations.

Before the emergence of positive psychology there was a focus on negative factors associated with various adverse outcomes of life, later Seligman father of positive psychology shifts focus from negative to positive factors which lead to positive results. Resilience is the concept of positive psychology came into light after various longitudinal studies Gramezy (1991) developed the concept of resilience in his longitudinal study. He

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found that despite the psychopathology (schizophrenic) of their parents in Hawaii district most of the children grow as a healthy personality; because of factors like high IQ, a family environment like cohesion and stability, good peer relations, academic achievement, commitment to education and purposive to a life goal. For resilience, there should be the presence of risk factors and protective (Luthar, Cicchetti & Becker, 2000). Protective factors include individual factors like high self-esteem, coping strategies, locus of control, self-efficacy problem-solving skills, a sense of purpose, etc. Familial factors involve factors like support and care provided by parents, siblings bond, etc. and environmental factors like the attitude of teachers, school environment, and socioeconomic status. Parental love, care, support, guidance is like the protective factors for children to develop resilience, but unfortunately orphan loss their parents, and it becomes a risk factor for them to develop an unhealthy outcome.

Bhat, Rahman and Bhat, (2015) in their study reported increased suicidal tendencies, dysthymic symptoms, panic disorder, agoraphobia, separation anxiety disorder, social phobia, specific phobia and PTSD symptoms among orphans. Orphans feel a lack of perceived support due to which they feel depressed (Demoze et al, 2018). Orphans reported high emotional and behavioral problems as compared to non-orphans, which also affect their academic performance (Musisi et al., 2007).

Under such circumstances, the attitude of children towards religion can become protective factors to cope with a different negative outcome like depression, anxiety, stress, loneliness, or psychopathology. Religiosity is the individual level of commitment to his religion. Religion adds value to life and enhances the personal growth and development of man. The connection with God and having inner peace helps to deal with adversities of life. According to Abi-Hashem (2007), "the most effective method of coping with life problems is religiosity because it helps people better with their mental well-being." Religiosity is the best way of a believer to cope with life events, which include more performances of prayer and religious practices as a type of coping strategy.

Islam is the religion focusing on all aspects of life and illuminated with the principle of the Quran. The primary principle of Islam includes Belief in God, Awareness of Prophetic Teaching, Hashr (Awareness of Resurrection of the Dead), and Ibadah (Worship) (Nursi, 1918/1999). Based on the principles and the teaching of prophet S.A.W Islamic religiosity has been described, which focus on the rituals, beliefs, and attitude.

Annalakshmi and Abeer (2017) found that Islamic rituals (religious practices and rituals behavior) were related to higher resilience among Muslim adolescents. The well-being of adolescents was positively associated with religiosity (Singh, 2016). The psychological empowerment of orphaned children was influenced by their religious beliefs (Bahramian, Soltani & Namdari 2019). Kadri (2019) found that the Islamic-religiosity of Muslim adolescents was related to lower externalizing and internalizing behavioral problems.

The attitude towards the practices such as praying, fasting and recitation of the Quran and beliefs of Islam enrich the relation of individual with Allah and thus helps him in worldly affairs as well.

Resilience was found to be positively associated with religious beliefs among students (Javanmard, 2013). Islamic-religiosity was found to be negatively related to depression, anxiety among cancer patients. Katyal (2015) explored higher resilience among orphans as

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compared to non-orphans. Lothe and Heegan (2003) examined the factors of resilience among eight surviving orphans, the factors were hope, religion, understanding of their roots, and personal history.

### METHODOLOGY

#### Sample

This study had been done with purposive sampling method. Total of 100 orphans had been taken from three different orphanages of Aligarh city in the state U.P. The sample comprises of the male and female of the total sample among them 52 were males, and 48 were females. All the orphans live in institutions of age group 12-18years.

#### Tools used

- For carrying out the research, the **Connor Davidson Resilience scale short form** was used. The scale has 10-items on a 0-4 rating scale, wherein, 0 means not true at all and 4 means true nearly all the time. The reliability of the scale is  $r=.92$ .
- Islamic attitude was measured by the **Muslim religiosity scale of Farid, (2018)** where there is three dimensions rituals, attitude, and beliefs. In our study, we have taken only the attitude part; in it, there are 17 items in it ranges from Agree to disagree.

### RESULTS

*Table: 1 Descriptive statistics (N=100)*

Variables	Group/Category	Frequency	Percentage
<b>Gender</b>	Male	52	52%
	Female	48	48%
<b>Age</b>	12 – 14yrs	58	58%
	14 – 16yrs	38	38%
	16-18yrs	2	2%
	18yrs above	2	2%

*Table 2: showing the correlation between Islamic-attitude and resilience.*

Variables	N	R	Sig
<b>Islamic-attitude</b>	100	.669**	.0.01
<b>Resilience</b>	100		

**Table 2** shows the significant positive relationship between Islamic-attitude and resilience among orphans. The r-value is (.669) which is found to be significant at 0.01 levels. This means when Islamic-attitude increases, then resilience, also increases.

*Table 3: showing the impact of resilience on Islamic-attitude regression through regression analysis.*

model	b-value	R <sup>2</sup>	Sig.
<b>Islamic-attitude</b>	.529	.448	.000

**Table 3** shows the 44% of variance (P value=.000 less than .005).it explained the regression model that Islamic-attitude affects orphans resilience.

## DISCUSSION

The present study explores the resilience of orphan children through Islamic-attitude. Orphan children suffer from psychological distress because of parental deprivation. The loss of parents leads to various psychosocial problems among orphans under such circumstances, it would be interesting to identify how these children cope from life challenges alone and built resilience. In the present study, Islamic-attitude took as a factor of resilience among orphans. The study found a significant positive relationship between resilience and Islamic-attitude which is consistent with the findings of (Long, 2011) he finds the positive relationship between dimensions of religiousness/spirituality and resilience among university students. The Muslim orphans who have higher Islamic-attitude, which also influences their practices, have a greater tendency of higher resilience. The study also found the significant impact of Islamic attitude on resilience among orphans.

## CONCLUSION AND IMPLICATIONS

Due to the influence of religious attitude on resilience it could be concluded that one way to increase resilience and coping ability of orphaned is to strengthen their attitude and beliefs toward religion. The development of religiosity helps those children to face different stressors they face and feel. The orphanage environment, their counselors and warden, should encourage them towards the practices of religion and teaches them about their religion.

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### ***Conflict of Interest***

The author(s) declared no conflict of interest.

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