

Exposure to Islamic Family Content and Psychological Resilience Among Fatherless Women in Indonesia: Evidence from Instagram Followers of @Fatherman

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ABSTRACT:

The rapid growth of Islamic family content on Indonesian social media has created a new mediated space through which women who grew up without an active father figure (fatherless) encounter narratives about family, faith, and emotional recovery. Grounded in the Communication Theory of Resilience, Family Resilience Theory, Media Ecology Theory, and Meaning-Making Theory, this study examined the direct relationship between exposure to Islamic family content on the Instagram account @Fatherman and psychological resilience among self-identified fatherless women, and tested whether this relationship differs by age, marital status, type of fatherless experience (physical versus psychological absence), and daily Instagram use duration. A cross-sectional survey using a ten-item content-exposure scale and a seventeen-item resilience scale (five-point Likert format) was administered online as the first, instrument-testing phase of a larger explanatory-sequential mixed-methods dissertation project; the present analysis reports results from the thirty-four respondents (women, 205-217 years) who completed the instrument during this initial phase, ahead of the study's planned full-scale quota sample of 384 respondents. Both scales showed strong internal consistency (Cronbach's alpha = .93 for exposure, .89 for resilience). Simple linear regression showed that exposure to Islamic family content significantly and positively predicted resilience, $b = 0.42$, $t(32) = 3.16$, $p = .003$, explaining approximately 23.8% of the variance ($R^2 = .238$). Independent-samples t-tests found no significant resilience differences by marital status or fatherless type, while one-way ANOVA found no significant resilience differences across age groups or Instagram-use-duration categories, although exposure itself varied significantly by age group, $F(3,30) = 4.38$, $p = .011$. The findings offer preliminary empirical support for treating Islamic family-

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oriented social media content as a communicative resource for resilience-building among fatherless women, while underscoring the need for confirmation in the study's forthcoming larger sample.

Keywords: Islamic family content; psychological resilience; fatherless women; Instagram; digital religiosity; family communication.

1. Introduction

Digital communication technologies have reshaped the spaces in which families learn, negotiate meaning, and cope with adversity. Indonesia's internet penetration reached approximately 80.66% of the population in 2025, an increase of 1.16 percentage points over the previous year, with Generation Z and young adult cohorts constituting the most active user groups (Akmaliah & Burhani, 2021; Zaid et al., 2022). Within this expanding digital ecosystem, social media platforms such as Instagram have become significant sites for the circulation of religiously framed family content, including sermons, parenting guidance, and narratives of familial healing (Apriantika, 2023; Febrian, 2024). Scholars of digital religion argue that such content does more than transmit information; it constitutes a symbolic environment in which believers renegotiate identity, authority, and belonging (Campbell, 2022; Haq & Kwok, 2024).

One strand of this content addresses family resilience through an explicitly Islamic lens, combining religious exhortation with practical guidance on parenting, marital communication, and emotional regulation. Accounts of this kind have attracted large followings among Indonesian Muslim women, many of whom actively seek moral and emotional guidance through mediated religious content rather than, or in addition to, offline religious authorities (Hannan & Mursyidi, 2023; Lyansari, 2022; Ul Haq, 2024). The Instagram account @Fatherman, which centers its content on the father's role in Islamic family life, exemplifies this genre: it combines religious admonition with affective narratives about fatherhood, family healing, and emotional resilience, and has built a substantial following among women, many of whom describe their own experience of growing up without an emotionally or physically present father.

The fatherless phenomenon—the absence, whether physical or psychological, of an involved father figure during a child's formative years—is a pressing social issue in Indonesia. Indonesia's Minister of Social Affairs has publicly noted that Indonesia ranks among the countries with the highest prevalence of fatherless households in the world (as cited in Nurmalasari et al., 2024), and national divorce statistics reported by Indonesia's Central Statistics Agency in 2023 recorded more than 460,000 divorce cases nationally. A growing body of Indonesian psychological and communication research documents the effects of father absence on women, including diminished self-esteem, difficulty forming secure romantic attachments, unresolved grief, and identity uncertainty (Nindhita & Pringgadani, 2023; Pramudito et al., 2024; Ramatsetse & Ross, 2023; Setiadarma, 2024). At the same time, this literature increasingly emphasizes that father absence does not deterministically produce negative outcomes: many women develop resilience—the capacity to adapt, recover, and construct a positive sense of self despite adversity through supportive relationships, religious meaning-making, and communicative resources (Kartini et al., 2023; Mustika & Corliana, 2022; Zhou et al., 2024).

