

The Role of “*Da’i*” Personality Traits in The Recovery of Orphans' Mental Health from A Qur'an Perspective

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Abstract. This study aims to determine the role of *Da’i* personality traits in mapping the level of mental health of orphans based on the perspective of the Qur’an. This study used a qualitative approach involving thirty-four orphans aged 12–18, comprising 55% girls and 45% boys. Data were collected by exploring children’s experiences during the first three years since losing their father. The results showed that the first year is the most difficult time mentally for children, especially related to anxiety, stress, and communication disorders. This condition is influenced by physical, emotional, and social factors, and the absence of the father’s role. In this situation, a *Da’i* with an empathetic, communicative, and spiritual personality must provide guidance and a sense of security. As mentioned in QS, the Qur’an emphasizes the importance of caring for weak children. An-Nisa: 9. In the second year, the children’s mental condition has not shown significant improvement. Peers become the main emotional support, while a *Da’i* acts as a spiritual companion who helps children understand the meaning of loss and deal with the pressures of life, especially in the context of underprivileged families. QS. Al-Hujurat: 10 underlines the importance of social support in building solidarity and mental strength. Entering the third year, the child’s mental condition is greatly influenced by the experiences of the previous two years. Children who receive emotional support and spiritual guidance from a *Da’i* are more stable and mentally strong. This study confirms the importance of *Da’i*’s personality, such as patience, wisdom, and compassion, in accompanying orphans so that they continue to grow healthily, confidently, and do not lose hope, as in line with the principles of QS. Ar-Ra’d: 11.

Keywords: *Da’i’s Personality traits, orphans, and mental health.*

Introduction

A family is a group of two or more people bound by blood, marriage, or adoption who live together. The family has established an intense and strong relationship, which can be called an innate one. The existence of a blood bond relationship shows the strength of the relationship in question. In family life, husband and wife generally play a role in fostering common welfare, physically, materially, and spiritually, as well as in improving the family’s position in society. The task of earning family income is traditionally mainly assigned to the husband as the head of the family. At the same time, the wife’s role in this case is considered to increase family income.¹

Children’s mental health is essential to their cognitive, emotional, social, and spiritual growth and development.² Children who experience disorders in the mental health aspect tend to experience difficulties in carrying out daily activities, studying, socializing, and forming a healthy self-concept. In the context of orphans, this problem becomes more complex because they have to face the psychological burden of losing the father figure as a protector, role model, and provider of the family’s

¹ Wu, Qi-Jun, et al. "The sirtuin family in health and disease." *Signal transduction and targeted therapy* 7.1 (2022): 402.

² Barican, Jenny Lou, et al. "Prevalence of childhood mental disorders in high-income countries: a systematic review and meta-analysis to inform policymaking." *BMJ Ment Health* 25.1 (2022): 36-44.

economic needs. The absence of the father leaves not only a physical void but also a deep inner wound, which in the long run can lead to mental disorders such as anxiety, depression, low self-esteem, and difficulties in building interpersonal relationships.³

According to data from various social institutions and related ministries, the number of orphans in Indonesia continues to increase, both due to natural disasters, accidents, diseases, and other social factors. Amid limited family support, orphans are in dire need of a surrogate figure who can provide a sense of security, love, and guidance in life. In Muslim societies, a *Da'i* has excellent potential to fill these voids. *Da'i* is a preacher of da'wah and a spiritual and social guide who can accompany children in a life full of challenges.⁴

The role of *Da'i* in the recovery of orphans' mental health cannot be separated from the character or personality traits they have. A *Da'i* with high empathy, patience, communication skills, and a warm and affectionate personality will find it easier to build healthy emotional relationships with orphans. This positive interaction enters the healing of the inner wounds they experience. However, *Da'i* who tend to be rigid, impatient, or lack understanding of children's psychology, can worsen the mental condition of orphans and distance them from religious values that should be a source of strength and hope.

From the perspective of the Qur'an, orphans receive significant attention. Allah SWT expressly prohibits the harsh treatment of orphans and advocates loving and just treatment in QS. Al-Ma'un stated that those who deny religion are those who rebuke orphans. This shows that a person's religious identity is measured by how they treat orphans. In addition, in QS. An-Nisa: 9, Allah reminds people to be afraid of leaving their weak children and to worry about their future, so it is recommended to speak with good words. These verses affirm that orphans are the mandate of the ummah that must be taken care of intact physically, spiritually, and mentally.

