



Fatherlessness and Adolescent Resilience: A Systematic Literature Review with Islamic Counseling Insights

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Abstract

Article History

Received: August 7, 2026

Revised: August 26, 2026

Accepted: October 5, 2026

Keywords:

Adolescent identity;
adolescent resilience;
Islamic counseling;
fatherlessness;
systematic literature
review.

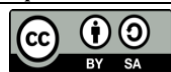
Kata Kunci:

Identitas remaja;
ketiadaan ayah;
konseling islam;
resiliensi remaja;
reviu literatur sistematis.

Fatherlessness has a profound impact on adolescent psychosocial development worldwide, showing particular complexities in non-Western settings. This Systematic Literature Review (SLR) combines findings from 14 studies to explore psychosocial outcomes (RQ1) and resilience factors (RQ2), ultimately proposing a culturally relevant counseling framework (RQ3). The analysis indicates that the consequences are often severe, including chronic emotional distress, identity crises, and externalizing behaviors, which are frequently exacerbated by the interaction between relational absence and socio-economic stressors specific to regions like Indonesia. Resilience is not merely as an individual trait but a systemic resource, demonstrated by adaptive maternal responses and strong spiritual and community support. Based on these insights, I suggest an Islamic counseling policy framework that includes *sabr* for active cognitive restructuring of trauma, *shura* to formalize community mentorship and guidance, and *qawwamah* to redefine ethical masculinity and competence beyond mere economic measures. This framework offers a targeted, culturally grounded approach to help fatherless youth.

[Ketiadaan sosok ayah (*fatherlessness*) secara signifikan memengaruhi perkembangan psikososial remaja, dengan dinamika yang kompleks dalam konteks non-Barat. Tinjauan Literatur Sistematis (SLR) ini mengintegrasikan temuan dari 14 studi untuk mengkaji dampak psikososial (RQ1) dan faktor resiliensi (RQ2), serta mengusulkan kerangka kebijakan konseling yang relevan secara budaya (RQ3). Analisis menunjukkan dampak yang serius, meliputi tekanan emosional kronis, krisis identitas, dan perilaku eksternal, yang diperburuk oleh interaksi antara ketiadaan relasional dan tekanan sosial-ekonomi, khususnya dalam konteks seperti Indonesia. Resiliensi bukan semata-mata sifat individual, melainkan sumber daya sistemik yang tercermin dalam respons adaptif ibu serta dukungan spiritual dan komunitas yang kuat. Berdasarkan temuan tersebut, kami mengusulkan kerangka konseling Islam yang mengintegrasikan *sabr* untuk restrukturisasi kognitif menghadapi trauma, *shura* untuk memperkuat bimbingan dan pendampingan komunitas, serta *qawwamah* untuk mendefinisikan kembali maskulinitas etis dan kompetensi di luar ukuran ekonomi semata. Kerangka ini menawarkan pendekatan terarah dan berakar pada budaya untuk mendukung remaja tanpa sosok ayah.]

How to Cite: Mufrihah, A. 2026. Fatherlessness and Adolescent Resilience: A Systematic Literature Review with Islamic Counseling Insights. *Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam*, Special Edition, October 2026, Vol 1, pp. 16-27. DOI: 10.19105/ec.holistic1.25906.



Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam, Universitas Islam Negeri Madura, Indonesia
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Journal Homepage: <https://ejournal.uinmadura.ac.id/index.php/educons>

Introduction

Fatherlessness—defined as the absence of a biological father due to divorce, death, labor migration, or abandonment—has emerged as a global issue with significant developmental and psychological impacts on adolescents. In the Indonesian context, fatherhood encompasses roles that extend beyond economic provision to include emotional support, moral development, caregiving, and religious responsibility, reflecting broader cultural and Islamic expectations of fathers (Faoziah, 2025; Hidayat & Hastuti, 2022; Randani & Krismono, 2024). When this paternal figure is absent, adolescents often become vulnerable to emotional dysregulation, academic underachievement, behavioral difficulties, and diminished psychological well-being (Li et al., 2025). National data and emerging research from Southeast Asia indicate that adolescents in father-absent households face compounded disadvantages, exacerbated by poverty, limited healthcare access, and insufficient educational support (Utami et al., 2025). Despite its increasing prevalence, the issue of fatherlessness remains underexplored in Indonesian developmental psychology, particularly from culturally relevant perspectives.