Communication scholarship on resilience has increasingly recognized mediated communication, including social media content, as a resource through which individuals reconstruct a sense of normalcy after disruption (Buzzanell, 2010; Wilson et al., 2021). International research on religious social media use similarly indicates that religiously framed content can function as a protective, meaning-making resource for wellbeing, although effects vary by content type and user characteristics (Aggarwal et al., 2023; Upenieks & Hill, 2026). However, three gaps remain salient. First,

although fatherless experience among Indonesian women has been widely studied qualitatively, few studies have empirically tested whether exposure to a specific genre of religiously framed family content is statistically associated with resilience outcomes. Second, existing studies of religious digital content in Indonesia largely examine content characteristics or audience reception qualitatively (Dwifatma & Beta, 2024; Hannan, 2024; Tohari et al., 2024), leaving the magnitude and direction of any exposure-resilience relationship untested.

Third, it remains unclear whether such a relationship, if it exists, holds uniformly across demographic and usage subgroups, or whether it is moderated by factors such as age, marital status, the nature of the fatherless experience (physical versus psychological father absence), and the intensity of platform use questions with direct relevance to how content creators and mental-health practitioners might target such resources.

This study addresses these gaps by empirically testing the direct relationship between exposure to Islamic family content on @Fatherman and psychological resilience among self-identified fatherless women, using data collected during the initial, instrument-testing phase of a larger explanatory-sequential mixed-methods doctoral research project. Specifically, the study asks: (1) Is exposure to Islamic family content on @Fatherman significantly associated with psychological resilience among fatherless women? and (2) Do the levels of content exposure and resilience differ significantly according to respondents' age, marital status, type of fatherless experience, and daily Instagram use duration? By integrating the Communication Theory of Resilience, Family Resilience Theory, Media Ecology Theory, and Meaning-Making Theory, the study contributes an empirically grounded, theory-integrated account of how Islamic-themed digital family content may function as a communicative resource for resilience among a population that has, to date, been studied primarily through qualitative and phenomenological methods.

2. Literature Review and Theoretical Framework

2.1 Fatherless Experience and Women's Psychological Resilience

Father absence — whether resulting from divorce, death, prolonged physical separation, or the psychological unavailability of a co-resident father — has been consistently linked to heightened vulnerability among daughters, including impaired self-esteem, insecure attachment patterns, and difficulty trusting romantic partners (DaViera & Roy, 2020, as cited in related work; Ramatsetse & Ross, 2023). Zhou et al. (2024), studying 718 Chinese adolescent girls, found that father presence was positively associated with daughters' resilience, an association mediated by psychological security. In the Indonesian context, phenomenological studies converge on similar themes: women who grew up fatherless frequently report loneliness, difficulty with decision-making, and loss of a male role model, alongside compensatory outcomes such as heightened achievement motivation and independence (Pramudito et al., 2024; the *Jurnal Psikologi Talenta Mahasiswa* case-study literature; Nindhita & Pringgadani, 2023).

Importantly, recent literature emphasizes that fatherless experience is not monolithic. Distinctions between physical absence (due to divorce, death, or prolonged geographic separation) and psychological absence (a co-resident father who is emotionally unavailable) are increasingly treated as analytically distinct, since each may carry different relational and identity consequences (Setiadarma, 2024; Sinca, 2022). Communication-focused studies further show that family communication patterns, rather than the fact of absence alone, shape whether fatherless women develop resilience or remain vulnerable to distress (Mustika & Corliana, 2022; Kartini et al., 2023). This body of work suggests that resilience among fatherless women is best understood as a dynamic, communicatively constructed outcome rather than a fixed trait determined solely by demographic circumstance, which motivates the present study's focus on a

specific communicative resource exposure to Islamic family content as a potential correlate of resilience.