It is in this context that the role of *Da'i* becomes very vital. A *Da'i* who can integrate Islamic teachings with a psychological approach will be more effective in guiding orphans to rise from mental decline. Orphan mental health recovery requires a process that is not only science-based but also heartfelt and exemplary. *Da'i*'s personality traits are the key factor in determining the success of this mentoring process. Therefore, it is important to examine more deeply how the personality of a *Da'i* can play a significant role in restoring the psychological condition of orphans, based on the noble values of the Qur'an.⁵

Several previous studies have examined children's mental health and spiritual approaches to recovery. Supriyadi's research on the role of Islamic counseling for orphans in orphanages shows that regular spiritual guidance can increase children's inner peace and confidence. This research emphasizes the importance of an approach that is cognitive-instructional and emotional-affective.⁶

Meanwhile, Ramadhani researched the influence of a *Da'i* as a spiritual guide in the lives of orphans in urban areas. The results of the study show that *Da'i* figures who can build emotional closeness with children and consistently convey moral and spiritual messages can be a source of

³ Sihombing, P. R., & Rahani, R. (2021). Factors that affect the welfare of female-led households. *Letters: Journal of Non-Formal Education*, Vol.7, No.(2), Pages 225-232

⁴ Rizkina, Ria. "UI/UX Design Using the UCD Method on the Central Lombok Orphan Data Collection MSME Website." *IKIP Mataram Scientific Journal* 10.1 (2023): 32-40.

⁵ Rasyda, Kahila Aulia, et al. "The Role of Zakat in the Empowerment of Orphans: An Analysis of Zakat Management in Indonesian Orphanages." *Bayt Al Hikmah: Journal of Islamic Community Education and Development* 1.1 (2025): 14-25.

⁶ Fitriyah, Lailatul Fitriyah, and Ahmad Supriyadi. "Effectiveness of Distribution of Zakat Infaq Funds To Improve Mustahik Education Stages Through Achieving Orphans Scholarship Program At Yatim Mandiri Jombang." *Social Science Studies* 2.4 (2022): 354-367.

psychological strength for children who are prone to depression and social isolation. This research reinforces the assumption that the social role of *Da'i* is not only in the pulpit but also in therapeutic interpersonal relationships.⁷

In the study of Islamic psychology, the approach to orphans requires a high sensitivity to their emotional state. *Da'i* who have positive personality traits such as empathy, compassion, patience, and communication skills will be more easily accepted by children and can create supportive relationships. This is in line with the findings of Khairunnisa (2022), who shows that the personality of spiritual companions greatly influences the success of psycho-spiritual therapy in cases of childhood *trauma*. However, specific studies that discuss the relationship between personality traits and the recovery of orphans' mental health from the perspective of the Qur'an are still minimal. Most research still focuses on the general approach of Islamic counseling or community da'wah. Therefore, this study seeks to fill this gap by offering an in-depth analysis of the relationship between the personality of the *Da'i* and the psychological recovery of orphans based on Qur'anic values.⁸

This study uses a qualitative approach with an exploratory case study design. This approach was chosen because it could dig deeply into the experiences, feelings, and perceptions of orphans towards the role of *Da'i* in their lives. The research subjects consisted of 34 orphans who were under the assistance of socio-religious programs in several regions in Indonesia, especially those who had received intensive aid from one or more *Da'i* for at least three years.⁹

The criteria for the study subjects were orphans between the ages of 12 and 18 who actively participated in religious activities facilitated by the *Da'i*, such as recitation, spiritual counseling, or Islamic character development. The subjects were selected by purposive sampling to ensure the respondents had relevant experience with the studied topic. Data was collected through in-depth interview techniques, participatory observation, and documentation of mentoring activities. Interviews are conducted in a semi-structured approach to provide informants with ample room for exploration. The researcher also conducted direct observations of the interaction between *Da'i* and orphans in several coaching activities to gain a more holistic understanding of the dynamics of their relationship.

The data obtained was analyzed using a thematic analysis approach to identify the main patterns in children's narratives about their experiences. The analysis is complemented by a thematic interpretation approach to Qur'anic verses related to orphans, compassion, and spiritual guidance. Thus, the results of this study are not only descriptive-empirical but also offer a normative-religious basis that can be used as a reference in developing a model of assistance for orphans based on Qur'anic values.¹⁰ This research is expected to contribute to developing da'wah studies, Islamic psychology, and community-based child protection programs. More than that, the results of this study are expected to be a practical guide for *Da'is*, orphanage managers, and Islamic social institutions in forming a more humanistic, practical, and based on noble principles in the Qur'an in accompanying orphans towards complete mental recovery.

