

# Muslim Family Resilience in Contemporary Marriages: A Systematic Literature Review and Conceptual Reconstruction

Muhamad Hasan Sebyar<sup>1\*</sup>

Sekolah Tinggi Agama Islam Negeri Mandailing Natal

Corresponding Author's e-mail : [muhamadhasan@stain-madina.ac.id](mailto:muhamadhasan@stain-madina.ac.id)



e-ISSN: 2964-0962

SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum

<https://ejournal.45mataram.ac.id/index.php/seikat>

Vol. 5, No. 3, April 2026

Page: 116-130

Available at:

<https://ejournal.45mataram.ac.id/index.php/seikat/article/view/2156>

DOI:

<https://doi.org/10.55681/seikat.v5i3.2156>

## Article History:

Received: 05-04-2026

Revised: 10-05-2026

Accepted: 20-06-2026

**Abstract** : This study aims to reconstruct the conceptual framework of Muslim family resilience in contemporary marriages by integrating Islamic normative principles with modern resilience theories. Existing literature on family resilience remains fragmented, often emphasizing psychological, social, or economic dimensions without incorporating a comprehensive value-based framework grounded in Islamic teachings. This study employs a systematic literature review (SLR) method, analyzing 30 selected scholarly articles using a structured extraction and synthesis approach to identify key dimensions, theoretical patterns, and research gaps. The findings reveal that Muslim family resilience is a multidimensional and dynamic construct shaped by the interaction of spiritual, psychological, relational, social, economic, cultural, and structural factors. Among these, the spiritual dimension—particularly *maqāṣid al-sharī'ah*, faith (*īmān*), patience (*ṣabr*), and trust in God (*tawakkul*) emerges as the foundational element that guides meaning-making and adaptive processes. Relational dynamics, including communication, emotional bonding, and mutual support, form the core structure of resilience, while psychological mechanisms and socio-economic conditions function as supporting systems. Furthermore, gender justice, religious moderation, and socio-legal frameworks are identified as critical but underexplored components in strengthening family resilience. Based on these findings, this study proposes an integrative conceptual model that connects risk factors, adaptive processes, and resilience outcomes within a unified framework. This model contributes to the literature by bridging the gap between secular resilience theories and Islamic normative perspectives, offering both theoretical advancement and practical implications for policy development, family education, and intervention strategies in contemporary Muslim societies

**Keywords** : Muslim family resilience, family resilience theory, Islamic family studies

**Abstrak** : Studi ini bertujuan untuk merekonstruksi kerangka konseptual ketahanan keluarga Muslim dalam pernikahan kontemporer dengan mengintegrasikan prinsip-prinsip normatif Islam dengan teori-teori ketahanan modern. Literatur yang ada tentang ketahanan keluarga masih terfragmentasi, seringkali menekankan dimensi psikologis, sosial, atau ekonomi tanpa memasukkan kerangka kerja berbasis nilai yang komprehensif yang berlandaskan ajaran Islam. Studi ini menggunakan metode tinjauan literatur sistematis (SLR), menganalisis 30 artikel ilmiah terpilih menggunakan pendekatan ekstraksi dan sintesis terstruktur untuk mengidentifikasi dimensi-dimensi kunci, pola-pola teoretis, dan kesenjangan penelitian. Temuan menunjukkan bahwa ketahanan keluarga Muslim adalah konstruksi multidimensional dan dinamis yang dibentuk oleh interaksi faktor-faktor spiritual, psikologis, relasional, sosial, ekonomi, budaya, dan struktural. Di antara faktor-faktor tersebut, dimensi spiritual—khususnya

maqāṣid al-sharī'ah, iman (īmān), kesabaran (ṣabr), dan kepercayaan kepada Tuhan (tawakkul)—muncul sebagai elemen dasar yang membimbing proses pemaknaan dan adaptasi. Dinamika relasional, termasuk komunikasi, ikatan emosional, dan dukungan timbal balik, membentuk struktur inti ketahanan, sementara mekanisme psikologis dan kondisi sosial-ekonomi berfungsi sebagai sistem pendukung. Lebih lanjut, keadilan gender, moderasi agama, dan kerangka kerja sosial-hukum diidentifikasi sebagai komponen penting namun kurang dieksplorasi dalam memperkuat ketahanan keluarga. Berdasarkan temuan ini, studi ini mengusulkan model konseptual integratif yang menghubungkan faktor risiko, proses adaptif, dan hasil ketahanan dalam kerangka kerja terpadu. Model ini berkontribusi pada literatur dengan menjembatani kesenjangan antara teori ketahanan sekuler dan perspektif normatif Islam, menawarkan kemajuan teoritis dan implikasi praktis untuk pengembangan kebijakan, pendidikan keluarga, dan strategi intervensi dalam masyarakat Muslim kontemporer.

