

PRAYER THERAPY FOR FATHERLESS PATIENTS THROUGH TRANSFERENCE ANALYSIS TECHNIQUES

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ABSTRACT

This study aims to find out whether prayer therapy through Transference Analysis can reduce symptoms in Fatherless sufferers. Prayer is a means of psychological communication between humans and God that is able to foster a sense of tranquility in the soul. In addition, *the* Transference Analysis Technique is also expected to be a supporting medium for counselors in providing *treatment* to counselors. The research method to be used is a qualitative approach by applying Prayer Therapy combined with *Transference Analysis Techniques*. Prayer therapy is not just a self-approach to God but as a means to get a solution to a problem that is being experienced. In addition to prayer therapy, researchers also apply a *Transference Analysis* Technique which is a technique for transferring various feelings experienced when relating to people who have been present in his life that are manifested in the counselor.

Keywords: Prayer Therapy, Fatherless, Tranference Analysis Technique

Introduction

The family is the smallest unit in society that has a crucial role in shaping the character and personality of individuals through networks of interpersonal interactions, blood relations, marital relationships, and adoption (Wahid & Halilurrahman, 2019). Every family member especially parents has an essential role in providing affection, guidance, and protection to their children. Parents are not only responsible for meeting the physical and material needs of the child but also ensuring that the child gets emotional and mental support. The family is not only a shelter, but also the main foundation that shapes individuals into individuals with strong character and mature personalities.

Fathers and mothers are the main pillars in the emotional and moral development of children by setting a good example and instilling ethical and social values from an early age. Fathers are often seen as leaders, protectors, and sources of security. The role of the mother is generally considered to be the primary caregiver who provides affection and attention. Biological differences underlie these characteristics, where women have the capacity to conceive, give birth, and breastfeed, while men generally have advantages in muscular system and physical size (planet GOLD Indonesia, 2021). Both of these roles are essential to ensure a balanced and harmonious development of the child. Therefore, the family is the center of education where moral, ethical, and religious values are instilled before children interact with the outside world (Zulhaini, 2019).

A common phenomenon in Indonesian society tends to place the responsibility of childcare entirely on the mother, while the role of fathers in educating and caring for children is often ignored (Nisa, et al., 2023). This view arises because of the perception that the father's obligation has been fulfilled by providing for the family. According to 2017 data from the Indonesian Child Protection

Commission (KPAI) shows only 27.9% of prospective fathers take the initiative to seek knowledge about childcare before marriage. After marriage, the number of fathers actively seeking information on parenting increased slightly, but was still limited by 38.9%. As a result, not all children feel the presence of the father in their parenting process.

The absence of the father's role in children's growth and development has a very significant impact. *Fatherless* describes a situation in which a child grows up without the presence or active involvement of his father in daily life. This phenomenon is also known as "*father absence*," "*father loss*," or "*father hunger*" (Ashari, 2018). The role of the father consists of three components, namely *paternal engagement*, accessibility or availability, and responsibility (Lamb, 2010). *Paternal engagement* refers to the active involvement of fathers in supporting child development. Fathers who are emotionally involved, provide support, and interact with their children have a positive impact on a child's well-being. Father's accessibility includes physical presence and time to interact with the child. Fathers who are physically present and involved in the child's daily life can strengthen family bonds. Lastly, fatherhood involves a role in meeting the child's material and non-material needs. This phenomenon can occur due to various factors, including divorce, death, or the emotional absence of a father even though he is physically present in the family (Nindhita & Pringadani, 2023). Not only personal aspects that influence, *fatherless conditions* are also influenced by cultural factors that are still strong in society (Gita & Parapat, 2024).

Traditional perceptions of gender roles in the family often limit fathers' involvement in the child's upbringing and emotional life. This perception reinforces the father's absence in important aspects of child development. The absence of a father figure in the family creates various complex problems, both in terms of psychological and child behavior (Ariyati & Zaidah, 2024). Children who grow up without a father tend to experience low self-confidence, difficulty in building and maintaining interpersonal relationships, and are vulnerable to emotional and behavioral disorders (Wibiharto, et al., 2021). Lack of support from fathers can also negatively impact a child's academic achievement and social ability (Aulia, et al., 2023), which can ultimately affect their overall future. This condition of course demands proper attention and intervention to reduce the negative impacts that may arise.

