

Family-School Partnership Counselling for Student Educational Resilience: Islamic Perspectives and the Sustainable Development Goals

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ABSTRACT

The educational resilience of students in rural madrasahs, particularly within vulnerable socio-economic contexts, is a strategic concern that requires a collaborative and value-driven framework. This study addresses the need for a contextual model that integrates Islamic values to support student development. A descriptive qualitative method was employed to explore the dynamics of an educational partnership among families, schools, psychosocial support systems, and communities. Data were collected through in-depth interviews, participatory observations, and documentation involving key stakeholders, including guidance and counseling (BK) teachers, madrasah principals, parents, students, and community leaders at MAS Nurul Islam Bades Pasirian, Lumajang. Findings reveal that madrasahs serve as socio-religious mediators, aligning the roles of schools, families, and communities through Islamic values such as *amanah* (trustworthiness), justice, and deliberation. BK teachers provide counseling grounded in empathy, patience, and sincerity, while community support is reflected in the distribution of *zakat*, *infak*, and various social solidarity programs. The proposed Family-School-Psychosocial-Community (FSPC) model fosters student resilience by embedding a participatory and transcendental approach into educational practices. The FSPC model proves structurally and spiritually effective in enhancing students' educational resilience. It underscores the importance of incorporating Islamic values into madrasah partnership policies and calls for strengthening BK teachers' capacity through training rooted in Islamic spirituality.

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1. INTRODUCTION

In the Islamic worldview, education is regarded as a holistic and transformative process aimed at nurturing the complete human being—intellectually, spiritually, morally, and socially. Al-Attas (1980) emphasizes that the core of Islamic education lies in *ta'dib*, the cultivation of *adab* (ethics), which encompasses the purification of the soul (*tazkiyah*), the strengthening of reason (*'aql*), and the deepening of spirituality (*ruhiyah*). The ultimate goal is to shape *insan kamil*—the perfected human being capable of fulfilling their role as a servant of God and steward of the earth. In a similar vein, Al-Abrasyi (2003) argues that Islamic education functions to develop resilience, noble character, and inner strength in students, particularly in the face of adversity such as poverty, familial conflict, and unstable social conditions. In such contexts, education transcends the mere transmission of knowledge; it becomes a vital mechanism for cultivating spiritual and psychosocial resilience.

To respond to these complex challenges, an ideal model of guidance and counseling must integrate spiritual, affective, and systemic dimensions. As noted by Yusuf and Nurihsan (2018), counseling must address not only individual psychological concerns but also engage with students' religious and emotional development. Collaborative counseling involving teachers, students, and parents is essential for creating a dialogical, trust-based environment that fosters motivation, strengthens self-concept, and supports holistic character development. The integration of Islamic values within this collaborative framework provides a transcendental foundation that equips students to face life's pressures with faith, patience, and inner strength.

Despite its importance, global studies on educational resilience tend to focus predominantly on secular psychological frameworks. Masten (2021), for instance, advocates a multisystemic perspective for fostering resilience among children in disaster or trauma contexts, noting that persistent socioeconomic challenges can function as a form of latent disaster. However, these approaches often overlook spiritual dimensions, particularly those rooted in faith-based systems. This study seeks to bridge that gap by embedding Islamic values as internal protective factors that connect students, families, and madrasahs in the resilience-building process. While Özcan and Bulus (2022) and Gabrielli et al. (2022) acknowledge the cultural context of academic resilience—highlighting differences between individualist and collectivist societies—their frameworks treat collectivity as a neutral concept, without exploring its faith-based roots. In contrast, the current study positions Islam as the spiritual and social foundation of collective resilience.

Similarly, research by Cui et al. (2023) identifies factors from individual, family, and school domains that affect resilience, yet their psychometric and quantitative approach does not account for the moral and religious dimensions that shape coping mechanisms in many communities. In rural Islamic high schools, where socioeconomic vulnerability is prevalent, resilience must be understood not only in psychological but also in spiritual terms. This study highlights how Islamic values are internalized through counseling practices and embedded in the socio-cultural dynamics of families and local communities.

At both national and global levels, the urgency of building educational resilience aligns with key Sustainable Development Goals (SDGs). SDG 4 promotes inclusive and equitable quality education, while SDG 10 emphasizes the reduction of inequality. These goals underscore the role of the state and educational institutions in ensuring access to quality education for all, particularly vulnerable groups. Islamic-based educational institutions have a critical responsibility to foster inclusive learning environments that support marginalized students. Doing so reflects not only the universal values of the SDGs but also the moral imperatives of Islamic education, which call for justice, compassion, and collective responsibility (UNESCO, 2020).

In Indonesia, the increasing dropout rate among secondary school students represents a major obstacle to achieving SDG 4. Data from the 2023/2024 academic year show that the national dropout rate at the junior high school level rose to 0.18%, up from 0.14% in the previous year. At the senior high school level, the rate stood at 0.19%, while vocational high schools recorded the highest figure at 0.28%

(data.kemdikbud.go.id; goodstats.id; detik.com). This trend reveals serious transitional challenges from basic to secondary education, especially in socio-economically disadvantaged regions.

A closer look at Lumajang Regency highlights the severity of this issue. According to a report by Kompas (August 15, 2024), 5,848 students in Lumajang discontinued their formal education, with 4,145 of them at the junior high school level—over 70% of all dropout cases. This situation has significant implications for senior high schools, particularly private madrasahs, whose sustainability often depends on the continued enrollment of students from junior high schools. As the feeder system weakens, the resilience of education at higher levels becomes increasingly precarious.