**Kata kunci:** Ketahanan Keluarga Muslim, Teori Ketahanan Keluarga, Studi Keluarga Islam

## INTRODUCTION

Family resilience has become a central concern in contemporary social and legal discourse, particularly in the context of Muslim societies facing rapid socio-cultural transformation. Increasing marital instability, shifting gender roles, economic pressures, and the erosion of traditional values have challenged the stability of Muslim families. (Kustanto et al. 2025) Existing studies have attempted to explain how families survive and adapt to these pressures. (Vladislav et al. 2024) However, the conceptualization of Muslim family resilience remains fragmented, often limited to specific dimensions without offering a comprehensive and integrative framework. A number of studies emphasize the normative and theological foundations of family resilience within Islamic thought. Research grounded in maqāṣid al-sharī'ah highlights that family stability is deeply rooted in the protection of religion, life, intellect, lineage, and wealth. (Muhamad Zaenal Muttaqin et al. 2026) These principles provide a moral and legal structure that governs marital rights and obligations. Family resilience is not merely a sociological construct but a normative ideal embedded in Islamic legal philosophy. This perspective positions spirituality as the core foundation of resilience, shaping ethical behavior, mutual responsibility, and long-term family harmony. However, this approach tends to remain conceptual and lacks systematic integration with empirical realities in contemporary family life.

Other studies approach resilience from a cultural and socio-political perspective. The concept of resilience is not only an individual capacity but also a collective and culturally embedded phenomenon. (Torres Castro 2021) Families function as primary units that sustain identity and continuity under pressure. This perspective challenges dominant Western frameworks that prioritize individual psychological coping while neglecting collective and spiritual dimensions. (Sugiura and Sugiura 2018) It highlights that resilience in Muslim contexts is inseparable from religion, culture, and community. Despite its strength, this approach focuses heavily on macro and communal aspects, leaving the internal dynamics of family relationships less explored.

In another strand of research, family resilience is linked to educational processes, particularly in the internalization of Islamic values among children. (Dahlan et al. 2025) Children are not passive members but active agents in reinforcing family resilience through shared religious practices and values. The development of participatory learning models within families strengthens communication, mutual understanding, and collective coping strategies. Research on early childhood education further reinforces the importance of value internalization in building long-term resilience. Family involvement in educational processes strengthens relational bonds and reinforces shared values. This line of research highlights the formative role of early experiences in shaping future family stability. Yet, it does not directly address family resilience as a

multidimensional construct. The absence of a clear connection between educational outcomes and broader resilience frameworks limits its analytical contribution.

Empirical studies examining family development programs provide practical insights into how resilience can be strengthened through structured interventions. (Johnstone et al. 2023) They also reveal the influence of external factors such as facilitation quality, community engagement, and institutional support. Economic constraints and educational background emerge as significant challenges affecting program effectiveness. While these findings confirm the multidimensional nature of resilience, they remain context-specific and lack theoretical generalization.

A critical review of these studies reveals several important patterns. First, spirituality consistently appears as the central dimension of Muslim family resilience. Religious values, beliefs, and practices serve as primary sources of meaning, guidance, and coping. Second, relational and social dimensions play a significant role in maintaining family stability. Communication, mutual understanding, and community support are essential elements that sustain resilience. Third, economic factors are acknowledged but often treated as secondary or contextual variables rather than integral components of resilience. This imbalance indicates a tendency to prioritize normative and relational aspects while underestimating structural conditions.

More importantly, existing studies operate in isolation. Theological frameworks, cultural perspectives, educational approaches, and empirical interventions are rarely integrated into a unified analytical model. Each study offers valuable insights but remains confined to its own disciplinary boundaries. This fragmentation limits the development of a comprehensive understanding of Muslim family resilience. Without integration, it is difficult to explain how different dimensions interact, reinforce, or constrain each other within real-life family contexts.

Another limitation lies in the dominance of descriptive and thematic analyses. Many studies identify key factors influencing resilience but do not move toward conceptual synthesis or theoretical reconstruction. There is a lack of effort to systematize findings across multiple studies in order to build a coherent framework. This gap becomes more evident when compared to resilience research in other fields, where integrative models have been developed to explain complex interactions between individual, relational, and structural factors.

Given these limitations, there is a clear need to reconstruct the concept of Muslim family resilience through a systematic and integrative approach. More importantly, it enables the development of a conceptual framework that connects diverse dimensions into a coherent structure. Such a framework should not only reflect the normative foundations of Islamic teachings but also incorporate empirical realities and contextual variations.

This study aims to address this gap by conducting a systematic literature review of existing research on Muslim family resilience and reconstructing its conceptual framework. It seeks to move beyond fragmented analyses and offer a multidimensional model that integrates spiritual, psychological, social, economic, and relational dimensions. By doing so, this study contributes to both theoretical development and practical understanding of family resilience in contemporary Muslim societies.

## **METHODE**

This study employs a qualitative Systematic Literature Review (SLR) to examine and reconstruct the concept of Muslim family resilience in contemporary contexts (Rafiuddin et al. 2024) The design integrates systematic synthesis with conceptual reconstruction, aiming not only to summarize existing findings but also to develop a unified analytical framework. The scope of the review includes peer-reviewed studies addressing resilience within Muslim family contexts across theological, sociological, psychological, educational, and empirical perspectives.