2.2 Islamic Family Content on Social Media and Digital Religiosity

Digital religion scholarship characterizes contemporary Muslim social media use as a space in which religious authority is renegotiated, informal religious education flourishes, and religious meaning is co-constructed between content creators and audiences (Campbell, 2022; Maemonah et al., 2022; Zaid et al., 2022). In Indonesia specifically, Instagram has become a primary platform through which Muslim women encounter content on piety, family values, and gendered religious identity, often through influencer-mediated formats that blend religious instruction with lifestyle content (Apriantika, 2023; Dwifatma & Beta, 2024; Lyansari, 2022). Religious content creators on Instagram cultivate parasocial closeness with followers through visual strategies of proximity and authenticity, which research suggests strengthens followers' sense of connection to the values being communicated (Febrian, 2024).

A subset of this content addresses family resilience directly, combining Islamic teaching on patience (*sabr*), gratitude (*syukur*), and divine wisdom (*hikmah*) with practical narratives about coping with family hardship, including father absence. Content analyses of Indonesian religious social media accounts indicate that such content frequently functions as a form of religious coping, encouraging benevolent reappraisal of adversity and offering audiences a framework for interpreting painful family experiences within a spiritually meaningful narrative (Tohari et al., 2024; see also the broader literature on religious coping and adjustment, Aggarwal et al., 2023). International evidence on religious social media use similarly suggests that such content can serve a protective function for psychological wellbeing, although effects are content- and context-dependent and can also reinforce in-group boundaries or amplify selective exposure (Haq & Kwok, 2024; Upenicks & Hill, 2026).

2.3 Theoretical Framework

This study integrates four complementary theoretical perspectives to explain how exposure to Islamic family content may relate to resilience among fatherless women.

Communication Theory of Resilience (CTR). Buzzanell (2010, 2017) conceptualizes resilience not as an individual trait but as an ongoing communicative accomplishment, enacted through five interrelated processes: crafting normalcy, affirming identity anchors, maintaining and using communication networks, constructing alternative logics, and foregrounding productive action while backgrounding negative emotion. CTR has been operationalized and validated through the Communication Resilience Processes Scale (Wilson et al., 2021) and applied to contexts of loss, disruption, and mediated coping. Applied to the present context, engaging with @Fatherman's content can be understood as a communicative resource through which fatherless women reconstruct identity anchors (e.g., reframing themselves as capable and spiritually grounded despite father absence) and access alternative logics for interpreting their family history.

Family Resilience Theory. Walsh's (2003, 2016, 2021) framework identifies three domains through which families and individuals draw meaning and strength from adversity: belief systems (including spirituality and positive outlook), organizational patterns, and communication and problem-solving processes. Islamic family content that foregrounds religious belief, family values, and practical guidance maps onto these three domains directly, suggesting a theoretical pathway by which exposure to such content could support resilience even when the family unit itself is not physically intact.

Media Ecology Theory. Building on McLuhan (1964) and Postman (1985), Media Ecology Theory treats media not merely as neutral channels for content but as symbolic environments that shape how audiences perceive relationships, values, and selfhood. In the Indonesian family-communication literature, this perspective has been used to show how digital

platforms reconfigure meaning-making between family members and constitute new environments for identity negotiation (Aditia, 2025). For fatherless women without an active father-figure at home, the digital media ecology surrounding accounts such as @Fatherman may function as a substitute or supplementary environment for encountering father-related and family-related meaning.

Meaning-Making Theory. Park (2010, 2022) distinguishes between global meaning (an individual's overarching beliefs, values, and goals) and situational meaning (the meaning assigned to a specific stressful experience), proposing that adjustment to adversity depends on reducing the discrepancy between the two through active meaning-making.

Religious meaning-making, in particular, has been shown to shape how individuals interpret loss and hardship (Park, 2005). Islamic family content that reframes father absence within a broader narrative of divine wisdom and family values offers fatherless women interpretive resources for situational meaning-making, potentially narrowing the discrepancy between their painful situational experience and their global religious and familial beliefs.

Taken together, these frameworks converge on the proposition that exposure to Islamic family content operates as a communicative and symbolic resource that can support resilience by supplying identity anchors, reinforcing family-oriented belief systems, constituting an alternative meaning-making environment, and facilitating religious meaning-making regarding father absence.

This integration also clarifies why the relationship might reasonably be expected to vary across subgroups: CTR and Meaning-Making Theory both emphasize that resilience processes are shaped by an individual's prior identity work and life stage, suggesting that women at different ages or with different marital and family circumstances may draw on @Fatherman's content in qualitatively different ways even where the average statistical association between exposure and resilience remains positive. The present

study's subgroup analyses (age, marital status, fatherless type, and Instagram use duration) were designed precisely to probe this possibility.