On an international scale, fatherlessness has been examined through various theoretical frameworks, ranging from attachment theory to ecological systems models, which highlight the importance of father involvement in fostering emotional security and resilience among youth (Li et al., 2025). However, these secular models often neglect culturally rooted understandings of family roles, emotional regulation, and resilience, which are particularly significant in Muslim-majority societies. Research conducted in Western contexts has consistently linked father absence to greater externalizing behaviors, identity disturbances, and socioemotional delays (Manda et al., 2025). Conversely, a growing body of literature in Asia emphasizes the cultural complexities surrounding father absence, which is often shaped by labor migration or religiously defined family roles (Dwinandita, 2024).

In Indonesia, studies increasingly document the emotional needs and risk factors faced by fatherless adolescents (Jannah & Prasetyo, 2025). Nevertheless, the field lacks a comprehensive synthesis of how father absence affects psychosocial resilience within the socio-religious context of Muslim-majority societies. Furthermore, there is a scarcity of studies that engage with Islamic counseling principles as a culturally relevant framework capable of supporting adolescent mental health and fostering resilience development.

To address this critical gap, this study aims to systematically review empirical literature from the past decade (2015–2025) on fatherlessness and its psychosocial impacts on adolescents, and to contextualize these findings through an Islamic counseling perspective. The review encompasses both global and Indonesian research to identify patterns, challenges, and culturally relevant coping strategies. It emphasizes the integration of Islamic values, such as *sabr* (patience), *shura* (consultation), and *qawwamah* (responsible fatherhood), into counseling frameworks for adolescents, particularly in Muslim-majority contexts where religious values significantly shape family dynamics.

The novelty of this study lies in its dual contribution: first, it presents a systematic literature review that synthesizes global and Indonesian findings regarding the psychosocial effects of fatherlessness during adolescence; second, it introduces Islamic preventive counseling as a theoretical lens for interpreting these findings in a culturally responsive manner. While most reviews on fatherlessness adopt secular psychological perspectives, this study adds a unique dimension that is culturally contextualized and pertinent to Muslim societies. The results aim to

inform not only academic discourse but also policy development, school counseling programs, and community-based mental health interventions in Islamic settings. By bridging empirical data with Islamic counseling principles, this study fills a crucial gap in both resilience research and culturally adaptive frameworks for adolescent mental health.

Method

This study employs a Systematic Literature Review (SLR) methodology to comprehensively synthesize peer-reviewed empirical research focusing on the psychosocial effects of fatherlessness on adolescents and to explore how resilience is cultivated in these contexts. The review was conducted following the PRISMA 2020 guidelines (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which ensure transparency, reproducibility, and rigor in the selection, screening, and synthesis of studies. Although no protocol was preregistered, all procedures have been documented and peer-reviewed. The following research questions guided the review:

First, what psychosocial outcomes are associated with fatherlessness in adolescents within both global and Indonesian contexts? Second, what resilience factors are identified in these studies, and how do cultural or familial contexts influence them? Third, how can Islamic counseling principles be applied to interpret or address the psychosocial challenges identified in the literature?

Search Strategy

A thorough literature search was performed across five major academic databases: Scopus, ScienceDirect, PubMed, Google Scholar, and SpringerLink. This search was conducted from October 20 to October 28, 2025.

To ensure maximum sensitivity and capture studies relevant to all three research questions, the search utilized three distinct Boolean search strings based on the review's core conceptual groups. The keyword groupings were combined using AND, while terms within each grouping were combined using OR (e.g., (Concept A) AND (Concept B)).

Table 1. PICO Formulation

Concept Group	Search Terms (OR-linked)	Purpose
P/Population	"adolescent" OR "teen" OR "youth" OR "young adult"	Define the target age group (10–24)
I/Exposure	"fatherlessness" OR "father absence" OR "paternal absence" OR "father died" OR "single parent"	Capture the primary phenomenon of interest
C/Context	"Islamic counseling" OR "Muslim context" OR "religious coping" OR "spiritual practice" OR "Indonesia" OR "Southeast Asia"	Identify the effects and strengths
O/Outcome	"resilience" OR "psychosocial" OR "coping" OR "mental health" OR "well-being" OR "adjustment"	Target studies relevant to the interpretive lens

Manual searches of reference lists from relevant articles were also performed (citation chasing) to identify additional studies not captured by the database search.