Data were collected from two major academic databases: Scopus and Google Scholar. The search used predefined keywords combined with Boolean operators, including “Muslim family resilience,” and “Islamic family resilience”. The selection was limited to articles published between 2010 and 2026 in English and Indonesian. Inclusion criteria covered peer-reviewed articles discussing resilience in Muslim family or marital contexts with clear methodology, while exclusion criteria removed irrelevant topics, opinion-based papers, and duplicate records. The selection process followed four stages: identification, screening of titles and abstracts, full-text eligibility assessment, and final inclusion, resulting in 30 articles.

Data extraction was conducted using a standardized coding framework to ensure consistency across all studies. Each article was systematically coded based on author, year, title, journal, research context, study focus, methodology, sample, and key findings. The analysis focused on five dimensions of resilience: spiritual-religious, psychological, social, economic, and relational. Each dimension was coded using a binary system (1 = present, 0 = absent), and a primary dimension was assigned to identify the dominant focus of each study. In addition, all articles were evaluated using a three-level quality classification: high, medium, and low, based on methodological clarity, analytical depth, and publication credibility.

## RESULT AND DISSCUSSION

### Preliminary Synthesis of Muslim Family Resilience Dimensions

Resilience is not understood as a static condition or inherent trait, but rather as an adaptive process that emerges from continuous interactions between internal family dynamics and external socio-cultural environments. This perspective aligns with foundational resilience theories, particularly the Family Adjustment and Adaptation Response (FAAR) model, which conceptualizes resilience as the outcome of balancing demands, capabilities, and meaning-making processes within family systems. (Patterson, 2002) However, the present synthesis extends this theoretical foundation by incorporating Islamic normative frameworks, empirical evidence from Muslim contexts, and socio-legal perspectives, thereby offering a more comprehensive understanding of resilience in contemporary Muslim families.

The study by Muttaqin *et al.* (2026) demonstrates that the concept of *maqāṣid al-sharī‘ah* provides a normative framework for family resilience, emphasizing the protection of religion, life, intellect, lineage, and wealth as essential elements in maintaining marital harmony. (Muhamad Zaenal Muttaqin *et al.*, 2026) This perspective highlights that resilience is not merely adaptive behavior but a value-based structure rooted in Islamic legal and ethical principles. In a different context, Hammad and Tribe (2020) introduce the concept of *sumud* as a culturally embedded form of resilience, where endurance is shaped by collective identity, religious belief, and social solidarity in situations of prolonged conflict. (Hammad & Tribe, 2021) Both studies indicate that resilience in Muslim contexts cannot be separated from spirituality and collective meaning-making, which function as core mechanisms for sustaining family stability.

The core of Muslim family resilience lies in the spiritual dimension, which consistently emerges as the most dominant and foundational element across the literature. Studies grounded in Islamic perspectives emphasize that resilience is deeply rooted in faith (*īmān*). The concept of *maqāṣid al-sharī‘ah* provides a normative framework that positions family resilience within the broader objectives of Islamic law, including the protection of religion, life, intellect, lineage, and wealth. (Aghbalou, 2026) These principles not only define the ethical boundaries of family life but also function as guiding mechanisms for coping, adaptation, and decision-making in times of crisis. Empirical studies further confirm that religious beliefs, practices such as prayer, and spiritual values such as patience (*ṣabr*) and trust in God (*tawakkul*) significantly contribute to emotional stability and psychological strength, particularly in

contexts of adversity such as broken homes and post-divorce conditions.(Sofia et al., 2024) Thus, spirituality in Muslim families is not merely a symbolic element but operates as a central resilience mechanism that shapes cognition, emotion, and behavior.

Family resilience is strongly reinforced by relational dynamics within the household. Several studies indicate that the quality of marital relationships, communication patterns, and emotional bonds between family members play a decisive role in sustaining resilience. Walsh's systemic framework identifies communication, organizational patterns, and belief systems as core processes that sustain resilience.(Walsh, 2021) Research on couples demonstrates that crises often strengthen relational cohesion rather than weaken it, as families engage in processes of shared meaning-making and mutual support.(Beitin & Allen, 2005) The family is not merely a structural unit but a relational system in which resilience is actively negotiated and maintained.(Dwinandita, 2024) This relational dimension is further supported by findings that highlight the importance of parenting practices, emotional interaction, and intra-family cooperation in building long-term stability. These patterns suggest that resilience is not an individual attribute but a collective outcome rooted in interpersonal relationships.(Said et al., 2024)

. Empirical findings further support this perspective, demonstrating that strong parent-child relationships significantly enhance children's well-being and flourishing, even in the presence of adversity.(Bethell et al., 2019) In Muslim contexts, relational resilience is further enriched by Islamic ethical principles such as mu'āsharah bi al-ma'rūf, which emphasizes mutual respect, kindness, and fairness in marital relationships.(Anisa, 2023) These findings suggest that resilience is fundamentally relational, emerging from the strength and quality of interpersonal interactions within the family unit.