In an effort to deal with the negative effects of conditions without the presence of the father (*fatherless*) psychological treatment is needed. Various therapeutic approaches have been developed, including prayer therapy. Prayer is one form of worship that has significant spiritual and psychological power (Amalia, et al., 2022). Prayer therapy utilizes this spiritual dimension to provide emotional and mental support to individuals experiencing difficulties (Tahir & Husna, 2023), including those who grew up without a father figure. Prayer in Islam is not just a petition to God, but also a means to draw closer to the Creator, gain inner peace, and find meaning and purpose in life. This process can help individuals who experience the condition in the absence of fathers to find internal peace and strength in the face of their life's challenges. The use of prayer as part of holistic therapy provides an additional dimension that complements conventional psychological approaches. Prayer therapy in Islam is rooted in the belief that spirituality and connection with God can provide deep inner calm. When praying, one directs one's attention to God, seeking His guidance and support (Surasman, 2020). In the absence of fathers, children and adolescents may feel lost and insecure.

Prayer provides space to express their feelings, fears, and hopes, and to take comfort from the belief that there is a greater power listening and caring because of being close to God.

Prayer, as one of the religious practices, can increase feelings of optimism, provide a sense of control over uncertain situations, and reduce stress and anxiety levels (Upenieks, 2023). In the context of children and adolescents experiencing the condition in the absence of fathers, prayer therapy can be a very useful tool because prayer gives them a way to release emotional burdens, seek support from God, and build stronger self-confidence based on spiritual beliefs. In addition, religious communities can serve as important social support networks. Through religious activities, children and youth can find support from fellow community members who care and understand their situation. Thus, prayer therapy not only works on an individual level but also builds broader social bonds, providing a supportive and loving environment. This study will further discuss how prayer therapy in Islam can be one solution to overcome these problems.

Method

This research uses qualitative methods with phenomenological types. Qualitative research is research that aims to understand a phenomenon experienced by research subjects ranging from holistic behavior, motivation, perception, and action (Moleong, 2017). With a qualitative method approach, it can be used to explore and understand a meaning of social problems experienced by humans (Cresswell and Poth, 2018). While phenomenology is a research design used to understand and uncover a distinctive and unique social problem experienced by humans (Herdiansyah, 2015). In this study, researchers want to explain *the fatherless* dynamics experienced by a student with a prayer therapy approach and *transference analysis techniques*.

The subjects in this study were selected using *purposive sampling* techniques with certain criteria. The criteria for participants in this study are students who do not feel the role of a father figure in their lives. Based on predetermined criteria, 1 20-year-old male subject who is a student was obtained. The criteria previously described are a way for researchers to obtain information that is in accordance with the purpose of the study, based on the concept and psychological phenomena that are the focus of research (Neuman, 2014). The data collection method in this study uses interviews and observations in order to explore the phenomenon in depth from the subject's point of view (Sugiyono, 2013).

The type of interview used by researchers in this study is a semi-structured interview with *transference analysis techniques*. Transference analysis is a concept in psychoanalysis introduced by Sigmund Freud. Transference occurs when a person's feelings, expectations, and emotional experiences toward another person, usually a parent or authority figure, are transferred or transferred to a therapist or other authority figure in the context of a therapy or professional relationship. In this transformation technique, counselors strive for victims or clients to develop transference so that their neuroses are revealed, especially at the age of the first five years of life (Alamuddin, 2012). While the observations used in this study are non-systematic observations.

Results

From the results of data collection that has been carried out directly provides maximum acquisition to clients, with data collection techniques, namely observation and interviews. Based on the data obtained from the results of questions that have been systematically prepared with the aim of the problem to be explored, we also get data based on the evaluation sheet that has been prepared. Clients experience a gradual change in feelings of emptiness due to not having a person who makes them safe, affectionate, and a peaceful social environment. This change is due to the provision of prayer therapy carried out for 1 week in accordance with the instructions given by the researcher. This prayer therapy is also done because the client feels that he does not have the role of the family, especially the father, as a shelter and feels safe when facing a complicated problem. Thus, saying prayers in reducing the absence of a father's role is very effective in minimizing psychological (emotional) disorders experienced by clients.