⁷ Sriyanti, Lilik, and Lili Rijki Ramadhani. "Islamic personality development and social solidarity of adolescents." *Journal of Gender and Social Inclusion in Muslim Societies* 2.2 (2021): 111-124.

⁸ Ariyadi, Acep. "The Concept of Orphan Upbringing from the Perspective of the Qur'an." *Ulumul Qur'an: Journal of the Study of the Science of the Qur'an and Tafsir* 1.1 (2021): 27-42.

⁹ Fiantika, Feny Rita, et al. "Qualitative research methodology." *Qualitative Research Methodology*. In Rake Sarasin (Issue March). Surabaya: PT. Student Library. <https://scholar.google.com/citations> (2022).

¹⁰ Musyafiq, Ahmad, Ikhlul Amal, and Fajar Imam Nugroho. "Treatment of Orphans in the Qur'an." *Qur'anic Studies* 7.1 (2022).

Results and Discussion

Personality traits theories reflect typical patterns of thought, feeling, and behavior. Trait theory in psychology rests on the idea that people differ based on the strength and intensity of the nature dimension.¹¹ Mental Health. Loudon and Della Bitta revealed that this trait theory is based on three assumptions: individuals have relatively stable tendencies and different forms of behavioral tendencies, and these differences can be identified and measured to describe a person's personality. Based on the opinion of Mowen and Minor (1998), there are 16 personality traits based on personality theory put forward by R. Cattell, H. Eber, and M. Tatsuoka in 1970, such as Reserved vs. Outgoing, Trusting vs. Suspicious, Shy vs. Uninhibited, *Unstable* vs. Stable, Tough-minded vs. Tender-minded, *Group-dependent* vs. *Self-Sufficient*.¹²

Good mental health is a condition when the psyche and mind are in a state of calm and peace. This condition allows a person to think more clearly and focus when doing activities. Similar to physical health, mental health is also essential to maintain. People with good mental health can optimize their potential in facing life problems and challenges and establish positive relationships with others. Meanwhile, a disturbed mental state can have a detrimental impact on a person's emotions, mood, and ability to think. Without proper treatment, disturbed mental conditions can trigger problems in daily life that ultimately affect the quality of life of sufferers, such as decreased productivity at work or achievement at school, and damage social relationships with others.¹³ Mental health, also known as mental health, is a health condition related to a person's psychiatric, psychological, and emotional health. In other words, a person with peace of mind in living his life means having a good mental condition.¹⁴

The Role of *Da'i* in Mental Development in Orphans

The study results show that the role of *Da'i* is vital in the mental development of orphans, especially in accompanying those who have lost their father figure and need guidance and strengthening of spiritual and social values. *Da'i*, as a spiritual coach, has a dual role as a religious educator and psychosocial motivator so that orphans can live a life with a healthy spirit and mentality. The presence of a *Da'i* in the lives of orphans is key in shaping character, setting an example, and building a sustainable emotional and spiritual support system.

Socialization, including orphans, is one of the most fundamental aspects of forming children's character. It is the process by which a person learns the values, norms, and habits that apply in society to become an acceptable individual and contribute to their environment. In the context of orphans, this function is essential because losing the father figure can interfere with internalizing social and religious values. *Da'i*, as a religious figure with moral and spiritual authority, plays a vital role in replacing some of the roles of parents, especially fathers, in socializing orphans. *Da'i* became a link between orphans and the social environment and Islamic values. A *Da'i* conveys religious teachings verbally and becomes a role model in behaving, interacting, and living according to Islamic law. The socialization carried out by *Da'i* includes an introduction to Islamic values such as honesty,

¹¹ Gartland, Lizzy A., et al. "Sociability as a personality trait in animals: methods, causes and consequences." *Biological Reviews* 97.2 (2022): 802-816.

¹² Tett, Robert P., Margaret J. Toich, and S. Burak Ozkum. "Trait activation theory: A review of the literature and applications to five lines of personality dynamics research." *Annual Review of Organizational Psychology and Organizational Behavior* 8.1 (2021): 199-233.