Further findings show that resilience is also developed through internal family processes, particularly through education and value transmission. Dahlan et al. (2025) emphasize that children's Qur'anic literacy plays a critical role in strengthening family resilience by fostering moral development, emotional stability, and shared religious values.(Dahlan et al., 2025) This study introduces a participatory learning framework in which children actively contribute to reinforcing family cohesion. Empirical evidence further supports the multidimensional nature of Muslim family resilience. Salinah et.al. (2024) demonstrate that structured intervention programs, such as the *Bina Keluarga Sakinah*, significantly improve family resilience by strengthening religious understanding, communication patterns, and marital harmony.(Selinah et al., 2025) The study identifies key supporting factors, including facilitator roles, participatory engagement, and community support, while also recognizing constraints such as economic limitations and educational background. This finding confirms that resilience is influenced by both internal and external factors, involving not only belief systems and relationships but also structural conditions. Across all studies, a consistent pattern emerges: spiritual and relational dimensions are dominant, social factors are consistently present, while economic aspects are acknowledged but less systematically integrated into the conceptualization of resilience.(Yusof et al., 2025) Empirical studies on Muslim communities further confirm that religion functions not only as a belief system but also as a source of meaning, psychological strength, and collective identity, particularly in contexts of crisis and uncertainty.(Atari-Khan et al., 2021)

Psychological processes also play a critical role as internal mechanisms that enable families to adapt to stress and adversity. Studies across different contexts emphasize the importance of emotional regulation, coping strategies, moral reasoning, and self-efficacy in shaping resilience. Resilience is understood as a dynamic process involving cognitive and emotional responses rather than a fixed trait.(Aly et al., 2014) Psychological resilience mediates the relationship between stressors and well-being, while family resilience acts as a protective factor that mitigates the negative effects of psychological distress.(Cui et al., 2023) Furthermore, research on Muslim families indicates that psychological resilience is influenced by factors such as family support, commitment, and economic stability, all of

which contribute to emotional balance and adaptive functioning. (Syukur *et al.*, 2023) The integration of psychological perspectives with Islamic values further demonstrates that religious teachings enhance psychological resilience by providing frameworks for meaning-making and self-regulation. In addition, empirical findings reveal that psychological stability often outweighs economic conditions in determining family resilience, as families with stable emotional and relational dynamics are more likely to sustain harmony despite material limitations. (Suripto *et al.*, 2020)

At the broader level, social and cultural contexts significantly influence the formation of family resilience. The literature consistently highlights the role of community support, social networks, and cultural traditions in reinforcing family stability. In Muslim societies, resilience is often embedded within collective structures, where family, community, and religious institutions function as interconnected support systems. Cultural practices, including marriage traditions and communal rituals, serve as mechanisms for internalizing values and strengthening social cohesion. (Said *et al.*, 2024) These findings challenge individualistic models of resilience by emphasizing its communal and culturally embedded nature. Furthermore, studies on South Asian families demonstrate that despite processes of modernization, migration, and technological change, family values remain resilient and continue to shape individual behavior and social norms. (Bhandari & Titzmann, 2017)

In addition to internal family processes, social support and community structures play a critical role in shaping family resilience. The literature consistently emphasizes that resilience is embedded within broader social systems, including extended family networks, communities, and institutions. Social support functions as a key resource that enhances family capabilities, reduces stress, and facilitates adaptation. Longitudinal studies demonstrate that social support not only strengthens family resilience but also contributes to the development of psychological resilience over time, indicating a hierarchical relationship between social, family, and individual levels. (Wang *et al.*, 2024) In Muslim societies, community institutions such as mosques, religious organizations, and local networks provide both material and emotional support, reinforcing collective resilience. Moreover, cultural practices and traditions, including marriage rituals and communal activities, serve as mechanisms for internalizing values and strengthening social cohesion. These findings challenge individualistic models of resilience by highlighting its collective and socially embedded nature.

Economic is also recognized as relevant, though less consistently emphasized across the literature. While some studies highlight the importance of financial stability, access to resources, and institutional support, others indicate that economic strength alone does not guarantee family resilience. (Fathoni, 2021) Instead, economic factors function as supporting conditions that interact with psychological, relational, and social dimensions. (Hamidah *et al.*, 2024) Research on development and empowerment further suggests that resilience is strengthened through integrated systems involving economic resources, social capital, and institutional frameworks. (Johnstone *et al.*, 2023) This perspective aligns with socio-ecological models that view resilience as the outcome of interactions between individuals, families, and broader structural environments. (Ferrari & Fernando, 2013)

Structural and institutional factors, including legal frameworks and state policies, also play a significant role in shaping family resilience. Socio-legal studies emphasize that family resilience is not solely a private matter but is influenced by public policies, legal systems, and institutional support. For instance, marriage guidance programs and family support policies are designed to strengthen resilience by providing education, resources, and preventive interventions. (Saleh *et al.*, 2022) Comparative studies further reveal that differences in institutional support can significantly affect family resilience outcomes, particularly in post-divorce contexts where legal protections and social services vary across countries. (Hamidah *et al.*, 2024) From a *maqāsid* perspective, the role of the state is to ensure the protection and well-being of families through just and effective legal frameworks. (Aghbalou, 2026)

These findings underscore the importance of integrating structural dimensions into resilience models, as families operate within broader socio-political systems that shape their opportunities and constraints.