Many students in vulnerable communities struggle to maintain motivation and academic focus amid economic hardship, family instability, and a lack of institutional support. Masten (2021) defines educational resilience as a dynamic capacity to succeed despite adversity, but notes that this capacity must be reinforced by systemic supports. Cui et al. (2023) similarly argue that resilience is shaped by the interplay of personal, familial, and institutional factors, and must be bolstered through family involvement and adaptive, value-driven guidance strategies.

A critical gap in many Indonesian schools is the absence of structured collaboration between Guidance and Counseling (BK) teachers and parents. Counseling services are often reactive and fragmented, failing to address the root causes of students' emotional, academic, or behavioral challenges. Surya (2010) emphasizes the importance of parental engagement in identifying and resolving student issues, while Gysbers and Henderson (2012) argue that comprehensive counseling programs require robust school-family partnerships. Unfortunately, many institutions lack mechanisms for proactive, two-way communication, limiting the effectiveness of interventions. Strengthening school-family partnerships is thus essential for ensuring that counseling services are preventive, integrative, and contextually relevant.

In response to this need, the Family-School Partnership Counseling (FSPC) model offers a strategic approach for enhancing educational resilience. Rooted in the theories of Epstein (2009) and Bryan & Henry (2012), FSPC promotes active collaboration among families, schools, and communities to build adaptive and inclusive support systems. Within an Islamic framework, this model aligns with the principles of *syura* (consultation), *ukhuwah* (solidarity), and *maslahah* (public good), emphasizing education as a shared communal obligation (Al-Attas, 1980). Moreover, FSPC supports the goals of SDG 4 and SDG 10 by encouraging inclusive, value-based education that addresses structural inequities.

FSPC is conceptually grounded in Epstein's broader School-Family-Community Partnerships (SFCP) framework, which posits that effective education depends on sustained collaboration among key stakeholders. This model draws on Bronfenbrenner's ecological theory, which views child development as the product of complex interactions between the individual and their social environment. Within this framework, FSPC becomes a flexible tool that can be adapted to local cultural and religious contexts, including the spiritual and moral imperatives of Islamic education.

National studies have explored various models of religious and character education, yet few have focused on the operationalization of Islamic values within counseling practices. For example, Afendi and Saleh (2022) focus on religious moderation within Islamic Religious Education (PAI), while Bukhari (2023) examines the role of teamwork in educational management. Hadi et al. (2024) address mental resilience through family-school-community partnerships, but do not include a theological foundation. In contrast, the present study directly integrates Islamic spiritual values—such as *amanah*, *shabr*, *tawakal*, and *ikhlas*—into counseling practices, offering a theological-psychosocial approach to building resilience.

The implementation of this model is exemplified by MAS Ma'arif Nurul Islam in Bades Village, Lumajang, a rural madrasah facing high dropout rates. This study aims to examine the development and application of an Islamic value-based FSPC model as an intervention strategy to strengthen students' educational resilience. Specifically, it investigates the practice of partnerships between BK teachers and families, the integration of Islamic values into the counseling framework, and the contextual implementation of the FSPC model to transform counseling services in other madrasahs. The findings are expected to offer strategic insights for madrasah leaders, BK teachers, and regional

policymakers in developing inclusive and collaborative education systems tailored to marginalized communities.

2. METHODS

This study uses a qualitative approach with a case study design. This approach was chosen because it enables an in-depth and holistic exploration of the phenomenon of student educational resilience in the context of poverty and the risk of dropping out of school, as well as counselling interventions grounded in Islamic values within the madrasah environment. Case studies offer an opportunity to explore the social dynamics, local values, and collaborative practices that are characteristic of the research location (Creswell, 2013; Yin, 2018).

This research was conducted at the Ma'arif Nurul Islam Bades Private Islamic High School (MAS), located in Pasirian District, Lumajang Regency, East Java Province. The location selection was carried out purposively (purposive sampling) based on contextual, socio-economic considerations, and exploratory and relevant research needs, with a focus on student educational resilience and a family-school partnership model based on Islamic values.

First, Lumajang Regency shows a proportionally high dropout rate, especially at the secondary education level. Based on 2024 data, 1,739 students dropped out of school, consisting of 392 elementary school students and 1,347 junior high school students, so that more than 77% of cases occurred at the secondary level (referensi.data.kemdikbud.go.id, 2024; Lumajang Satu, 2024). Although specific data on Islamic high school students have not been published separately, many students who experience vulnerability come from private religious-based Islamic schools, including MAS Ma'arif Nurul Islam. Second, Lumajang's socio-economic conditions also strengthen the validity of the location selection. Data from the Central Statistics Agency (BPS) in 2023 showed that the poverty rate in Lumajang reached 8.24%, close to the East Java average of 10.77% (BPS East Java, 2023). In addition, many villages in this area are categorized as underdeveloped and multidimensionally poor, which has a direct impact on access to and quality of education, especially for students from farming families, farm laborers, and informal workers (Bappenas, 2023; Kemdikbud, 2024). Third, MAS Ma'arif Nurul Islam is known to have integrative Islamic education practices, with a tradition of teacher-student closeness, the active role of BK teachers, and family involvement in the education process. Therefore, this location is considered strategic for studying the practice of Family-School Partnership Counseling (FSPC) within the framework of strengthening student educational resilience based on Islamic values.