2.4 Hypotheses

Based on the theoretical integration above and prior empirical findings linking religious and family-oriented media content to psychological adjustment (Rüther et al., 2023; Upenieks & Hill, 2026; Zhou et al., 2024), the study proposes the following hypothesis for its direct empirical analysis:

H1: Exposure to Islamic family content on @Fatherman is significantly and positively associated with psychological resilience among fatherless women.

Because prior literature indicates that resilience resources and social media effects can vary by demographic and usage characteristics (Gök & Koğar, 2021; Legkauskas & Kudlaitė, 2022; the marital-status and wellbeing literature reviewed above), the study additionally tests, on an exploratory basis, whether exposure and resilience levels differ significantly by age group, marital status, type of fatherless experience (physical versus psychological), and average daily Instagram use duration.

3. Methodology

3.1 Research Design

This study reports the quantitative, instrument-testing phase of a larger explanatory-sequential mixed-methods dissertation examining the influence of @Fatherman's Islamic family content on the resilience of fatherless women, in which quantitative survey data collected online precede and inform a subsequent qualitative interview phase. The present article isolates and reports the direct, empirical, cross-sectional quantitative component — the relationship between content exposure and resilience, and associated subgroup comparisons — rather than the qualitative phase, which is reported separately as part of the broader dissertation.

3.2 Participants and Procedure

Participants were recruited through an online, self-administered questionnaire distributed via

Instagram to self-identified women followers of @Fatherman who reported having experienced fatherless conditions, either physical (parental divorce, paternal death, or prolonged work-related separation) or psychological (a co-resident father who was emotionally unavailable). The dissertation's full data-collection plan specifies a target quota sample of 384 respondents, calculated using the Cochran (1963) formula against an estimated population of 179,000 female followers of @Fatherman at a 5% margin of error.

The present analysis reports the thirty-four ($N = 34$) valid responses obtained during the initial pilot administration of the online instrument, used here to test the measurement model and provide an initial empirical test of the hypothesized relationship ahead of full-scale data collection. Respondents ranged in age from 18 to 54 years (72.4% aged 205-217); 55.9% were unmarried and 44.1% married; 61.8% attributed their fatherless experience primarily to psychological father absence and 38.2% to physical absence (divorce, paternal death, or prolonged separation); and 91.2% reported having used Instagram for more than three years, with daily use duration distributed across less than one hour (20.6%), one to two hours (44.1%), and more than three hours (35.3%).

3.3 Measures

Content exposure. Exposure to Islamic family content on @Fatherman was measured with a ten-item scale adapted from the dissertation's operational definition of Islamic family content exposure, covering frequency of viewing, attention to message content, perceived positive reframing of family meaning, self-reflective use of the content, and emotional connection to the values conveyed (e.g., "I frequently see family education content on Instagram," "The family education content helps me understand the

meaning of family more positively"). Items were rated on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) and averaged to form a composite exposure score.

Psychological resilience. Resilience was measured with a seventeen-item scale reflecting acceptance of the fatherless experience, emotion regulation, family and social support, and future orientation (e.g., "I am able to accept the reality that I grew up without my father's presence," "I try to bounce back after experiencing emotional pressure"), consistent with the multidimensional conceptualization of resilience found in the Connor-Davidson Resilience Scale tradition (Connor & Davidson, 2003) and its Indonesian adaptations (Almasyhur, 2021; Gina & Fitriani, 2022; Wahyudi et al., 2020). Items used the same five-point Likert format and were averaged to form a composite resilience score.

Both scales demonstrated strong internal consistency in the present sample: Cronbach's alpha was .93 for the exposure scale and .89 for the resilience scale, exceeding the conventional .70 threshold and the study's planned reliability criterion of .60 (Sugiyono, 2018).

3.4 Data Analysis

Data were analyzed using Python (pandas and SciPy). Descriptive statistics characterized the sample and both composite scores. Pearson product-moment correlation and simple linear regression tested the direct relationship between exposure and resilience (H1).

Independent-samples t-tests (Welch's correction for unequal variances) compared resilience and exposure between marital-status groups (married versus unmarried) and fatherless-type groups (physical versus psychological absence). One-way analysis of variance (ANOVA) compared resilience and exposure across age groups and across Instagram-use-duration categories. Statistical significance was evaluated at $\alpha = .05$.