Table 2. Eligibility Criteria

Inclusion Criteria	Exclusion Criteria
Empirical studies (quantitative, qualitative, or mixed-methods)	Non-peer-reviewed sources (e.g., blogs, opinion pieces)
Published in peer-reviewed journals (2015–2025)	Theses, dissertations, and undergraduate research papers
Focused on adolescents (ages 10–24)	Studies focused solely on early childhood or adulthood
Addressing father absence/fatherlessness	General parenting studies without a father-specific focus
Discussing psychosocial outcomes or resilience	Theoretical-only papers without empirical evidence
Published in English or Bahasa Indonesia	Studies not accessible in full-text format

Study Screening and Selection Process

The study employed a three phase screening and selection process in accordance with the PRISMA 2020 guidelines, ensuring both transparency and reproducibility. During the identification phase, records retrieved from five academic databases, Scopus, ScienceDirect, PubMed, Google Scholar, and SpringerLink, were imported into the Mendeley reference manager. Here, duplicate entries were automatically identified and subsequently verified for removal through manual checks.

In the screening phase, titles and abstracts were meticulously reviewed against the eligibility criteria, emphasizing relevance to fatherlessness, psychosocial outcomes, and the adolescent age group. This process led to the exclusion of 26 records after the full-text assessment. A comprehensive list of all excluded articles, along with the specific reasons for their exclusion based on the eligibility criteria, was maintained.

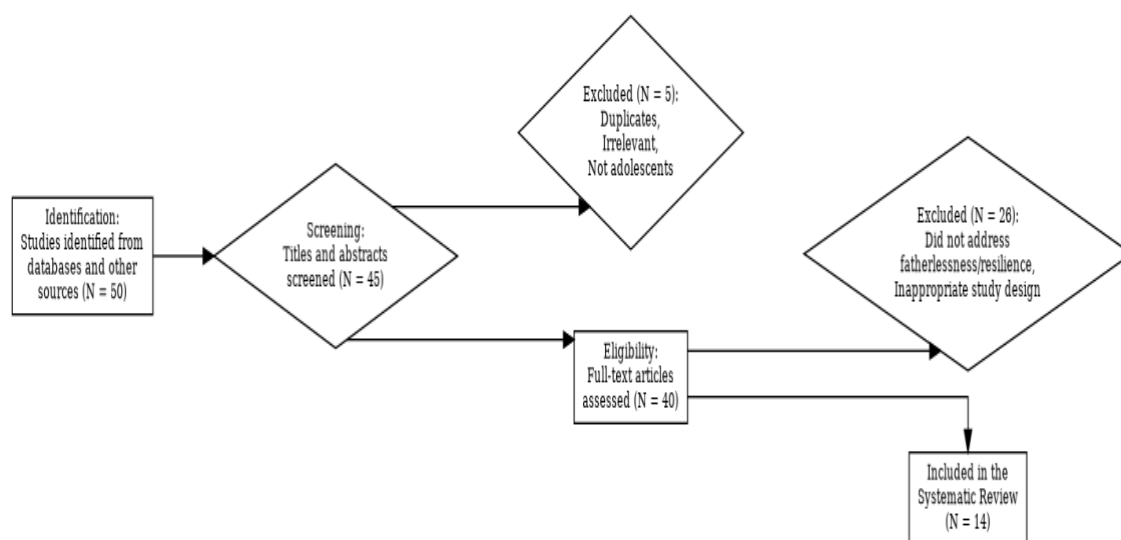


Figure 1. PRISMA Flow Diagram

Data Extraction

Data extraction was conducted systematically to ensure thorough and consistent coverage of the selected studies. A tailored spreadsheet was created to document essential elements of each article, including the authors' names, publication year, country or region of study, research methodology, participant characteristics (such as age group and gender), and the specific type of father absence being investigated. Particular emphasis was placed on capturing psychosocial

outcomes (e.g., emotional dysregulation, behavioral issues, academic performance, mental health symptoms), identified resilience factors (e.g., family support, peer relationships, spiritual practices, school involvement), and contextual information (e.g., references to religious, cultural, or counseling frameworks).