Structural and institutional factors, including legal frameworks and state policies, also play a significant role in shaping family resilience. Socio-legal studies emphasize that family resilience is not solely a private matter but is influenced by public policies, legal systems, and institutional support. For instance, marriage guidance programs and family support policies are designed to strengthen resilience by providing education, resources, and preventive interventions. (Saleh *et al.*, 2022) Comparative studies further reveal that differences in institutional support can significantly affect family resilience outcomes, particularly in post-divorce contexts where legal protections and social services vary across countries. (Hamidah *et al.*, 2024) From a *maqāṣid* perspective, the role of the state is to ensure the protection and well-being of families through just and effective legal frameworks. (Aghbalou, 2026) These findings underscore the importance of integrating structural dimensions into resilience models, as families operate within broader socio-political systems that shape their opportunities and constraints.

**Table 1. Methodological and Analytical Mapping of Selected Studies on Muslim Family Resilience**

| No | Authors                | Year | Methodology                            | Approach Type                  | Key Focus                                   | Main Findings  | Contribution to Resilience                                   |
|----|------------------------|------|--|--------------------------------|---|--|--|
| 1  | Muttaqin <i>et al.</i> | 2026 | Qualitative (normative-analytical)     | Theoretical / Islamic legal    | Maqāṣid al-sharī'ah and family harmony      | Family resilience rooted in protection of religion, intellect, lineage, and wealth     | Establishes normative-spiritual foundation of resilience     |
| 2  | Hammad & Tribe         | 2020 | Systematic literature review           | Socio-cultural / psychological | Sumud in conflict settings                  | Resilience as collective endurance shaped by religion, identity, and social solidarity | Highlights collective and cultural resilience framework      |
| 3  | Dahlan <i>et al.</i>   | 2025 | Participatory Action Research (PAR)    | Educational / community-based  | Qur'anic literacy in children               | Religious education strengthens moral, emotional, and relational aspects of family     | Introduces participatory spiritual-educational model         |
| 4  | Salinah <i>et al.</i>  | 2024 | Qualitative empirical (field research) | Intervention-based             | Family development program (Sakinah family) | Programs improve religious understanding, communication, and family harmony            | Provides empirical validation of multidimensional resilience |

| No | Authors            | Year | Methodology                            | Approach Type          | Key Focus                     | Main Findings  | Contribution to Resilience                     |
|----|--------------------|------|--|------------------------|-------------------------------|--|--|
| 5  | Mubarak & Muttaqin | 2024 | Qualitative empirical                  | Intervention-based     | Family development program    | Programs improve harmony and communication                   | Provides empirical validation                  |
| 6  | Aly et al.         | 2014 | Intervention model + evaluation        | Psychological          | Moral disengagement           | Resilience built through cognitive and moral regulation      | Explains psychological mechanisms              |
| 7  | Johnstone et al.   | 2023 | Systematic review + realist evaluation | Socio-economic         | Women empowerment             | Resilience requires integrated economic-social interventions | Introduces structural resilience model (STIBs) |
| 8  | Yusof et al.       | 2025 | Thematic + SLR                         | Islamic-psychological  | Qur'anic emotional resilience | Faith, ibadah, and coping strengthen resilience              | Integrates spiritual-psychological model       |
| 9  | Fernando & Ferrari | 2013 | Handbook synthesis                     | Socio-ecological       | Child resilience in crisis    | Resilience as multi-level system (individual-society)        | Provides grand socio-ecological theory         |
| 10 | winandita          | 2024 | Systematic literature review           | Islamic socio-cultural | Parenting & resilience        | Islamic values (sabr, tawakkal) strengthen families          | Develops Islamic parenting resilience model    |
| 11 | Beitin & Allen     | 2005 | Qualitative phenomenology              | Family systems         | Couple resilience             | Relationship quality strengthens resilience under crisis     | Highlights relational resilience core          |
| 12 | Suripto et al.     | 2020 | Qualitative + interview                | Socio-psychological    | Women role transformation     | Resilience shaped by psychological & social factors          | Shows multidimensional resilience              |
| 13 | Atari-Khan et al.  | 2021 | Qualitative (thematic analysis)        | Cultural-psychological | Refugee resilience            | Faith, family, and community dominate resilience             | Critiques Western individualistic models       |