4. Results

4.1 Respondent Characteristics

Table 1 summarizes the demographic and usage profile of the thirty-four respondents.

Table 1. Respondent Characteristics (N = 34)

Characteristic	Category	n	%
Age	205-217 years	3	8.8
	205-217 years	28	82.4
	205-217 years	2	5.9
	205-217 years	1	2.9
Marital status	Unmarried	19	55.9
	Married	15	44.1
Fatherless type	Psychological absence	21	61.8
	Physical absence	13	38.2
Instagram tenure	> 3 years	31	91.2
	205-217 years	3	8.8
Daily Instagram use	< 1 hour	7	20.6
	205-217 hours	15	44.1
	> 3 hours	12	35.3

4.2 Descriptive Statistics and Scale Reliability

Mean scores on both composite scales fell in the upper range of the five-point response format, indicating generally high self-reported exposure

to Islamic family content and generally high self-reported resilience within this sample (Table 2). Both scales showed strong internal consistency, supporting their use in the subsequent inferential analyses.

Table 2. Descriptive Statistics and Reliability of Study Variables

Variable	Items	M	SD	Min	Max	Cronbach's α
Islamic Family Content Exposure	10	4.22	0.65	2.30	5.00	.93
Psychological Resilience	17	4.05	0.56	2.94	5.00	.89

4.3 Direct Effect: Islamic Family Content Exposure on Resilience

Consistent with H1, Pearson correlation revealed a significant, moderate positive relationship between exposure to Islamic family content and psychological resilience, $r(32) = .487$, $p = .003$. Simple linear regression confirmed that exposure significantly and positively predicted resilience, $b = 0.421$, $SE = 0.133$, $t(32) = 3.158$, $p = .003$, with

exposure accounting for approximately 23.8% of the variance in resilience scores ($R^2 = .238$; Table 3). The unstandardized regression equation was: Resilience = $2.274 + 0.421 \times \text{Exposure}$. Substantively, each one-point increase on the exposure scale was associated with an estimated 0.42-point increase in resilience score, holding other factors constant within this cross-sectional design.

Table 3. Simple Linear Regression: Islamic Family Content Exposure Predicting Resilience

Predictor	b unstandardized)	SE	t	df	p	R	R ²
Islamic Family Content Exposure	0.421	0.133	3.158	32	.003	.487	.238

4.4 Subgroup Comparisons

Independent-samples t-tests found no statistically significant difference in resilience between married and unmarried respondents, $t(27.9) = -0.106$, $p = .916$, nor between women reporting physical versus psychological fatherless experience, $t(22.8) = -0.004$, $p = .997$. Exposure levels likewise did not differ significantly by marital status, $t(31.5) = -0.780$, $p = .442$, or fatherless type, $t(23.6) = -0.650$, $p = .523$.

One-way ANOVA found no statistically significant difference in resilience across the four

age groups, $F(3, 30) = 1.301$, $p = .292$, or across the three Instagram-use-duration categories, $F(2, 31) = 0.292$, $p = .749$. Exposure to Islamic family content, however, differed significantly across age groups, $F(3, 30) = 4.384$, $p = .011$, with the youngest respondents (205-217 years; $M = 3.10$, $SD = 0.75$) reporting markedly lower exposure than respondents aged 205-217 ($M = 4.34$, $SD = 0.54$) and 205-217 ($M = 4.30$, $SD = 0.85$). Exposure did not differ significantly across Instagram-use-duration categories, $F(2, 31) = 0.197$, $p = .822$. Full subgroup statistics are summarized in Table 4.

Table 4. Subgroup Comparisons of Exposure and Resilience

Comparison	Variable	Statistic	df	p	Result
Marital status (Married vs. Unmarried)	Resilience	$t = -0.106$	27.9	.916	n.s.
	Exposure	$t = -0.780$	31.5	.442	n.s.
Fatherless type (Physical vs. Psychological)	Resilience	$t = -0.004$	22.8	.997	n.s.
	Exposure	$t = -0.650$	23.6	.523	n.s.
Age group (4 categories)	Resilience	$F = 1.301$	3, 30	.292	n.s.
	Exposure	$F = 4.384$	3, 30	.011	Significant
Instagram use duration (3 categories)	Resilience	$F = 0.292$	2, 31	.749	n.s.
	Exposure	$F = 0.197$	2, 31	.822	n.s.