The selection of this location also has theoretical and implicational value, supporting the development of educational interventions that are adaptive to structural vulnerability, and in line with the achievement of SDG 4 (quality education). The informants in this study were non-probabilistic purposive, considering the direct involvement of informants in the dynamics of education and the problem of dropping out of school. The total participants was 13 people, consisting of several categories in practice according to the data in the following table:

Table 2. Classification of Research Informants

Informant Category	Amount	Selection Criteria	Role in Research
Guidance and Counseling Teacher	1 person	- Experience \geq 3 years - Responsible for students at risk of dropping out of school	Provides in-depth information regarding student psychosocial dynamics, barriers to counseling services, and potential for family-school collaboration.
Parents/Guardians	5 people	-Guardians of students at risk of dropping out of school - Lower middle socio-economic class -Have experience accompanying children in difficult situations	Revealing perceptions of education, barriers to home learning support, and openness to collaborative counseling approaches based on Islamic values.

Students (Grade XI-XII)	6 students	- Unstable attendance history - Academic tardiness - Drop-out risk indication	- Providing personal reflection on learning motivation, psychological conditions, and interpersonal relationships with teachers and family.
Head of Madrasah	1 person	-Madrasah internal policy and management holders	Delivering institutional perspectives on strategic policies, support for collaborative counseling systems, and Islamic values in madrasah management.

To obtain in-depth and contextual data related to the practice of partnership between BK teachers and families in shaping student educational resilience in Islamic-based madrasas, this study used 13 in-depth semi-structured interviews with an average duration of 40–60 minutes. Interviews were conducted individually with an open approach to create a safe space for participants to convey experiences and views authentically (Creswell & Poth, 2018). In addition, 4 participant observations were conducted on key activities in the madrasa, such as counseling sessions, teacher-parent meetings, and student classroom dynamics, using structured and unstructured notes. The goal was to triangulate data, strengthen internal validity, and capture nuances of interactions that may not be revealed in interviews (Patton, 2002).

Data analysis was conducted using the thematic analysis approach assisted by NVivo 12 Plus software, which facilitates researchers in organizing and exploring qualitative data systematically (Woolf & Silver, 2018). The process began with verbatim transcription and open coding to mark meaningful segments, resulting in initial codes such as “family emotional support” and “Islamic values in counseling.” The next stage was axial coding to organize the relationships between codes into intermediate categories, followed by selective coding to formulate the main themes. Five main themes that emerged from the data were: (1) two-way communication between BK teachers and parents; (2) the meaning of Islamic values in counseling interventions; (3) learning resilience through spiritual support; (4) collaborative strategies in character building; and (5) the role of madrasahs as mediators of home-school relationships. This procedure follows Braun and Clarke’s (2006) reflective framework, with the visualization of thematic relationships strengthened through the coding tree and cluster analysis features in NVivo.

3. FINDINGS AND DISCUSSION

3.1. Demographic Profile of Informants

This study involved 13 key informants selected through purposive sampling techniques, taking into account direct relevance to the focus of the study, namely student educational resilience and family-madrasa partnership practices based on Islamic values. The composition of informants consisted of 1 BK teacher, 5 parents/guardians of students, 6 students, and 1 madrasa principal. The selection of informants was based on recommendations from the madrasa and the results of initial exploration of student risk indicators, such as chronic absenteeism, learning difficulties, and socio-economic background.

This diverse informant structure allows for vertical and horizontal data triangulation and strengthens the validity of the findings through multivocality of experience (Patton, 2002). In addition, selection was carried out until theoretical saturation was achieved, namely when the data obtained has shown a recurring and thematically coherent pattern (Creswell & Poth, 2018; Guest et al., 2020). The following table presents a complete and relevant demographic profile of the informants:

Table 3. Demographic Profile of Research Informants

No.	Informant Code	Category	Gender	Age	Occupation/Socioeconomic Status	Student Issues (if relevant)	Estimated Monthly Income
1	G-BK01	Guidance and Counseling Teacher	P	34 years old	Professional teacher (PNS)	-	Rp5,000,000+
2	OTM-01	Parent	L	45 years old	Seasonal farm laborer	Children are often absent, lack interest in learning	±Rp1,300,000
3	OTM-02	Parent	P	42 years old	Small traders (stalls)	Children exhausted by domestic work, low achievement	±Rp1,500,000
4	OTM-03	Parent	L	49 years old	Tenant farmers (rented land)	Children experience economic pressure, almost drop out	±Rp1,500,000
5	OTM-04	Parent	P	52 years old	Housewife, daily laborer husband	Children have difficulty concentrating, minimal family support	±Rp1,300,000
6	OTM-05	Parent	P	38 years old	Informal workers (traveling vendors)	Children are vulnerable to dropping out due to part-time work	±Rp1,500,000
7	SIS-11	Students XI	L	16 years old	- (student)	Achievements declined, work helping parents in the fields	Not fixed
8	SIS-12	Students XI	P	17 years old	- (student)	Emotional stress, conflict in the family	Not fixed
9	SIS-13	Students XI	L	17 years old	- (student)	Unstable attendance, academic anxiety	Not fixed
10	SIS-21	Students XII	P	17 years old	- (student)	Working while going to school, not getting enough sleep	Not fixed
11	SIS-22	Students XII	L	18 years old	- (student)	Temporarily dropped out of school, reinstated	Not fixed

12	SIS-23	Students XII	L	18 years old	- (student)	Financial difficulties, rarely attend	Not fixed
13	KM-01	Head of Madrasah	L	47 years old	Head of Madrasah	-	Rp6,000,000+

Most of the students who became informants came from families with incomes below the regional poverty line (less than IDR 1,250,000/month), as identified in the Poverty Profile of Lumajang Regency (BPS, 2023). This condition is in line with national findings that structural poverty and limited family support are dominant factors in the high dropout rate in Indonesia (Kemdikbudristek, 2024; Bappenas, 2023). The BK teachers and madrasah principals involved showed a high level of involvement in Islamic value-based educational intervention efforts and had experience in managing students' psychosocial challenges in a participatory and contextual manner.