In the interview that has been carried out, the client said that since childhood he did not have a father role. The client also stated that since elementary school grade 1 he had temperamental behavior that caused him difficulty controlling, this was caused by stimuli in the form of disturbing behavior of his friend, so that the client did actions that should not be thought of by children his age.

*"That's where it stands, right.... R**** That's the type of person who is quiet so he doesn't want to be bullied. Well, from there, there are friends, you know, because class 1 is still unstable in our minds"*

"I finally saw the logs lying around, I kept picking them up. I didn't know why, I was confused at the time. Because my hand is like a reflex of self-motion, the reflex is immediately unable to control. I didn't throw the wood, before I hit him I took him to a quiet place... After that I hit him the wooden pakek that I had taken earlier, after I hit my hand I immediately shook, when I saw him it turned out that his head had split until the blood came out like that. Well, that's where I finally realized.. It turns out that if I get angry again, I can't control it."

According to experts, temperament is a relatively fixed emotional characteristic of a person (usually genetic) that manifests in personality, and is biological or can be summarized closely related to physiological determinants. This shows that social emotional development refers to the ability of children to have knowledge in managing and expressing emotions completely both positive and negative, and being able to establish relationships with children and adults (Sulaiman et al., 2019; Zaini & Dewi, 2017). Emotions are also derived from psychological responses to events through subjective experiences, physical responses and behavioral responses that affect the sustainability of relationships.

Usually, the average age of first graders is 5-6 years, and the cognitive abilities of the child increase between the ages of 5 and 6 years (the child at this age is at the end of the behavioral stage). At this age, children develop a deeper understanding of the emotions of others. Through repeated experiences, children are able to develop the concept of cause and effect for the emotions they display. For example, he can see what happens when he is angry, children at this age are also starting to be able to predict the emotional reactions of others. This can affect the ability to correct negative behavior in order to be well received by others

Thus, at this age the adjustment made by children is more mature compared to previous ages, children are more confident, have many friends, can talk with adults comfortably and are filled with

feelings of enthusiasm and enthusiasm when relating to others. Maturity in these adjustments makes children able to regulate themselves.

In addition, from the results of interviews that have been conducted we get information about *fatherless* experienced by clients, from the results of their own submissions the client conveys the reason why he cannot feel the love of a father who has been at the forefront, in shaping and paying attention to the development, and characteristics of his child.

"If I myself actually, the nature of mama and father's nature is not much different, they both have a tough disposition. So, if people who have a tough character meet hard... Gaada peaceful behavior, mama I have also told ehh.. The reason why Mama divorced my father was because when my mother was pregnant with me. My father even carried my mother into the forest. So they are both hard, my mom is hard and my dad is hard too. Eventually everything became divided".

"So my father is a person who really likes to marry other girls, until it becomes his hobby. Because I saw my father's behavior like that, so I didn't feel like marrying so since then I feel that I am a child who is really broken home. So it's really a broken home child, really a broken home child who has no meaning at all. So there is no one who gives me a role to protect me, because because because of the divorce of my parents so my mother hides my father's identity by saying that my father has died".

The subject experienced negative experiences from his mother and father, especially to his father who was supposed to be the shaper of the client's personality. The experience of both parents who left a bad impression made the client feel devastated, because the affection needs that should be felt by the client were not met. So that clients experience difficulties when there are problems that are being faced, clients sometimes have to hold it alone. It also affects the client's social life, as a result the client's relationship with his social life is hampered. Moreover, clients are students who should interact well with friends, lecturers, and people around them. Not only the client's social life, the client's emotional also becomes disturbed, as stated by the client he feels that he does not get a sense of safe protection, and the lies told by his mother also make the client feel that there is no place to tell stories. The feelings felt by the client make him a person who closes himself from the social environment, especially the absence of the role of father from childhood to adulthood makes the client have to struggle alone. Although he often tries to survive difficult situations, the role of the father is the most important need, and the determining point of how a child will know what he will be.