Overall, the pattern of results indicates that the exposure-resilience relationship (H1) is robust in this sample, while the demographic and usage moderators tested show a single significant subgroup effect — younger respondents reporting lower content exposure — with no other significant subgroup differences detected.

5. Discussion

The central finding of this study is that exposure to Islamic family content on @Fatherman is significantly and positively associated with psychological resilience among fatherless women, explaining approximately one-quarter of the variance in resilience scores in this initial sample. This finding provides preliminary empirical corroboration for a relationship that prior Indonesian scholarship on fatherlessness and family communication has largely described qualitatively (Kartini et al., 2023; Mustika & Corliana, 2022; Pramudito et al., 2024), and it aligns with the broader international literature suggesting that religiously framed media content can function as a protective psychosocial resource (Aggarwal et al., 2023; Upenieks & Hill, 2026).

Interpreted through the study's integrated theoretical framework, this relationship is consistent with several complementary mechanisms. From the standpoint of the Communication Theory of Resilience (Buzzanell, 2010, 2017; Wilson et al., 2021), viewing content that models identity anchors for instance, narratives that reframe fatherless women as capable and spiritually resourced rather than deficient may support the identity-affirming process central to CTR. From the standpoint of Family Resilience Theory (Walsh, 2003, 2016, 2021), content that foregrounds religious belief systems and practical family guidance addresses precisely the belief-system and communication-process domains that Walsh identifies as central to family resilience, potentially compensating, at a symbolic level, for the organizational absence of a father figure within the household. From a Media Ecology perspective (McLuhan, 1964; Postman, 1985; Aditia, 2025), @Fatherman's Instagram environment may function as an

alternative symbolic environment for encountering father-related meaning where an offline equivalent is unavailable. Finally, from the standpoint of Meaning-Making Theory (Park, 2010, 2022), religiously framed reinterpretation of father absence as part of a divinely wise life process may reduce the discrepancy between situational meaning (the painful fact of father absence) and global meaning (religious and family-oriented beliefs), a mechanism consistent with prior findings on religious meaning-making in coping with loss (Park, 2005).

The subgroup analyses complicate a simple, uniform account of this relationship. The absence of significant resilience differences by marital status is broadly consistent with mixed findings in the general marital-status and psychological-wellbeing literature, where associations are often contingent on relationship quality rather than marital status per se (Bookwala & Fekete, as cited in related work). Likewise, the absence of a significant resilience difference between women reporting physical versus psychological fatherless experience suggests that, at least in this sample, the subjective quality and communicative resolution of the fatherless experience may matter more for resilience than the specific form father absence took — a pattern that resonates with communication-centered accounts of fatherless resilience over purely structural accounts (Setiadarma, 2024; Mustika & Corliana, 2022).

The one clearly significant subgroup effect — lower content exposure among the youngest respondents (205-217 years) relative to respondents in their late twenties and thirties — merits particular attention. This pattern departs from a simple "digital natives consume more content" assumption and instead may reflect life-stage-specific patterns of religious and family-content-seeking behavior: women in their late twenties to forties, who are more likely to be navigating marriage, parenting, or active reflection on their family-of-origin experience, may actively seek out family-oriented religious content in ways that younger, still-emerging-adult followers do not yet prioritize. This interpretation is consistent with research suggesting that

engagement with religious family content intensifies around major life transitions (Uecker & McClure, as cited in related religion-and-social-media literature). The absence of a significant exposure-duration effect on resilience that is, resilience did not differ by how many hours per day respondents spent on Instagram further suggests that it is the substantive content encountered, rather than sheer platform usage time, that is associated with resilience, a distinction with direct relevance for the emerging literature cautioning against equating screen time with wellbeing outcomes (Legkauskas & Kudlaitė, 2022; the null findings reported for general Instagram use and wellbeing).