Methodologically, the diversity of informants also provides a strong basis for exploring the relationship between educational factors within the Family–School Partnership Counseling (FSPC) framework, especially in the context of madrasahs serving poor and religious communities. This demographic information supports the ecological validity of qualitative data, as well as strengthening the reflectivity and transferability of research results to other similar madrasah contexts (Lincoln & Guba, 1985).

3.2. *Partnership Practices Between BK Teachers and Families Based on Islamic Values in Improving Student Educational Resilience*

3.2.1 Internal Models in Guidance and Counselling Partnerships

The concept of internal structure from Epstein's theoretical model emphasizes the internal components of the school that influence the effectiveness of the partnership between the school and the family. In this case, Epstein highlights the institutional and relational elements that shape the collaborative climate and the institutional readiness of the school in building healthy, participatory, and sustainable two-way communication.

In general, this internal structure includes:

1. Principal's Commitment and Leadership
→ The principal plays a strategic role in initiating collaborative policies and setting an example in building school-family relationships.
2. Professional Capacity of Teachers and Guidance and Counseling Teachers
→ Includes training, cultural sensitivity, and communication skills needed to engage parents effectively, particularly within the context of psychosocial and religious values.
3. Institutional Policy on Parental Participation
→ The presence or absence of formal systems such as parent forums, collaborative agendas, regular consultation times, and integration of religious values in collaborative practices.
4. Communication Facilities and Media
→ Facilities that support open relationships, such as communication books, madrasah applications, online forums, and home visits.
5. Institutional Values and Culture
→ Islamic culture of the madrasah, regular religious studies, religious advice, and a deliberative approach in solving student problems.

Epstein (2001) emphasized that internal structures within schools and families form the foundation for the external effectiveness of their partnerships (see also Sanders & Epstein, 2005). In the context of this study, the six dimensions of parental involvement outlined in Epstein's Internal Structure of Theoretical Model (2001) are reflected contextually and are deeply rooted in the Islamic values embedded within the madrasah environment. The Parenting dimension, for instance, is evident in the religious parenting practices adopted by families, where parents habituate their children to pray before

studying, uphold respectful behavior towards teachers, and instill a learning ethos framed as an act of worship. These practices, as observed in parent interviews (03, 05), not only support students' academic engagement but also foster spiritual resilience and a strong sense of purpose. This aligns with Wang and Sheikh-Khalil's (2014) findings that religiosity-based parenting contributes significantly to the development of academic resilience in students.

Second, in the Communicating dimension, intensive two-way communication practices were found between the BK teacher and the family. Parents felt they had direct access through WhatsApp groups and incidental home visits when changes in student behavior were found. The BK teacher positioned himself as a mediator who did not judge, but listened empathetically. This reflects a form of open communication that supports partnership-based counseling, as developed by Sheridan et al. (2019) in the practice of Family-School Partnerships Counseling (FSPC).

Third, Volunteering, manifested in parental involvement in madrasah activities such as parenting day, guardian studies, and mutual cooperation activities. Although these activities are voluntary, participation shows the emotional bond of parents to the madrasah as an extension of family values (Participatory Observation, 2025). Fourth, Learning at Home, emerged in efforts to supervise student learning at home, schedule preparation, and control gadget use. Some parents even accompany their children in studying religion and reciting the Koran, strengthening the affective and spiritual dimensions in the learning process (Parent Interview 01, 06).

Furthermore, the fifth dimension is Decision Making, there is parental involvement in counseling evaluation, decision-making related to handling student cases, and coaching discussions. The head of the madrasah provides participatory space through monthly meetings, which allows for collaboration in solving problems collectively (Interview with the Head of Madrasah, 2025). The sixth dimension, Collaborating with the Community, is also seen in the madrasah's collaboration with religious leaders and the local community to hold moral guidance, religious studies, and family resilience programs. This practice strengthens the role of the madrasah as a social and spiritual hub of society, as stated by Jeynes (2010) that community involvement based on religious values strengthens character education and student resilience.

Thematic analysis through NVivo produced dominant themes such as "Integration of Islamic Values in Parenting Patterns," "Adaptive Two-Way Communication," "Learning Independence," and "Spiritual Collaboration with the Community." Coding tree visualization and cluster analysis showed a close relationship between themes, showing that this partnership practice is not only administrative, but is structured in complementary spiritual and social dimensions. Thus, Epstein's Internal Structure model in the context of Islamic madrasahs has proven to be adaptive in shaping students' educational resilience, especially when combined with the approach of Islamic values and local communities.

Epstein's model emphasizes six forms of internal family and school involvement, namely: (1) Parenting, (2) Communicating, (3) Volunteering, (4) Learning at Home, (5) Decision Making, and (6) Collaborating with the Community.