| No | Authors                 | Year | Methodology               | Approach Type          | Key Focus                         | Main Findings   | Contribution to Resilience               |
|----|-------------------------|------|---------------------------|------------------------|-----------------------------------|---|--|
| 14 | Said <i>et al.</i>      | 2024 | Empirical sociological    | Islamic socio-cultural | Marriage traditions               | Integration of adat and Islam strengthens resilience  | Shows cultural-Islamic resilience system |
| 15 | Bhandari & Titzman      | 2017 | Conceptual analysis       | Socio-structural       | Family adaptation                 | Family resilience as dynamic adaptation               | Provides macro resilience framework      |
| 16 | Patterson               | 2002 | Conceptual                | Family stress theory   | Integrasi stress & resilience     | Resilience = interaksi demands, capabilities, meaning | FAAR model (grand theory)                |
| 17 | Walsh                   | 2007 | Conceptual                | Multisystemic          | Resilience dalam trauma           | Belief, organization, communication                   | Multisystem resilience                   |
| 18 | Bethell <i>et al.</i>   | 2019 | Quantitative              | Outcome-based          | Resilience & child flourishing    | Resilience flourishing signifikan                     | Empirical validation                     |
| 19 | Walsh                   | 2021 | Conceptual                | Systemic               | Resilience sebagai sistem dinamis | 9 core processes                                      | Dynamic resilience framework             |
| 20 | Cui <i>et al.</i>       | 2023 | Quantitative (multilevel) | Dyadic                 | Resilience pasien–caregiver       | Interaksi dua arah                                    | Dyadic resilience model                  |
| 21 | Darnhofer <i>et al.</i> | 2016 | Conceptual                | Relational             | Resilience sebagai relasi         | Adaptasi & transformasi                               | Relational paradigm                      |
| 22 | Syukur <i>et al.</i>    | 2023 | Quantitative (PLS-SEM)    | Psychological          | Faktor resilience keluarga        | Support, ekonomi, komitmen                            | Determinant model                        |
| 23 | Anisa                   | 2023 | Conceptual                | Islamic relational     | Relasi & well-being               | Mu’asyarah bil ma’ruf → resilience                    | Islamic relational model                 |
| 24 | Fathoni                 | 2021 | Qualitative               | Islamic practical      | Fiqh resilience &                 | Fiqh memperkuat keluarga                              | Practical Islamic model                  |

| No | Authors         | Year | Methodology     | Approach Type | Key Focus               | Main Findings              | Contribution to Resilience |
|----|-----------------|------|-----------------|---------------|-------------------------|----------------------------|----------------------------|
| 25 | Aghbalou        | 2026 | Socio-legal     | Maqasid       | Hukum & resilience      | Maqasid sebagai dasar      | Legal maqasid model        |
| 26 | Sofia et al.    | 2024 | Qualitative     | Theological   | Broken home resilience  | Agama faktor utama         | Theological model          |
| 27 | Hamidah et al.  | 2024 | Qualitative     | Comparative   | Post-divorce resilience | Ekonomi, sosial, spiritual | Post-divorce model         |
| 28 | Fadil et al.    | 2024 | Empirical legal | Moderation    | Moderasi beragama       | Moderasi resilience        | Moderation model           |
| 29 | Saleh et al.    | 2022 | Socio-legal     | Policy        | Marriage guidance       | Preventive resilience      | Policy model               |
| 30 | Fakhyadi et al. | 2025 | Qualitative     | Gender        | Gender & resilience     | Gender justice resilience  | Gender resilience          |

### Reconstructing Muslim Family Resilience in Contemporary Marriages

The findings of this study demonstrate that Muslim family resilience cannot be adequately understood through a single theoretical lens. Existing literature shows a gradual evolution of resilience theory, moving from structural and stress-based approaches to more dynamic, relational, and integrative frameworks. The foundational model proposed by Patterson (2002) through the Family Adjustment and Adaptation Response (FAAR) framework conceptualizes resilience as a process of balancing demands, capabilities, and meaning-making within family systems. (Patterson, 2002) This model provides a strong theoretical basis by emphasizing that resilience emerges when families successfully manage stressors through available resources and interpretive processes. However, while the FAAR model offers a robust structural explanation, it remains largely value-neutral and does not explicitly incorporate religious or normative dimensions, particularly those relevant to Muslim family life.

Subsequent developments in resilience theory, extend this structural perspective into a systemic and relational framework. Walsh introduces three core domains (belief systems, organizational patterns, and communication processes) as key mechanisms through which families sustain resilience. This framework shifts the focus from individual coping to relational dynamics and collective processes within the family. The emphasis on meaning-making, emotional expression, and adaptive organization aligns closely with empirical findings that highlight the importance of communication, cohesion, and mutual support in maintaining family stability. (Bethell et al., 2019) Furthermore, the systemic approach recognizes that resilience is not a static outcome but a dynamic process that evolves over time, influenced by changing contexts and life-cycle transitions. (Walsh, 2021)

More recent theoretical advancements, such as the relational perspective theory, further deepen this understanding by conceptualizing resilience as an ongoing process of interaction and transformation. In this view, resilience is not located within individuals or structures but emerges from relationships and continuous adaptation to change. This perspective is particularly relevant for contemporary families facing complex and overlapping challenges, including economic pressures, social change, and shifting gender roles. Empirical studies reinforce this dynamic understanding by demonstrating that resilience operates through multi-level interactions involving individuals, families, and broader social systems.

Despite these theoretical advancements, a critical limitation of existing resilience frameworks is their predominantly secular orientation. While they effectively explain psychological and relational processes, they often overlook the role of religious values and spiritual meaning systems, which are central to Muslim family life. The findings of this study clearly indicate that spirituality is not merely an additional dimension but constitutes the foundational layer of Muslim family resilience. The integration of *maqāṣid al-sharī'ah* into resilience analysis provides a normative and ethical framework that aligns family functioning with broader objectives of Islamic law, including the protection of religion, life, intellect, lineage, and wealth. This *maqāṣid*-based perspective transforms resilience from a purely adaptive process into a value-driven system that guides behavior, decision-making, and family organization.