The father's role in the client's life is a standard example that he then uses to judge the actions of others towards himself. A father who should have a good relationship with his child in order to provide an understanding of the child's life. Furthermore, the client considers fathers to be important role models in character development, recognition of the social environment, point of view, communication patterns, and orientation to himself.

Discussion

The emergence of *the fatherless* phenomenon is more due to the parenting paradigm influenced by local culture. The fatherhood paradigm is influenced by *the cultural stereotype* that men are not fit to take care of children and should not be involved in the parenting process, while

parenting has become increasingly a challenge these days in modern society due to various kinds of busyness and increasing needs in maintaining life. They compete with each other to improve their quality of life both in the form of material and position. Finally, time together with family becomes very limited, especially taking time for children (Fitroh, 2014).

The loss of one of the figures in parenting can create inequality in the psychological development of the child. The feminine side of the mother can help in terms of development, emotions, empathy and affection. Meanwhile, from the father of the child will learn about logic and masculinity, such as how to make decisions, independence and assertiveness. Research from Nihayati (2023) states that fathers' active participation in childcare can support children's physical, cognitive, emotional, social development. In a research study from Rahayu & Saroins (2023), it is stated that the impact of orphans on children, namely having disorders of anxiety and depression, unfortunately, realizes, low risk-taking and involvement in problems. The impact of orphans will be different at each stage of the age of the child left behind, especially in adolescents. Adolescence is a stage in development wherever it is full of challenges and expectations. Santrock (2007) said that adolescence is a developmental transition between childhood and adulthood, which involves biological, cognitive, and socio-emotional changes. Adolescents will begin to release from dependence on parents and become more independent and mature. They start trying new things that are interesting, and often even ruin the consequences they get when doing things that are not good.

The interaction that occurs between the child and the two other people can affect any form of growth and development. Children's readiness can affect because of communication with people, parents and information or knowledge gained. Good family relationships will make children's social interactions good (Pebriana, 2017). Therefore, optimal communication for me is very important to be honest with children's perceptions of things. The right parenting style is needed so that it can have a positive influence on children's lives. But in reality not all children are lucky to have both parents who are always present in every growth and development, so there is also dissatisfaction in life when growing up.

Fatherless impact is not only a national problem but has become a global problem. *Fatherless* also occurs in England, Portugal, Africa, the Netherlands, Finland, America and Australia. Fatherless cases in western countries occur as a result of unmarried couples (Amin, 2020). While *fatherless* in Indonesia is caused by the loss of the father's role in the childcare process, the father is the only backbone in the family, the deep-rooted traditional transgender makes the parenting process limited to children. The fatherless phenomenon needs serious attention because the roles of father and mother in the family are equally important. The character of father's parenting is different from mother's care, father's parenting is able to provide positive results for children, such as courage, assertiveness, independence, problem solving, and compassion (Chomaria, 2019). The absence of fathers in parenting results in children having low self-esteem when they grow up. Tend to have feelings of shame, anger because they feel different, children cannot experience togetherness with fathers like other children (Lerner, 2011).

The impact of *fatherless* is that children have low academic abilities, children become insecure, for boys they can lose their masculine characteristics (Save, 2013). There are many studies on the impact of fatherless on children, such as Maryam (2022) a 6-year-old child research subject. Based

on the study, it is stated that children who are not close to their fathers are proven to be difficult to persuade, irritable when their desires are not fulfilled and difficult to adapt.

Then the absence of the father in the upbringing can hinder the child's self-development. Even so, it still requires a mother figure in parenting because of the patient, loving and caring mother figure. The presence of father and mother in parenting is absorbed by children, making children more sensitive and easy to interact with their environment. Family has a great influence on a child's mental health. This is because in the family children feel comfort, security and feel loved (Ningrum, PP & Lestarinigrum, 2022).