After the data from interviews and observations were analyzed using thematic coding in NVivo 12 Plus, the following main themes were obtained:

Table 4. Main Themes and Nodes

Main Theme	Node (Subtheme)	Example Quotes	Informant
1. Integration of Islamic Values in Parenting Patterns	- Pray together before studying - Etiquette of politeness towards teachers	"We always teach our children to pray before studying, so that the knowledge will be blessed."	Guardian 03
2. Adaptive Two-Way Communication	- WAG between guardians and BK teachers - Direct calls when cases arise	"Usually the guidance counselor will call me straight away if my child is absent."	Guardian 05
3. Parental Involvement in Madrasah Activities	- Attend parenting day - Take part in the parent's recitation	"We regularly participate in recitation and parenting lessons held by the school."	Head of Madrasah

4. Independence and Home Control	Learning and	- Study schedule from parents - Sleep time monitoring	"I personally organize my child's play and study time."	Parents 01
5. Decision Making	Participation in	- Discussion of student cases with BK teachers - Input during counseling evaluation	"We discussed it with the guidance counselor when my child started to be lazy about going to school."	Guidance and Counseling Teacher
6. Religious and Environmental Figures	Collaboration with	- Local cleric approach - Synergy of environmental preaching	"We invite ustaz for parent studies, as well as child development."	Head of Madrasah

Epstein's Internal Structure Model in the context of Islamic value-based madrasahs shows that the practice of family-school partnerships is not only based on administrative roles, but also integrated in spiritual, social, and affective dimensions. The use of NVivo shows a complex but consistent thematic relationship structure, supporting the development of an adaptive Family-School Partnership Counseling (FSPC) model in marginal madrasah environments.

3.2.2 External Models in Guidance and Counselling Partnerships

In this study, external structure is understood as an important dimension that influences the collaborative practices of BK teachers and families in building students' educational resilience, especially in conditions of socio-economic vulnerability. Islamic values such as *ukhuwah*, *amanah*, social responsibility, and mutual cooperation are also part of the external structure that is typical in the private Islamic boarding school and madrasah communities.

External Structure of Theoretical Model in Epstein's perspective refers to conditions and contextual factors outside the internal relationship between school and family, which facilitate or hinder the formation of effective educational partnerships. This structure includes:

1. Government or educational institution policies and regulations, including the role of education offices, ministries, or foundations.
2. Socio-economic conditions of the community, such as poverty levels, parental education, and access to resources.
3. The culture and values of the local community, determine views on education, the role of the family, and the authority of teachers.
4. Support from social and religious institutions, including mosques, Islamic organizations, or zakat institutions, that contribute to students' education.
5. Availability of external resources, both material (scholarships, learning facilities) and non-material (emotional and spiritual support).

The results of the study indicate that the external structure of the partnership between Guidance and Counseling (BK) teachers and families at MAS Ma'arif Nurul Islam Bades is formed dynamically through the madrasah policy network, socio-economic conditions, religious values, and community support. Thematic analysis was conducted using the Braun and Clarke (2006) approach consisting of three stages: open coding, axial coding, and selective coding, and supported by features in NVivo software such as Coding Query, Text Search, and Cluster Analysis. The data analyzed came from 13 in-depth interviews, 4 participant observations, and institutional documents such as meeting minutes and madrasah circulars.

In the open coding stage, several initial nodes were found that represented the main issues in external partnerships. Nodes such as "Madrasah policies towards parents" (17 references), "Parents' economic conditions" (24 references), and "Islamic values in communication" (15 references) show that partnerships are not only administrative, but also full of ideological content and social reality. For example, a quote from a BK teacher stated, "We always invite parents for counseling, especially if their child starts to miss school twice in a row" (G-BK01), indicating the existence of responsive policies that integrate parents in the student guidance process. Meanwhile, parents' economic limitations, as stated

by one informant, "I work odd jobs, sometimes not enough for my child's transportation money" (OTM-03), are a structural background that influences the effectiveness of educational partnerships.

The axial coding process then groups these nodes into four intermediate thematic categories, namely: (1) Community-Based Participatory Policy, which emphasizes madrasah policies and the involvement of BK teachers in encouraging parent dialogue forums; (2) Economic Vulnerability and Access Barriers, which shows that informal work and transportation costs are barriers to educational participation; (3) Collective Spirituality in Partnership, which elevates Islamic values such as amanah and deliberation as the foundation of social relations; and (4) Socio-Religious Support Ecosystem, which includes the role of zakat institutions, mosques, and community leaders in supporting the education of children from underprivileged families.

In the selective coding stage, five core themes were obtained that describe the external structure holistically. First, madrasahs as socio-religious mediators, namely the active role of institutions in connecting families with community resources (G-BK01, KM-01). Second, social inequality as a challenge to partnership, which highlights economic instability as an obstacle to family participation (OTM-02, SIS-14). Third, internalization of Islamic values as social capital, which strengthens trust between teachers and parents through the values of amanah and patience (G-BK02, OTM-05). Fourth, religious social networks as external assistance, in the form of access to scholarship assistance from LazisNU and mosques (TM-02, 2024 Parents' Meeting Document). Fifth, culturalization of collaboration through community forums, namely involvement in religious studies and social activities as a form of informal communication that strengthens partnerships (Observations 1 & 3).