¹³ World Health Organization. "Mental health atlas 2020: review of the Eastern Mediterranean Region." *Mental health atlas 2020: review of the Eastern Mediterranean Region* (2022).

¹⁴ Paulin, H., Blevins, M., Koethe, J., Hinton, N., Vaz, L. Awareness of HIV testing services and service uptake among women heads of households in rural Mozambique: results from a province-wide survey. (nd) Retrieved July 26, 2023, from link.springer.com/article/10.1186/s12889-015-1388-z

responsibility, hard work, patience, and compassion. These values are instilled through lectures, recitations, spiritual guidance, and socio-religious activities involving orphans. In this way, children learn theoretically and experience firsthand how those values are applied in real life.

The primary purpose of this socialization function is so that orphans can grow into individuals with social and spiritual awareness and interact healthily with others. In a social context, orphans who receive guidance from a *Da’i* will be better prepared to handle various social situations, such as adapting to the school environment, forming healthy friendships, and understanding their social roles and responsibilities. In addition, from the Qur’an’s perspective, this socialization function is in line with Allah’s command to help each other in goodness and piety (QS. Al-Ma’idah: 2). *Da’i* teaches orphans the importance of living in society, helping each other, and maintaining Islamic *ukhuwah*. Values such as empathy, tolerance, and justice are an essential part of the socialization process. Research by Saputri (2016) emphasizes the importance of socialization agents such as *Da’i* in forming children’s character. Children who have lost their fathers are in dire need of a surrogate figure who can provide direction and example. *Da’i* is present as a respected figure and emotionally close to children, so internalizing values becomes more effective.

Furthermore, the socialization process also involves training basic social skills, such as polite communication, emotional management, and wise decision-making. *Da’i* provides a space for orphans to discuss, ask questions, and express their feelings, so that they learn to be passively obedient and actively understand and practice religious values. In the modern era, socialization challenges are increasingly complex because children are exposed to various negative influences from social media and promiscuity. Therefore, the role of *Da’i* is becoming increasingly crucial in filtering information and guiding children to choose a positive environment. *Da’i* can also work with schools, orphanages, and families to create a holistic education ecosystem for orphans.

The affection function is related to meeting the emotional needs of orphans who have lost one of the crucial figures in their lives, namely their father. Children who are abandoned by their fathers early on tend to experience profound sadness, anxiety, uncertainty, and insecurity. In such conditions, the presence of a *Da’i* is significant as a figure who provides inner comfort, calmness, and spiritual affection. In Islam, affection is a central aspect of human relationships. Allah SWT says in QS. At-Taubah: 128 states that the Prophet PBUH was loving and compassionate towards his people. This value is an example of the *Da’i*s accompanying orphans. Through a gentle approach, empathetic attention, and soothing communication, the *Da’i* performs the function of affection in a manner consistent with religious guidance.

Da’i is present not only as a teacher but also as a figure who can be a place for children to share their stories, grievances, and emotions. The *Da’i* listened patiently, gave encouraging counsel, and brought a calm inner atmosphere. The presence of a *Da’i* in the lives of orphans can reduce feelings of loss and form positive emotional bonds. This affection function is essential in the mental recovery of orphans. Children who feel loved and valued tend to have higher self-esteem, are happier, and can better cope with stress. From a developmental psychology perspective, emotional attachment to a surrogate parent can reduce the impact of trauma and accelerate the child’s adaptation process to the loss they experienced.

For example, a *Da’i* can show affection through hugs, praise, or simply accompanying children when they are having difficulties. Often, orphans close to the *Da’i* show more stable behavior, are less irritable, and have better self-control. They also feel more confident in socializing because they have a consistent source of affection in their lives. In addition, *Da’i* creates a welcoming, inclusive, and loving environment in religious and social activities. For example, when breaking the fast together or commemorating Islamic holidays, the *Da’i* ensures that orphans feel cared for, involved, and appreciated. This helps them feel part of the community and not feel alone.

The role of affection is also seen in the prayers and dhikr taught by the *Da'i*. Prayers of encouragement, such as asking for God's protection, fortitude, and openness of heart, are spiritual means that are very beneficial for orphans. Children learn to calm spiritually when trained to pray and dhikr in certain emotional conditions. In the Qur'an, Allah SWT mentions the importance of caring for and loving orphans (QS. Al-Baqarah: 83, QS. Al-Ma'un: 1-3). The *Da'i*, who carries out the function of affection, imitates Allah and His Messenger's command to love and protect orphans.