The role of the father in the Islamic view is very important, in addition to being an imam in a family the father is also an educator. The father's role as an educator affects the good and bad of the family he leads. According to Hart in Abdullah (2010) states that the role of the father includes:

- 1). Meeting the needs of children both financially, socially and spiritually
- 2). Friends for children including playmates and discussion friends
- 3). Educating, caring for and loving children
- 4). Protecting the family from danger
- 5). Supporting children's abilities for children's success.

Prayer as a psychotherapeutic treatment

Prayer is hope and supplication to Allah Almighty. As long as a patient still worships and is willing to pray (for his illness) means to have a strong hope to live longer (with health). In praise or prayer can foster auto-suggestion that can generate self-confidence and optimism, both of which are fundamental to healing a disease. (Farida, 2009)

Viewed from the point of mental health, prayer and dhikr contain deep psychotherapeutic elements. Psychoreligious therapy is no less important than psychiatric psychotherapy because it contains spiritual power that awakens self-confidence and a sense of optimism (hope of healing). These two things, namely self-confidence (self-confidential) and optimism, are two things that are very essential for healing a disease in addition to drugs and medical actions given.

In prayer there is also an element of dhikr and dhikr has a therapeutic influence on the soul in general dzikrullah is the act of remembering Allah and His majesty in a form that includes almost all forms of worship, good deeds, praying, reading the Quran, obeying parents, helping friends in distress and avoiding evil and tyrannical acts. in a special sense, dzikrullah is to chant the name of Allah as much as possible by fulfilling the order, method, pillar and condition as commanded by Allah and His Messenger. One of the Qur'anic instructions on the observance of dhikrullah is: and call (the name of) your Lord in your hearts with humility and fear, and by not raising your voice, in the morning and evening, and do not be among those who are negligent.

In essence, prayer is adab (politeness) because under no circumstances will we always need everything from Allah Almighty. A servant must do to his creator. (This is because under no circumstances will we always need everything from Allah Almighty. As Allah Almighty says in Q.S. Al-Baqarah/2:186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Meaning: *And when my servants ask you about me, then (answer), that I am near. I grant the request of the one who prays when he asks me, Then let them fulfill (all my commandments), and let them have faith in me, that they may always be in righteousness.* (Q.S. Al-Baqarah: 186).

Stages of Prayer Therapy

Syamsidar (2020) argues that in order for all our prayers to be answered by Allah S.W.T, the stages that must be carried out include:

1. Stage of consciousness as a servant of God S. W. T

At this stage the counselor listens to the counsellor's complaints about the problems experienced and provides understanding as a servant in order to get closer to Allah SWT. The essence of this therapy is the awakening of consciousness, awareness of servitude and awareness of weakness as a human being. This form of consciousness will lead the person who prays to be in a weak state. Without this awareness of weakness, sincerity in prayer is difficult to achieve. The essence of prayer is to ask, the one who asks must be of a lower degree than the one requested. Therefore, before a person prays, he is required to humble himself before God.

2. The stage of realization of the power of Allah SWT

Furthermore, counselors provide an understanding of human weaknesses as servants will always need the help of Allah SWT through prayer as one of the intermediary media. Furthermore, after the self is aware of all the weaknesses and all the inadequacies of the self, the filling is done by realizing the greatness of God, compassion and especially is Allah who heals. This stage also gives rise to an understanding of the nature of the pain experienced that pain comes from God and the one who will heal is God. This realization of God's power can be done by looking at how God moves all things, brings things to life. This stage can also grow our confidence in God in God's ability to heal. A person cannot pray if he does not know or believe that the Healer cannot heal.

3. Communication Stage

Furthermore, the counselor is given direction from the counselor to read the Qur'an before reading selected prayers after prayer. After being aware of the weaknesses and illnesses experienced, and aware of the greatness of God, the next step is to communicate with God as an important part of the therapeutic process. As for brief instructions for the therapeutic process:

- Cultivate the intention within yourself to ask God to heal. Relax the body, from the legs to the head, no muscle tension.
- Be aware of the perceived complaint, observe the complaint, follow it with the awareness that we are weak, helpless and have no abilities. Realize the greatness of God, see the universe, how God moves this nature, brings this nature to life, He is the God who gives life and gives death, he who gives healing and gives pain.