The visualization of the Cluster Analysis results in NVivo shows a strong relationship between the nodes "Economic conditions" and "Role of zakat institutions", indicating the importance of the presence of external support networks in overcoming socio-economic barriers. On the other hand, the relationship between "Islamic Values" and "Parent meetings" indicates that the interaction between BK teachers and families cannot be separated from the religious orientation that characterizes the madrasah community. This finding supports Epstein's (2001) view regarding the importance of external support and community collaboration in forming sustainable educational partnerships, and enriches the perspective of value-based Islamic education, as emphasized by Basri & Mubarak (2023).

The following is a systematic and complete table that presents the results of the thematic analysis of the External Structure of the Islamic Value-Based BK-Family Partnership in a logical and scientific manner, in accordance with the stages of open coding, axial coding, and selective coding based on the Braun & Clarke (2006) approach and NVivo analysis:

Table 5. Results of the Thematic Analysis of the External Model of the BK-Family Partnership

Analysis Stages	Category/Node/Theme	Thematic Description	Number of References	Example Citation / Data Source
Open Coding	Madrasah policy towards parents	Institutional intervention in promoting partnerships	17	"We always invite parents for counseling..." (G-BK01)
	Economic conditions of parents	Financial barriers to children's educational involvement	24	"I work odd jobs..." (OTM-03)
	Islamic values in communication	Religious norms in teacher-parent relationships	15	"We advise each other, because this is a mandate..." (KM-01)
	The role of mosques and local zakat institutions	Islamic community-based institutional support	10	"We will help you find scholarships from LazisNU..." (TM-02)
	Community support for education	The social role of communities in	12	"If there are students who want to drop out of school,

preventing school dropouts	usually teachers and residents intervene" (G-BK02)
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Axial Coding	Intermediate Thematic Category	Related Nodes	Analytical Explanation
A	Community Based Participatory Policy	"Madrasah policy", "Role of guidance and counseling teachers", "Parent meetings"	Demonstrates that madrasahs build partnerships through forums and intensive dialogue with families.
B	Economic Vulnerability and Access Barriers	"Economic conditions", "Informal employment", "Transportation costs"	Describes socio-economic barriers in supporting student accessibility.
C	Collective Spirituality in Partnership	"Islamic values", "Religious advice", "Trustworthy attitude"	Religious values strengthen trust and moral commitment between schools and parents.
D	Socio-Religious Support Ecosystem	"Mosque", "Zakat institution", "Community support"	Religious communities help in the form of scholarships, social advocacy, and family support.

Selective Coding	Final Theme	Synthesis Description	Data Sources & References
1	Madrasah as a Social-Religious Mediator	Madrasahs bridge communication and distribution of resources between families and communities.	G-BK01, KM-01, TM-01
2	Social Inequality as a Partnership Challenge	Economic realities influence family involvement in supporting children's education.	OTM-02, SIS-14
3	Internalization of Islamic Values as Social Capital	Islamic values strengthen collective awareness and the legitimacy of BK-family partnerships.	G-BK02, OTM-05
4	Religious Social Networks as External Assistance	The role of LazisNU, mosques, and NU members in maintaining the educational resilience of poor students.	TM-02, 2024 Parents Meeting Document
5	Cultivating Collaboration through Community Forums	Social and religious activities strengthen informal communication between schools and families.	Observation 1 & 3

Through the Cluster Analysis feature, the following relational closeness between categories was found:

- 1) The nodes "Economic conditions" and "Role of zakat institutions" are in one cluster, indicating the relationship between economic vulnerability and the importance of external aid networks.
- 2) The "Islamic Values" node is closely connected to "Parent meetings", strengthening the argument that teacher-parent interactions are based on religious norms.

Thus, zakat support plays an important role in addressing the economic gap among students, accompanied by interactions between teachers and parents supported by religious principles and community values.

3.3. Islamic Values Can Be Constructed and Integrated in the FSPC Model to Support Student Resilience

Field findings reveal that Islamic values function not merely as ethical norms guiding teacher-parent interactions, but as substantive elements that actively shape students' educational resilience. These values—such as *amanah* (trustworthiness), *sabar* (patience), *musyawarah* (deliberation), and

ukhuwah (solidarity)—can be identified, articulated, and systematically integrated into the Family–School–Community Partnership (FSPC) model. Their integration enhances the collaborative role of madrasahs and families in addressing students’ socio-economic and psychological challenges. This aligns with Epstein’s (2011) framework, which highlights the significance of local normative systems in reinforcing the effectiveness of educational partnerships. Evidence from in-depth interviews and participant observations indicates that these Islamic values are frequently invoked in communication and decision-making processes between BK teachers and parents. One informant (G-BK01) emphasized, “We always remind parents, this child is a gift from Allah. So we must take care of it together. If there is a problem, let’s discuss it properly.” This statement reflects how transcendental values serve as the moral and spiritual foundation of collaboration, transcending administrative routines. Such values foster a dialogic atmosphere that is open, empathetic, and solution-oriented, while simultaneously acting as an affective force that reinforces students’ resilience in the face of adversity.