Research also shows that religious figures' emotional roles are very influential in shaping children's mental health. Children with a positive emotional connection with religious figures show better mental resilience. They are also more motivated to do good and are unaffected by negative environmental pressures. In conclusion, the *Da'i*'s affection for orphans is vital to healing mental wounds caused by loss. Through compassion, spiritual care, and loving communication, the *Da'i* helps orphans get back on their feet, grow into optimistic personalities, and maintain strong emotional stability in life's challenges.

Educational Function: In this case, the *Da'i* is a spiritual teacher. He provides religious, moral, and ethical education to orphans. *Da'i* is also a facilitator in the religious learning process, from teaching the Qur'an, worship procedures, to applicable Islamic life values. The *Da'i* hopes that orphans grow up with a solid religious education and can live a good life. Religious Function Religious function is central to the role of *Da'i*. The *Da'i* guides orphans to understand the values of worship, creed, and sharia. The *Da'i* not only teaches the practice of prayer, but also instills the spiritual meaning of Islamic teachings in daily life. The religious education provided by the *Da'i* to orphans is an essential provision so that they avoid behavioral deviations.

The Protective Function of *Da'i* acts as a spiritual protector that directs orphans to avoid the environment and negative influences. In addition, the *Da'i* also provides an understanding of the limits of halal and haram and social manners, and reminds orphans of the importance of protecting themselves and their honor. This protection is carried out through a dialogical approach and moral guidance. Although they are not biological parents, *Da'i* creates a fun atmosphere for orphans through positive activities such as halaqah, Islamic outbound, joint religious activities, etc. The *Da'i*'s presence brings joy and wisdom, creating a warm and inclusive atmosphere. Economic Function (indirectly) Although he does not play the role of a direct breadwinner, *Da'i* provides education about the importance of independence and motivation to continue learning and trying. *Da'i* is often a liaison between orphans and zakat, waqf, or social assistance institutions supporting their economic needs. The *Da'i* Environmental Development function also fosters orphans to become individuals who care about the environment and the surrounding community. Through lectures and examples, the *Da'i* teaches the importance of maintaining cleanliness, simplicity, and good interaction in the community. Children are directed to live clean, honest, and active lives.

In conclusion, based on several functions of the role of the *Da'i* in fostering the mentality of orphans, their presence is vital. The *Da'i* not only acts as a religious teacher but also as a moral guide, emotional protector, and life motivator. However, the implementation of this role is also faced with various challenges, such as:

- a) **Economic Factors** The economic limitations of orphans challenge the *Da'i* in providing comprehensive assistance. However, the *Da'i* still tries to connect them with social institutions, zakat, or orphan care communities to meet children's basic needs.
- b) *Da'i*'s Time Division also has responsibilities in his community, so his time for each child is limited. Therefore, *Da'i* must manage time wisely and ensure that its presence still significantly impacts the mental development of orphans.

With the various roles mentioned, it can be concluded that the *Da’i* is a strategic figure in the recovery and development of the mental health of orphans, both from the religious, educational, and affective sides. The Qur’an-based approach and Islamic values are the main forces in fostering hope, security, and zest for life for children who have lost their fathers.

***Da’i*’s Personality Traits and Orphans’ Mental Health Perspective of the Quran**

Da’i’s personality traits and the mental health of orphans from the perspective of the Qur’an are two fundamental and interrelated aspects in the context of coaching and psychological recovery of children who have lost their father figure. Personality traits, which mean the personality traits of a *Da’i*, are a collection of personal characteristics and qualities that determine how a *Da’i* carries out his duties as a preacher and spiritual guide. In this context, patience, empathy, meekness, honesty, steadfastness, practical communication skills, and emotional control are essential. This personality trait enables a *Da’i* to convey religious messages well and makes him a figure who can be trusted, loved, and respected by the orphans he fosters.

Orphan mental health is a condition of emotional, psychological, and social well-being that allows the child to face and cope with the life pressures that arise from the loss of a father. Orphans often experience severe challenges, such as a deep sense of loss, loneliness, anxiety, stress, and disruptions in social interaction and emotional development. This condition can hurt their ability to learn, socialize, and build confidence. Therefore, the recovery of orphans’ mental health requires special attention that involves spiritual and psychological aspects simultaneously.