Data Synthesis

Due to the heterogeneity of study designs, populations, measures, and reported outcomes, a narrative synthesis approach was employed. First, relevant data were systematically extracted from each included study, including study characteristics, participant profiles, research contexts, psychosocial outcomes, and reported resilience factors. Second, findings were compared across studies and coded according to recurring patterns. Third, studies were thematically grouped into two primary domains aligned with the research questions: psychosocial outcomes associated with fatherlessness and factors contributing to resilience. Within each domain, recurring themes and convergent or divergent findings were identified and compared across cultural contexts. Finally, an interpretive layer was applied to examine how the synthesized findings could be understood through Islamic counseling values and principles, particularly in studies conducted in Muslim-majority contexts or those incorporating spiritual, religious, or community-based dimensions. This final interpretive step informed the development of the proposed culturally grounded Islamic counseling framework.

Quality Assessment

To ensure the credibility and methodological rigor of this review, the quality of all included studies was assessed using standardized critical appraisal tools appropriate to their research designs. Quantitative studies were evaluated using the *Strengthening the Reporting of Observational Studies in Epidemiology* (STROBE) checklist, with particular attention to the clarity of research objectives, sampling procedures, and the appropriateness of statistical analyses. Qualitative studies were appraised using the *Critical Appraisal Skills Programme* (CASP) checklist, which examines aspects such as the appropriateness of the research design, data collection methods, and researcher reflexivity. Only studies that met the predefined quality criteria, including methodological transparency, appropriate data analysis, and relevance to the review objectives, were included in the final synthesis.

Result

This systematic literature review synthesized findings from 14 empirical studies, providing a robust evidence base for the psychosocial effects of fatherlessness and the distinct relevance of Islamic counseling frameworks. The final sample comprised six studies conducted in the Indonesian context (e.g., Afifah et al., 2024; Ashari, 2018; Meiliani & Suud, 2025) and eight from various global regions, maintaining a balanced representation with seven qualitative studies and seven quantitative or mixed-methods designs. All included articles consistently concentrated on the experiences of adolescents and young adults (ages 10 to 24) facing paternal absence due to circumstances such as death, divorce, or migration.

The Emotional Landscape: Internalizing Challenges (RQ1)

The synthesis revealed that fatherlessness is consistently linked to significant emotional challenges across various contexts. In terms of internalizing difficulties, numerous studies have reported severe disruptions to adolescents' self-perception and overall well-being, including diminished self-esteem and general psychological adjustment following the loss of a father (e.g., Rossall & Arianti, 2025). Additionally, extensive cohort studies have established a clear connection between father absence and increased mental health symptoms extending into young adulthood (e.g., Culpin et al., 2022). Qualitatively, the emotional toll is vividly expressed through detailed

accounts of loss, sadness, and profound emotional struggle (e.g., Aurelya et al., 2025), highlighting the absence of a figure who is essential for emotional guidance and support.

Navigating the Void: Identity and Externalizing Difficulties (RQ1)

The absence of paternal figures has significantly contributed to Externalizing Difficulties and a pervasive sense of identity disruption. Research has documented challenges in interpersonal relationships and social behavior that arise following parental separation (e.g., Afifah et al., 2024; Mahendra & Rahayu, 2024). Most importantly, the lack of a male role model has left young men facing a considerable void in their identity development. They often struggle with the absence of a guiding figure to help shape their understanding of masculinity and their future roles as responsible men, a challenge that qualitative research has strongly highlighted (e.g., East et al., 2020; Zharima et al., 2025).

Sources of Strength: Resilience and Cultural Shaping (RQ2)

The review highlighted several influential factors that promote resilience, with compelling evidence indicating that cultural and spiritual elements actively mediate these protective mechanisms. Internal coping resources were found to be highly beneficial, as evidenced by the positive impact of traits such as gratitude on subjective wellbeing (e.g., Seputra & Ambarwati, 2025; Syafiq & Pratiwi, 2025) and the role of self-compassion in facilitating post-traumatic growth after early loss (e.g., (Fitria, 2024)). In terms of environmental factors, a key aspect of resilience is the mother's remarkable ability to assume a vital dual role, providing both emotional and structural stability (e.g., Mahendra & Rahayu, 2024; Osinga et al., 2023). Notably, research conducted in Muslim-majority contexts has emphasized the significance of structured Socio-Religious Environments. For instance, the Islamic boarding school setting offers alternative adult male role models and a communal framework for coping with loss (e.g., Meiliani & Suud, 2025). Additionally, the intentional engagement in spiritual practices and community involvement serves as culturally endorsed mechanisms for emotional regulation and meaning-making (e.g., Afifah et al., 2024).