The findings suggest that Islamic values can be integrated into the four main dimensions of the FSPC Model modified for the madrasah context:

Table 6. Islamic Values in BK Partnership Practices

FSPC dimensions (Epstein, modified)	Integrated Form of Islamic Values	Real Examples from Informants
Family Involvement	<i>Trust, love, contentment</i>	"We teach children not to be ashamed of being poor. The important thing is to be responsible and not drop out of school" (OTM-03)
School Support	<i>Consultation, patience, responsibility</i>	"If there are students with problems, we do not immediately punish them. We invite their parents and find a solution together" (G-BK02)
Community Engagement	<i>Mutual cooperation, Islamic brotherhood</i>	"If the villagers know that there is an orphan who is almost dropping out of school, we will chip in" (TM-01)
Spiritual-Emotional Climate	<i>Sincere, trustworthy, consistent</i>	"Every morning there is a religious lecture and prayer together. It makes the children calm and focused on learning" (KM-02)

This integration is not only symbolic or rhetorical, but has functional consequences for the resilience of students, especially those from weak economies and dysfunctional families. Madrasahs can improve the discipline and motivation of these students because they feel "protected" in an ecosystem that prioritizes Islamic values.

Through the Coding Matrix and Cluster Analysis features on NVivo, it was found that the “Islamic values” node has a significant relationship with the “emotional support of BK teachers”, “parent meetings”, and “role of mosque/community” nodes. This thematic correlation indicates that the integration of Islamic values does not stand alone, but rather supports each other with the external and internal social structures of the partnership.

3.4. Developing and Implementing the FSPC Model in Socio-Economically Vulnerable Madrasahs

Field phenomena at MAS Nurul Islam Bades Pasirian Lumajang show that partnership practices between Guidance and Counselling (BK) teachers, families, and communities cannot be standardized normatively, but need to be developed through a contextual and Islamic-valued approach that responds to the socio-economic conditions of vulnerable students. The Family–School–Community Partnership (FSPC) model developed by Epstein (2011) is the initial framework, but in the context of an Islamic-based madrasah such as MAS Nurul Islam, this model needs to be adjusted normatively, structurally, and culturally, in order to be effective in supporting students' educational resilience.

Based on data analysis through the NVivo thematic approach and open coding, axial coding, and selective coding methods, it was found that the FSPC Model that was successfully implemented in madrasahs with this vulnerable context has the following characteristics:

Table 7. FSPC Model Design for Student Educational Resilience

FSPC components (Epstein modification)	Contextual Adaptation Based on Islamic Values	Examples of Practice at MAS Nurul Islam	Data source
Family Involvement	Deliberation, collective responsibility of the family	Parent and teacher friendship forum at the mosque	Observation 2 & 3
School Climate and Support	Trustworthy, patient, fair	BK teachers use persuasive and empathetic approaches	G-BK01, G-BK03
Community Collaboration	Mutual cooperation, zakat, ta'awun	Scholarships from LazisNU and donations from mosque congregations	TM-01, Committee Document
Spiritual-Emotional Integration	Sincere, trustworthy, consistent	Morning sermon, joint prayer, and spiritual guidance	KM-01, Observation 1
Contextual Education	Awareness of social reality and welfare	Home visit-based coaching program for poor students	G-BK02, OTM-03

These findings demonstrate that Islamic values are not merely symbolic or normative additions, but are deeply embedded within the managerial and pedagogical practices of the madrasah, shaping an adaptive learning ecosystem that responds effectively to student vulnerabilities. The FSPC model developed in this study, grounded in Islamic values, reflects several key characteristics. It is integrative, combining religious, social, and psychological dimensions within a unified system of collaboration between teachers, parents, and the broader community. It is transformational, shifting the nature of school–family relationships from formal and administrative to empathetic, participatory partnerships that prioritize student well-being. The model is also contextual, as it tailors its strategies and programs to align with the socio-economic and cultural realities of students and their families. Finally, it is spiritual-resilient, positioning Islamic spirituality as the core foundation for building students' psychological resilience, particularly in the face of poverty, family instability, and social challenges. This holistic integration of values and practice allows the madrasah to function not only as an educational institution but also as a center of moral and communal support.

Based on the results of data synthesis, the Islamic-Based FSPC Implementation Model was developed as follows:

Table 8. FSPC Implementation Model

Stage	Focus	Implementation Strategy	Emphasized Islamic Values
Social Identification	Mapping student and family vulnerability	Family survey, home visits	Trust, honesty
Family–School Intervention	Restoration of relations and participation	Parent forum, BK counseling	Deliberation, mercy
Community Synergy	Mobilization of social assistance	Involvement of mosques and zakat institutions	Mutual cooperation, mutual cooperation
Spiritual Accompaniment	Strengthening student resilience	Joint prayer, spiritual mentoring	Trust, patience, and sincerity

This model allows madrasahs to function as spiritual and social mediators, not only as education providers, but also as centers of religious-based care ethics. Visualization of the FSPC Model Based on Islamic Values is as follows.