From the perspective of the Qur’an, the maintenance and development of orphans is a fundamental social and religious obligation. The Qur’an commands Muslims to care for, protect, and guide orphans with compassion so they grow up strong, independent, and noble individuals—for example, QS. An-Nisa verse 9 reminds that orphans should be cared for and protected seriously, to prevent them from loss and unfair treatment—meanwhile, QS. Al-Baqarah verse 220 emphasizes the need to pay full attention to the welfare of orphans, so that they can develop optimally without feeling left out or losing hope.¹⁵

The personality trait of the *Da’i* plays a vital role in this context because a *Da’i* with a gentle, affectionate, and patient character can become a substitute figure for the father in fostering the mentality of orphans. A *Da’i* with a strong personality and unwavering faith can provide spiritual guidance that soothes the heart and strengthens the psychological resilience of the children. *Da’i* can build warm and supportive relationships, give a sense of security and comfort, and instill religious values that are orphans’ moral and spiritual foundation. This *Da’i*’s approach that combines religious aspects with psychological understanding is very relevant in helping orphans cope with the trauma and mental stress they experience.

In addition, the role of the *Da’i* is not only limited to providing verbal religious teaching, but also to being an active companion who listens to the complaints of orphans, provides motivation, and helps them build a positive life expectancy. In this coaching process, *Da’i* personality traits such as empathy and interpersonal communication skills are vital because orphans need a figure who can emotionally understand their feelings and needs. A *Da’i* who can convey messages gently and non-judgmentally will be more easily accepted by children, so the mental health recovery process can run more effectively.

The mental health of orphans according to the Qur’an is also greatly influenced by a supportive family and social environment. In the condition of losing a father, these children are often raised by a

¹⁵ Fatichuddin, Muhammad. *Consideration of Nabu Knowledge in the Translation of the Qur'an: The Sahib Test of the Qur'an and Its Translation Ministry of Religion 2019 Edition*. Diss. PTIQ Institute Jakarta, 2023.

mother or guardian who has a dual role in meeting the physical, emotional, and spiritual needs of the child. In this case, the role of *Da'i* is very strategic as a family strengthener, especially in providing religious guidance and fostering children's character. *Da'i* helps strengthen the values of faith, which can be a source of mental strength for orphans so that they do not feel neglected and still have a high spirit of life.

Psychologically, the approach taken by the *Da'i* is also based on the principles of Islamic psychology, which views the recovery of mental health not only from a medical but also a spiritual aspect. The Qur'an and hadith are the primary sources in the spiritual therapy that can calm the soul, relieve stress, and foster a sense of optimism. *Da'i*'s personality traits that prioritize sincerity, patience, and compassion are needed in providing such therapy. The existence of a *Da'i* as a spiritual figure and a psychological companion can create a conducive climate for orphans to grow with confidence and happiness.

Thus, the personality trait of *Da'i* is not only a matter of individual character, but is also the primary foundation in restoring the mental health of orphans from the perspective of the Qur'an. Through ideal personality traits, *Da'i* can carry out the role of a mentor, educator, and healer of the soul, and be a role model who inspires orphans to continue to fight and not lose hope. This is in line with the teachings of Islam, which teaches its people to care for each other, help, and take care of orphans as part of their social and religious responsibilities. Strong and good *Da'i* personality traits will significantly contribute to creating a generation of mentally healthy orphans who are spiritually strong and can contribute positively to society.

The role of *Da'i* in restoring the mental health of orphans, especially those raised by wives without husbands, is very strategic and vital. Orphans in this situation often experience severe mental distress, especially in the first year after losing the father figure. The results of the study show that the first year is the most mentally challenging period for children, characterized by anxiety, stress, and communication disorders. This condition is influenced by physical, emotional, and social factors, and the absence of the father's role as the primary protector and supporter. In situations like this, the presence of a *Da'i* with an empathetic, communicative, and spiritual personality is significant in providing guidance, security, and inner peace for children. This aligns with the message in the Qur'an, which emphasizes the importance of caring for weak and vulnerable children. Allah says in QS. An-Nisa: 9, "And be afraid of orphans, for they are indeed the ones who are self-righteous when they reach adulthood."

The testimonies of orphans who were the subjects of the study show this. Ahmad (9 years old) revealed, "When I first lost my father, I was often scared and sad. Sometimes I can't talk to anyone, not even my mother. But since Ustadz (*Da'i*) often comes and talks to me, I feel like I'm not alone." Similarly, Siti, 11 years old, said, "I am often restless and cannot sleep well. Odysseus taught me to trust in God and to be patient. I feel calmer." Rian (10 years old) also said, "I find it difficult to talk to other people, but Ustadz, who often gives advice and stories from the Qur'an, makes me brave and calm."