This systematic synthesis underscores the importance of both internal coping strategies and external support systems in building resilience. The prevalence of these key findings, distinguishing between psychosocial deficits and resilience factors (RQ1 and RQ2), is summarized in Table 3 below.

Table 3. Thematic Frequency of Findings (N=14 Studies)

Theme Category	Specific Finding Area	Supporting Studies (N)
Psychosocial Deficits (RQ1)	Internalizing Challenges (e.g., Emotional burden, sadness, low self-esteem, mental health symptoms)	7
	Externalizing Issues/ Behavioral Difficulties (e.g., Social maladjustment, interpersonal challenges)	3
	Identity Disruption / Role Confusion (e.g., struggle with male identity, missing a role model)	4
Resilience Factors (RQ2)	Spiritual/ Faith-Based Coping (e.g., Islamic context, prayer, religious practices, meaning-making)	3
	Maternal & Kinship Support (e.g., Mother's adaptive role, extended family stability)	5
	Internal Strengths / Positive Traits (e.g., gratitude, self-compassion, post-traumatic growth)	3
	Structured/Alternative Support (e.g., Islamic boarding school environment, counseling interventions)	2

Interpretation through Islamic Counseling Principles (RQ3)

The review's unique and final contribution lies in its interpretive analysis, which systematically connects empirical findings with core Islamic counseling principles. This framework supports culturally responsive strategies for addressing identified challenges and strengths. Internalizing challenges such as emotional pain and sadness can be effectively addressed through the principle of *sabr* (patience and perseverance). Counseling can interpret the experience of fatherlessness as a spiritual test (*ibtilāʾ*), requiring resilience and linking the journey toward resilience to a meaningful spiritual goal. Furthermore, the reliance on community support (Q2) highlights the importance of *shura* (consultation), encouraging adolescents to seek wisdom and guidance from trusted moral authorities—such as religious leaders and extended family—as a legitimate, faith-based substitute for absent paternal figures. Finally, the issue of Identity Disruption among young men can be addressed by reinterpreting *qawwamah* (responsible maintenance). Counseling can help young men expand this principle beyond economic roles to include character and moral integrity, giving them a faith-based aim to turn personal struggles into aspirations for a responsible male identity.

Discussion

This systematic review synthesized evidence from 14 empirical studies, revealing a multifaceted relationship between fatherlessness and adolescent psychosocial outcomes while providing an interpretive framework for Islamic counseling. The findings highlight a central theme of emotional and identity strain (RQ1), characterized by internalizing problems such as low self-esteem and mental health symptoms (Culpin et al., 2022; Rossall & Arianti, 2025), as well as externalizing behaviors and significant challenges in male identity development (East et al., 2020; Zharima et al., 2025). The review also identified key resilience factors (RQ2), particularly the adaptive role of mothers and other caregivers (Mahendra & Rahayu, 2024; Osinga et al., 2023), as well as the significant contributions of spiritual and community support in Muslim majority contexts (Afifah et al., 2024; Meiliani & Suud, 2025). These findings informed the development of a culturally responsive framework that integrates the principles of *sabr*, *shura*, and *qawwamah* into Islamic counseling practice (RQ3).

Psychosocial Outcomes of Fatherlessness (RQ1)

Internalizing Distress and the Depth of Emotional Burden

The synthesis consistently demonstrates that fatherlessness is deeply linked to internal distress and emotional burden in various contexts, both globally and in Indonesia (Aurelya et al., 2025; Osinga et al., 2023). Adolescents often report experiencing intense "emotional pain" and face significant difficulties with emotional regulation, which can manifest as social isolation, mood swings, and low self-esteem (Rossall & Arianti, 2025).