In addition to *maqāṣid*, the concept of religious moderation (*wasatiyyah*) further strengthens the resilience framework by emphasizing balance, justice, and tolerance within family relationships. Studies on Muslim families demonstrate that moderate religious attitudes foster healthy communication, equitable role distribution, and conflict resolution, thereby enhancing resilience. This perspective is particularly important in preventing both rigid traditionalism and excessive individualism, offering a balanced approach that is adaptable to contemporary challenges. Moreover, the integration of Islamic relational ethics, such as *muṣharah bi al-ma'ūf*, reinforces the importance of mutual respect and fairness in marital relationships, which are essential for long-term family stability.

Another significant contribution of this study is the recognition of gender dynamics as a critical component of family resilience. Traditional resilience models often overlook issues of gender inequality and power imbalance, which can undermine family stability. However, findings from culturally specific contexts, such as the Minangkabau society, demonstrate that gender justice and the active role of women significantly contribute to family resilience. This suggests that resilience is not only about maintaining family cohesion but also about ensuring fairness and inclusivity within family structures. The incorporation of gender perspectives into resilience models is therefore essential for developing a more comprehensive and contextually relevant framework.

Furthermore, this study highlights the importance of socio-legal and institutional factors in shaping family resilience. Family resilience is not solely determined by internal dynamics but is also influenced by external structures, including legal frameworks, state policies, and institutional support systems. Programs such as marriage guidance and family development initiatives play a preventive role in strengthening resilience by equipping families with knowledge, skills, and resources. Comparative studies on post-divorce resilience further demonstrate that differences in legal protection and institutional support significantly affect family outcomes. These findings underscore the need to integrate structural dimensions into resilience frameworks, recognizing that families operate within broader socio-political environments.

Based on the synthesis of these findings, this study proposes a conceptual reconstruction of Muslim family resilience that integrates multiple dimensions into a unified framework. This model conceptualizes resilience as a multi-layered system consisting of three main components: input (risk and challenges), process (adaptive mechanisms), and output (resilience outcomes).

This model offers several important contributions to the literature. First, it integrates previously fragmented dimensions into a single framework, addressing the lack of conceptual coherence identified in earlier studies. Second, it places spirituality at the center of resilience, recognizing its foundational role in Muslim family life. Third, it incorporates socio-legal and gender perspectives, which are often neglected in traditional resilience models. Finally, it adopts a dynamic and systemic approach, acknowledging that resilience is an ongoing process shaped by interactions across multiple levels.

Importantly, this model aligns with both classical and contemporary resilience theories while extending them through the integration of Islamic normative principles. The FAAR model provides the

structural basis, Walsh’s framework contributes the systemic and relational processes, and the relational paradigm emphasizes dynamic interaction. The addition of *maqāṣid al-sharī‘ah*, religious moderation, and gender justice enriches these frameworks by introducing value-based and context-specific elements that are essential for understanding Muslim family resilience.

However, this study also acknowledges certain limitations. The reliance on secondary data through systematic literature review may limit the ability to capture the full complexity of lived experiences in diverse Muslim contexts. Future research should therefore consider empirical validation of the proposed model through qualitative and quantitative studies across different cultural settings. Additionally, further exploration is needed to examine how digital transformation and globalization influence family resilience in contemporary Muslim societies.

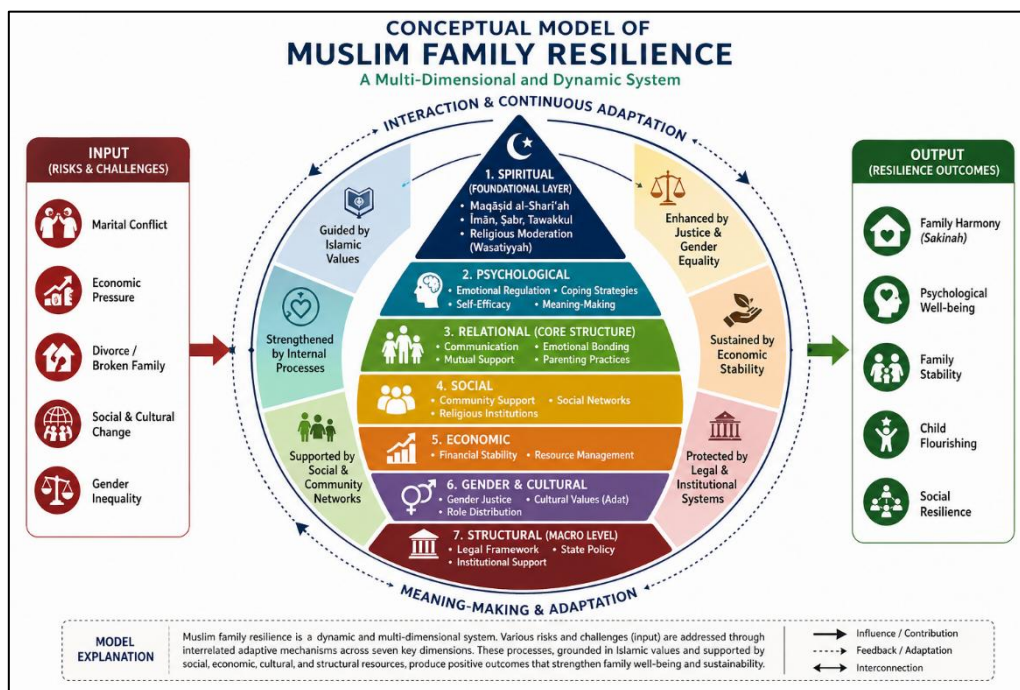


Figure 1. Conceptual Model of Muslim Family Resilience.