In the second year, the mental condition of orphans often did not show significant improvement. Children tend to rely on peers as the main emotional support because they are in a social stage with a dire need for interaction. However, the presence of a *Da'i* remains an essential pillar as a spiritual companion that helps children understand the meaning of loss and deal with the pressures of life, especially for children from underprivileged families. QS. Al-Hujurat: 10 underlines the importance of social support and solidarity to build mental strength and unity, "Indeed, the believers are brothers, so make peace between your two brothers and fear Allah so that you may have mercy."

The testimony of Nurul (12 years old) strengthens this finding, “I am happy that Ustadz came, because he not only taught religion but also listened to my story. Sometimes I am sad and angry because I don’t have a father, but Ustadz said it is normal and Allah is always with us.” Meanwhile, Dimas (8 years old) said, “The first year without my father, I often cried and didn’t want to go to school. Odysseus taught me to be patient and to pray. Now I’m starting to get stronger.”

Entering the third year, the mental condition of orphans is greatly influenced by the previous two years’ experience. Children who receive emotional support and spiritual guidance from a *Da’i* tend to show better mental stability and strong psychological resilience. They can accept the reality of life with open arms, have confidence, and do not lose hope in facing the future. This research emphasizes the importance of *Da’i* personality traits such as patience, wisdom, and deep compassion in accompanying orphans so that they can grow mentally and spiritually healthy. This aligns with Islam’s principles as mentioned in the Qur’an. Ar-Ra’d: 11, “Indeed, Allah does not change the condition of a people until they change the condition of themselves.”

From the information of the children who were the subjects of the study, they stated that the presence of a patient and attentive *Da’i* made them feel safer and calmer, so that they were able to express their feelings and reduce the burden of thoughts that had been interfering with their mental health. They also recognize that the spiritual guidance of the *Da’i* helps them find meaning in life and gratitude, so it is not easy to give up despite the difficulties.

In a family led by a wife without a husband, the role of the *Da’i* is increasingly vital. Wives without husbands often face severe emotional and economic stress, which, if not managed properly, can hurt the mental health of the child. A *Da’i* can be a mediator who helps strengthen the psychological condition of mothers and children through spiritual and social assistance. In addition, *Da’i* also plays a role in providing education to the community to eliminate negative stigma against women heads of families, so that the social environment becomes more supportive for these orphans.

Thus, the role of *Da’i* in restoring the mental health of orphans is not only limited to formal da’wah aspects, but also extends to spiritual companions, emotional support providers, and social facilitators who can create a healthy and inclusive family and community environment. *Da’i*’s personality traits, empathy, communication, patience, and wisdom, are the main capital in this role. This is based on the goals of Islam, which emphasize the transformation of the individual towards a healthier life, both mentally and spiritually, as well as the creation of a harmonious family and children who grow up to be strong and empowered individuals. This study opens up new horizons in understanding the role of *Da’i* in the context of orphan mental health, especially in the families of female heads of families, which have so far received less special attention in scientific studies.

Conclusion

This study concludes that the first year is the most difficult time mentally for children, especially related to anxiety, stress, and communication disorders. This condition is influenced by physical, emotional, and social factors, and the absence of the father’s role. In this situation, a *Da’i* with an empathetic, communicative, and spiritual personality must provide guidance and a sense of security. As mentioned in QS, the Qur’an emphasizes the importance of caring for weak children. An-Nisa: 9. In the second year, the child’s mental condition has not shown significant improvement. Peers become the prominent emotional supporters, while *Da’i* act as spiritual companions who help children understand the meaning of loss and deal with the pressures of life, especially in the context of underprivileged families. QS. Al-Hujurat: 10 underlines the importance of social support in building solidarity and mental strength. Entering the third year, the child’s mental condition is greatly

influenced by the previous two years' experience. Children who receive emotional support and spiritual guidance from the *Da'i* tend to be more stable and mentally strong. This research emphasizes the importance of *Da'i* personalities, such as patience, wisdom, and compassion, in accompanying orphans in growing healthily and confidently and not losing hope, which aligns with the principles of QS. Ar-Ra'd: 11.

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