A comprehensive cross-contextual analysis reveals that this distress extends beyond mere grief over physical absence; it is fundamentally a response to the failure of functional roles and normative uncertainties. In the Indonesian context, cases of "psychologically fatherless", where a father may be physically present but functionally absent, result in emotional outcomes that can be as severe as those experienced following a physical loss, as evidenced in the South African data (Ashari, 2018; Zharima et al., 2025). This indicates that the primary psychological damage arises from the absence of paternal functions, such as guidance, discipline, and emotional security, rather than simply from the man's physical absence. Furthermore, the findings underscore a particular impact on young women, whose challenges manifest as difficulties in establishing healthy relationship ideals for the future. This suggests that the father's absence undermines the essential relational reference framework needed for development (Pratiwi et al., 2024).

Crisis of Normative Identity and Externalizing Behavior

The most pronounced consequence of fatherlessness is the crisis surrounding the construction of masculine and normative identity. Adolescents keenly feel the absence of an aspirational role model and the cultural guidance essential for their transition into adulthood, leading to a profound sense that their potential for moral and functional growth has been compromised. This loss of a normative anchor creates an ethical and social void.

As a result, this normative vacuum heightens susceptibility to externalizing issues, including increased rates of deviant behavior and difficulties in social interactions, particularly in the aftermath of divorce. A deeper analytical perspective indicates that the paternal role often connects the child to social structures beyond the home, providing discipline, career guidance, and community integration. The failure of this role results in institutional vulnerability, leaving the adolescent without the critical moral and social framework needed to navigate external pressures effectively.

Resilience Factors and Contextual Shaping (RQ2)

The most important analytical contribution lies in redefining resilience. While much of the psychological literature tends to emphasize individual traits, such as self efficacy (Ryff, 2014; Wong, 2019), the present evidence illustrates that resilience is deeply rooted in external, community based support systems (Mahendra & Rahayu, 2024; Osinga et al., 2023), which serve as crucial buffers. Furthermore, the analysis argues that maternal strength is often reinforced by broader community support provided by Islamic institutions (Meiliani & Suud, 2025). This indicates that spiritual coping and religious structures function as systemic resilience factors and community level resources, rather than being viewed solely as individual psychological traits (Afifah et al., 2024). This insight calls for a reevaluation of therapeutic policies to make more effective use of existing religious infrastructure.

Resilience as a Culturally and Familially Shaped System

The recognized factors contributing to resilience fundamentally challenge individual-centric psychological models by demonstrating that resilience operates as a system heavily shaped by family and cultural environments.

The family context acts as an immediate buffer, with adaptive maternal support being the main protective element. In this context, mothers effectively assume both parental roles. Although the adaptive ability of mothers is well recognized, a more in-depth analysis uncovers a significant tension: this maternal strength imposes a substantial psychosocial burden on mothers and, importantly, cannot fully replace the specific social and cultural guidance typically provided by paternal figures.

The spiritual and cultural context also functions as a systemic buffer. The evidence strongly indicates that resilience is an extrapersonal, communal resource. Spiritual coping mechanisms, such as gratitude and self-compassion, emerge as vital psychological resources that directly contribute to Post-Traumatic Growth (PTG). This is especially relevant because these traits are spiritually rooted and reinforced by religious institutions. These institutions act as alternative normative environments, providing substitute male role models and offering a structured framework for meaning-making that is essential for navigating the trauma of loss.

Therefore, resilience arises from the interaction between personal psychological adjustment and strong, culturally supported systemic assistance. This understanding emphasizes the need for a major change in therapeutic policy to utilize the current religious and community framework.

Critical Interpretation and Islamic Counseling Policy (RQ3)

Sabr as an Active Cognitive Trauma Restructuring Approach

The ongoing internal distress and long-term emotional burden linked to fatherlessness (RQ1) (Aurelya et al., 2025; Culpin et al., 2022) are critically explored through the concept of *sabr*, which

represents patience and steadfastness. *Sabr* is understood not as just passive acceptance or resignation, but as an active process for cognitive restructuring of trauma (Fitria, 2024). This idea provides a strong theological basis for accepting therapy, helping clients to reframe their emotional pain and struggles related to fatherlessness as a spiritually meaningful test (*ibtilāʾ*). By aligning emotional regulation goals with perseverance (*dhikr*) and integrating empirical findings on Post-Traumatic Growth (PTG) and self-compassion, this approach shifts the focus of therapy from external blame to internal, spiritually-informed coping strategies. It sees emotional suffering as a pathway for intentional growth that involves perseverance and offers *ajr* (reward). This framework suggests that counseling policies should emphasize specialized training that includes Islamic spiritual coping techniques directly within trauma and grief treatment protocols.