- Express all complaints felt to God asking God for healing. Stay relaxed and still in a position to ask Allah to surrender to Allah and with confidence that God answers the prayers offered.
- Waiting for the answer to prayer, still but still remember to ask God.

The condition experienced by RR's sibling clients results in individuals experiencing emotional behavior that greatly interferes with their daily activities, especially when trying to initiate communication to others tends to be rigid. This refers to the polemic that occurs between the client's family cycle which is fatal due to the absence of a maximum father's role, even though in the growth and development of RR's brother since childhood he really yearns for his father figure who has been his motivator all this time. So that it affects the behavior, social state, *mindset*, and mental state of the resource person. This causes the client to feel restless and uneasy in his daily life. She, said in our counseling session that she needed calm in her life that pushed her in a better direction. That's why clients need to be given psychotherapy that provides calm in their lives, one of which is by praying. With prayer therapy, the client is expected to spill all his complaints into the prayer he says which can certainly be a pressure reliever in his mind. Because Prayer is the weapon of believers, the pillar of religion, and the light of heaven and earth. (Mahmud, 2006)

The prayer therapy given is a choice prayer that becomes one of the prayers read by the companions. As for prayer, namely:

- The first prayer is taken from the reading of the asmaul-husna prayer, which is as follows:
Allhumma inna nas-aluka bi asmaa curl husna
It means: "O Allah, we ask You with asmaul husna". (HR. Bukhari and Muslim)
- The second prayer is taken from surah Al-Anbiya verse 83, namely:
Anni massaniyad-durru wa anta arhamur-rahimin
It means: "O my Lord, verily I have been afflicted with sickness, whereas You are the Merciful God of all merciful" (Al-Anbiya verse 83).
- The next prayer that will be read is the prayer that the companions read when sick, namely:
Allahumma rabban nasi, adzhibil ba'sa isyfi antas syafi la syafiya illa anta syifa'an la yughadiru saqaman
It means: "Lord of mankind remove sickness, Give healing because You are the healer. Nothing can cure sickness except You with healing that leaves no pain." (HR. Bukhari and Muslim).

Before reading the Prayer should read Surah Al-Fatihah, Al-Baqarah Verses 1-5, Ayat Kursi, Al-Baqarah 284-286, Al-Ikhlās, Al-Ikhlās, Al-Falaq, An-Nas, and Sholawat 7x. For the duration of Prayer Therapy about 2 minutes during the counseling process and independently done after fardhu prayer. Do it repeatedly for one week. The prayer is read continuously for 7 days regularly and practiced after the time after prayer, getting positive results with reduced stress of problems and stress of anxiety caused by the loss of a father figure. This proves the application of prayer therapy that has a good impact on relieving fear and anxiety that occurs in *fatherless* sufferers. With prayer therapy the client is able to give an understanding in himself that he still has an Almighty helper who is able to help him at any time, and encourage himself not to harbor all his complaints by venting them to himself but into prayer as a supplication.

From the results of the evaluation that has been done, it is found that the Client experiences a slow change in feelings of emptiness because he does not have a figure who makes him safe, provides affection, a peaceful social environment. This change is due to the provision of prayer therapy carried out for 1 week in accordance with the instructions given by the researcher. This prayer therapy is also done because the client feels that he does not have the role of the family, especially the father, as a shelter and feels safe when facing a complicated problem. Thus, saying prayers in reducing the absence of a father's role is very effective in minimizing psychological disorders (emotions) and also mental problems that clients often experience due to anxiety in their minds.

Conclusion

From the results of the study, it can be concluded that prayer therapy has a positive influence in providing comfort and peace of mind, providing spiritual, emotional, and mental health support through prayer as a tool to achieve this. With the therapy of prayer given and the practice of prayers such as the prayer *Allhumma inna nas-aluka bi asmaa ikal husna, Anni massaniyad-durru wa anta arhamur-rahimin, Allahumma rabban nasi, adzhibil ba'sa isyfi antas syafi la syafiya illa anta syifa'an la yughadiru saqaman*, which is practiced for 7 days after finishing the prayer successfully relieves the effect in reducing anxiety and anxiety experienced by *fatherless sufferers*.

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