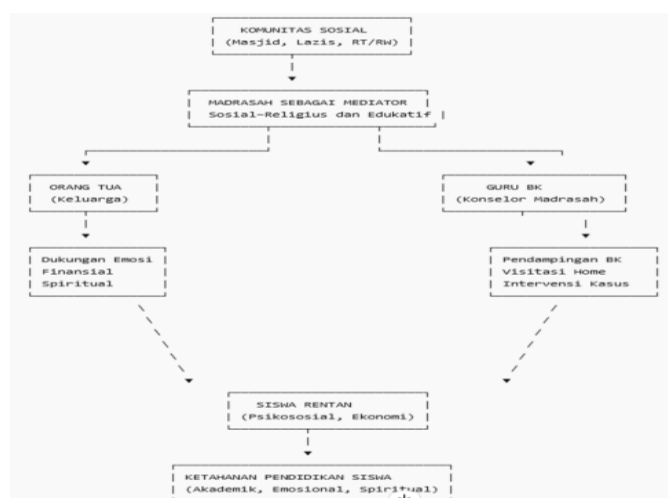


Figure 1. Visualization of the FSPC Model (Family–School–Psychosocial–Community (FSPC) Based on Islamic Values

The FSPC partnership model, based on Islamic values, implemented in MAS Nurul Islam Bades Pasirian Lumajang, demonstrates how madrasahs serve as socio-religious mediators that integrate the roles of BK teachers, parents, and socio-religious communities in building a sustainable educational ecosystem for students from vulnerable families. Through the principles of amanah, justice, deliberation, and the values of empathy, sincerity, responsibility, ta'awun, and rahmah, this model not only provides academic and psychosocial support but also strengthens students' spiritual character, such as istiqamah, tawakkal, and sabar. This means that students' educational resilience can also be strengthened in the transcendental value aspect that is integrated in the practice of contextual education based on Islam.

Discussion

The results of this study indicate that the educational partnership model developed in the context of marginal madrasahs, such as MAS Nurul Islam Bades Pasirian Lumajang, emphasises the importance of the role of madrasahs as socio-religious mediators, which bridge the synergy between schools, families, and communities in creating a resilient educational ecosystem. This function is not only administrative and academic, but also cultural and spiritual, as identified by Epstein (2001) in the External Structure of Theoretical Model, which emphasizes the importance of school-family partnerships in forming participatory and transformative communication spaces.

The FSPC model, built on these field findings, does not stand linearly, but is formed by multi-actor interactions and Islamic values that function as social and moral binders. Values such as amanah, justice, deliberation, ta'awun, and rahmah are not only the work ethic of Islamic educational institutions, but also collective mechanisms that strengthen the social capital of poor families in supporting children's education. This is in line with Putnam's (2000) view regarding the role of social capital in strengthening social support networks, which in the Islamic context are manifested through zakat institutions, mosques, and local solidarity.

The role of BK teachers in this finding also confirms the humanistic perspective in Islamic education, which emphasises not only the cognitive aspect but also the emotional and spiritual dimensions of students (Mulyasa, 2016). BK teachers in the context of vulnerable madrasahs function as agents of care, who are tasked with providing empathy-based, patient, and sincerity-based assistance, while also establishing relationships with families in the spirit of deliberation and collective responsibility for the sustainability of children's education.

This finding also confirms previous studies by Luthar & Cicchetti (2000), which stated that student resilience is highly dependent on the quality of relationships between social ecosystems that they have, including family, school, and social environment. This study found the role of the spiritual aspect of Islam as an additional pillar that provides transcendental strength for students to survive and develop

with the values of *istiqamah*, *tawakkal*, and *sabar* that shape students in interpreting worship as a need and devotion to God.

Furthermore, the FSPC model based on Islamic values is relevant to be developed as a contextual approach in Islamic educational institutions facing economic and social challenges. In line with the context-responsive education approach (Gay, 2010), this model allows educational institutions to develop strategies that are not only adaptive to local realities, but also strengthen the dimensions of Islamic and national identity in the educational process. The success of this model also shows that community participation in education is not only administrative, but can form a co-ownership system for student success as common goods of society.

These findings contribute significantly to the development of educational partnership theory in the context of Islam, while also offering a practical model that can be replicated in other marginalized areas. The main substance of this study is that resilient education amidst social vulnerability can only be realized through multi-actor collaboration based on the noble values of Islam, not merely technocratic policies. These findings also strengthen the urgency of recontextualizing Islamic values in educational practice, as emphasized by Azra (2012) that the modernization of Islamic education must remain based on moral and social values that grow within the Muslim community itself.

4. CONCLUSION

This study concludes that the Family–School–Psychosocial–Community (FSPC) partnership model based on Islamic values is an effective approach for strengthening the educational resilience of students in madrasahs situated in socio-economically vulnerable contexts, such as MAS Nurul Islam Bades in Pasirian, Lumajang. The main finding highlights the strategic role of madrasahs as socio-religious mediators that connect families, schools, and communities through values like *amanah* (trust), justice, *musyawarah* (deliberation), empathy, patience, and *ta'awun* (mutual support), all deeply rooted in the local Islamic culture. Theoretically, this study contributes to the expansion of systemic counseling approaches by integrating Islamic spirituality into frameworks such as Bronfenbrenner's Ecological Systems Theory and Epstein's School-Family-Community Partnership Model, offering a unique spiritual-moral dimension that is often overlooked in existing literature. Practically, the findings suggest the need for madrasah-level policies that support participatory, context-sensitive partnerships and emphasize the role of BK (Guidance and Counseling) teachers as key facilitators of holistic, value-based counseling—necessitating targeted professional development grounded in Islamic ethics. Community-driven interventions that incorporate spiritual values have shown promise in fostering student resilience, reinforcing earlier findings such as those of Mahfud et al. (2022). However, this study is limited by its narrow focus on a single rural madrasah within a specific cultural and institutional setting, which restricts broader generalization. Future research should include comparative studies across diverse geographic, institutional, and cultural contexts—such as urban vs. rural and public vs. private madrasahs—and prioritize the development of validated quantitative instruments to measure the impact of spiritual values on educational resilience.

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