Shura as a Mechanism for Formalizing Guidance

The need for structured guidance and role models (RQ2) is addressed through the principle of *shura* (consultation). *Shura* is seen as an important policy suggestion for formalizing community mentorship programs within religious and family settings. This approach is vital because it acts as a culturally appropriate institutional alternative to the lack of traditional paternal authority (Osinga et al., 2023; Zharima et al., 2025), creating clear paths for adolescents to seek ethical and life advice from respected community figures (Afifah et al., 2024). In doing so, this policy turns everyday acts of social support into a dependable and formal intervention, which helps lower the chances of externalizing behaviors.

Qawwamah and the Redefinition of Ethical Masculinity

The ongoing crisis of masculine identity among fatherless youth requires a therapeutic response that reconsiders *qawwamah* not merely as a financial obligation but as a multidimensional form of responsible stewardship. Although *qawwamah* is traditionally associated with male provision and family leadership, recent scholarship in Islamic family studies emphasizes that its underlying function extends to protection, caregiving, moral formation, education, and responsibility for family well-being (Aisyah & Hidayah, 2023; Randani & Krismono, 2024). Aisyah and Hidayah (2023) further argue that *qiwāmah* should be understood in relation to family harmony and gender justice rather than as a basis for hierarchical male authority. In the Indonesian context, this broader understanding is reinforced by studies showing that paternal responsibility encompasses not only material provision but also relational and emotional responsibilities within the family (Randani & Krismono, 2024; Fitria et al., 2026).

This multidimensional understanding is particularly relevant to the issue of fatherlessness. Recent scholarship has highlighted the need to address paternal absence not only in terms of economic deprivation but also in relation to the loss of paternal guidance, emotional presence, moral formation, and spiritual support (Shodiq et al., 2025; Fitria et al., 2026). Accordingly, counseling policy should not reinforce an exclusively provider-centered model of masculinity, which may create an unrealistic standard for fatherless young men and intensify feelings of inadequacy or shame. Instead, *qawwamah* can be reframed as an ethical developmental framework encompassing moral integrity, emotional self-mastery, protective responsibility, relational care, and spiritual commitment. Such a reframing offers young men a constructive model of masculinity grounded in character and responsibility rather than economic capacity alone. It also provides a normative framework for addressing the relational and identity gaps associated with paternal absence by transforming the experience of fatherlessness into an opportunity for ethical and spiritual development.

Conclusion

This systematic review synthesizes empirical evidence on the psychosocial outcomes of fatherlessness; and demonstrates that its impact extends beyond psychological distress to include

culturally shaped pathways of resilience. The findings indicate that fatherlessness is associated with internalizing problems, including low self-esteem and mental health symptoms, as well as challenges in male identity development. At the same time, resilience is strengthened through the adaptive role of mothers or primary caregivers and the support provided by family, community, and religious environments, particularly within Muslim-majority societies.

A major contribution of this review is the integration of these empirical findings into an Islamic counseling framework grounded in the principles of *sabr*, *shura*, and *qawwamah*. Within this framework, *sabr* serves as a foundation for fostering adaptive coping and emotional resilience, *shura* emphasizes collaborative guidance and mentorship through supportive social relationships, and *qawwamah* is reinterpreted as ethical and spiritual leadership that supports healthy identity development rather than merely financial responsibility. This framework provides an evidence-based and culturally responsive foundation for developing counseling interventions that are more relevant to the lived experiences of fatherless adolescents in Muslim communities.

Despite these contributions, this review has several limitations, including the predominance of studies conducted in Indonesia and the reliance on narrative synthesis due to methodological heterogeneity across the included studies. Future research should examine the effectiveness of Islamic counseling interventions based on *sabr*, *shura*, and *qawwamah* through comparative and longitudinal studies across diverse cultural settings. Such research would strengthen the empirical basis of culturally responsive and faith-informed counseling while expanding its applicability beyond the contexts represented in the current review.

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