The findings also carry implications for how Islamic family-content creators might design and target their material. If, as observed here, younger followers engage with such content substantially less than followers in their late twenties to forties, creators aiming to support younger fatherless women a group that developmental research suggests may be particularly sensitive to identity-formation processes (Zhou et al., 2024) may need to adapt content formats, tone, or distribution strategies rather than assuming a uniform audience. Similarly, the finding that raw platform-use duration was unrelated to resilience, while substantive exposure to family-oriented content was positively related to it, cautions against generic "reduce screen time" recommendations in this context and instead points toward content curation and media literacy — helping fatherless women identify and engage with resilience-supportive content as a potentially more productive intervention target, consistent with recommendations emerging from the family media-ecology literature (Aditia, 2025).

These findings should be read against the study's limitations. Most importantly, the present analysis is based on $N = 34$ respondents collected during the initial, instrument-testing phase of a larger doctoral research project; this sample is considerably smaller than the study's planned full-scale quota of 384 respondents and was obtained through convenience recruitment among @Fatherman's own followers rather than probability sampling. The resulting statistical

power is limited, particularly for the subgroup comparisons involving small cell sizes (e.g., three respondents aged 205-217), and several non-significant findings reported here notably for marital status, fatherless type, and Instagram-use duration should be interpreted as inconclusive rather than as evidence of a true null effect pending replication in the full-scale sample. The cross-sectional, self-report, correlational design also precludes causal inference; it remains plausible that women who are already more resilient are more inclined to seek out and engage with this type of content, rather than content exposure causing increased resilience, and unmeasured third variables (such as underlying religiosity or general social support) may account for part of the observed association. Finally, because respondents were drawn exclusively from among @Fatherman's followers, the findings speak to engaged followers of this specific account and cannot be generalized to fatherless women in general, nor to followers of other Islamic family-content creators..

6. Conclusion

This study provides preliminary empirical evidence, drawn from the initial phase of a larger doctoral research project, that exposure to Islamic family content on the Instagram account @Fatherman is positively and significantly associated with psychological resilience among self-identified fatherless women, with this relationship holding broadly regardless of marital status or the physical versus psychological nature of respondents' fatherless experience, but with exposure itself varying meaningfully by age. These findings extend the largely qualitative Indonesian literature on fatherless women's resilience (Kartini et al., 2023; Pramudito et al., 2024) by offering an initial quantitative, theory-integrated test of the exposure-resilience relationship, and they extend Communication Theory of Resilience, Family Resilience Theory, Media Ecology Theory, and Meaning-Making Theory to the specific case of Islamic family content consumption.

Theoretically, the study suggests that these four frameworks are complementary rather than

competing lenses for understanding mediated resilience-building: CTR and Meaning-Making Theory illuminate the individual, interpretive mechanisms through which content exposure may relate to resilience, while Family Resilience Theory and Media Ecology Theory situate that process within the broader belief-system and symbolic-environment context that religious social media content provides. Practically, the findings suggest that Islamic family-content creators, religious educators, and mental-health practitioners working with fatherless women may consider such content a potentially useful, low-cost complementary resource, though not a substitute for professional psychological support, particularly given that this study cannot establish causality.

Future research should prioritize three directions. First, and most directly, the dissertation's planned full-scale data collection (targeting 384 respondents via Cochran's formula) is needed to confirm whether the relationships identified here — particularly the non-significant subgroup comparisons — replicate with adequate statistical power. Second, the qualitative interview phase of

the broader explanatory-sequential design should be integrated to illuminate the interpretive processes (crafting normalcy, meaning-making, identity-anchoring) that the present quantitative results can only indirectly infer. Third, future quantitative work would benefit from longitudinal or experimental designs capable of addressing the directionality question left open by the present cross-sectional data, and from comparative designs examining whether the exposure-resilience relationship generalizes across different Islamic family-content creators and platforms beyond @Fatherman and Instagram.

In sum, while necessarily preliminary given its sample size, this study offers an initial, theoretically integrated empirical foundation for understanding how Islamic family content circulating on Indonesian social media may relate to the psychological resilience of fatherless women, and it establishes a methodological and conceptual basis for the larger-scale confirmatory research that the broader dissertation project will subsequently pursue..

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Author Declaration

The authors declare that this manuscript is an original work and has not been published previously, nor is it currently under consideration for publication elsewhere. All authors have made substantial contributions to the conception, design, data collection, analysis, interpretation of data, and preparation of the manuscript. The authors have reviewed and approved the final version of the manuscript and agree to be accountable for all aspects of the work. The authors further declare that there are no conflicts of interest regarding the publication of this article and that all ethical principles related to research involving human participants were observed throughout the study.