This model illustrates that Muslim family resilience is a multi-layered system emerging from the interaction between risk factors (input), adaptive processes (spiritual, psychological, relational, social, economic, cultural, and structural dimensions), and resilience outcomes (output). The spiritual dimension, particularly *maqāṣid al-sharī‘ah*, serves as the foundational layer that guides all adaptive processes.

## CONCLUSION

This study concludes that Muslim family resilience is a complex, multidimensional, and dynamic system that cannot be adequately explained through single-dimensional or purely secular frameworks. The synthesis of existing literature demonstrates that resilience emerges from the interaction of multiple dimensions, including spiritual, psychological, relational, social, economic, cultural, and structural factors. Among these, the spiritual dimension—particularly the integration of *maqāṣid al-sharī‘ah*, faith (īmān), patience (ṣabr), and trust in God (tawakkul) serves as the foundational layer that shapes meaning-making, guides behavior, and strengthens adaptive capacity in times of adversity. At the same time, relational dynamics within the family, supported by communication, emotional bonding, and mutual cooperation, function as the core structure that

sustains resilience. Psychological processes enable internal regulation and coping, while social, economic, and institutional factors provide external support systems that reinforce family stability. Despite the richness of these findings, the literature remains fragmented and lacks an integrative conceptual model that systematically connects these dimensions. Therefore, this study offers a conceptual reconstruction of Muslim family resilience by integrating Islamic normative principles, particularly *maqāsid al-sharī‘ah*, with contemporary resilience theories and empirical findings. This integrative model not only contributes theoretically by bridging the gap between secular and Islamic perspectives but also provides practical implications for policymakers, educators, and family practitioners in designing value-based and contextually relevant interventions to strengthen family resilience in contemporary Muslim societies.

#### DAFTAR PUSTAKA

- Aghbalou, O. (2026). Family Law, Maqāsid al-Sharī‘ah, and State Resilience: A Comparative Study of Legislative Reform in Muslim Jurisdictions. *Mazahibuna: Jurnal Perbandingan Mazhab*, 8(1), 39–56. <https://doi.org/10.24252/mazahibuna.vi.64188>
- Aly, A., Taylor, E., & Karnovsky, S. (2014). Moral Disengagement and Building Resilience to Violent Extremism: An Education Intervention. *Studies in Conflict and Terrorism*, 37(4), 369–385. <https://doi.org/10.1080/1057610X.2014.879379>
- Anisa, L. N. (2023). The Psychological Well-Being in Building Resilience of Indonesian Muslim Families: A Study of Hussein Muhammad’s Thought. *De Jure: Jurnal Hukum Dan Syar’iah*, 15(1), 163–177. <https://doi.org/10.18860/j-fsh.v15i1.22102>
- Atari-Khan, R., Covington, A. H., Gerstein, L. H., Herz, H. al, Varner, B. R., Brasfield, C., Shurigar, B., Hinnenkamp, S. F., Devia, M., Barrera, S., & Deogracias-Schleich, A. (2021). Concepts of Resilience Among Trauma-Exposed Syrian Refugees. *Counseling Psychologist*, 49(2), 233–268. <https://doi.org/10.1177/0011000020970522>
- Beitin, B. K., & Allen, K. R. (2005). Resilience in Arab American couples after September 11, 2001: A systems perspective. *Journal of Marital and Family Therapy*, 31(3), 251–267. <https://doi.org/10.1111/j.1752-0606.2005.tb01567.x>
- Bethell, C. D., Gombojav, N., & Whitaker, R. C. (2019). Family resilience and connection promote flourishing among US children, even amid adversity. *Health Affairs*, 38(5), 729–737. <https://doi.org/10.1377/hlthaff.2018.05425>
- Bhandari, P., & Titzmann, F.-M. (2017). Introduction. Family Realities in South Asia: Adaptations and Resilience. *South Asia Multidisciplinary Academic Journal*, (16), 0–13. <https://doi.org/10.4000/samaj.4365>
- Cui, P., Shi, J., Li, S., Getu, M. A., Wang, R., & Chen, C. (2023). Family resilience and its influencing factors among advanced cancer patients and their family caregivers: A multilevel modeling analysis. *BMC Cancer*, 23(1), 1–14. <https://doi.org/10.1186/s12885-023-11101-z>
- Dahlan, Z., Faridah, E. S., Sayekti, S. P., El-Hajar, M., & Djuanda, I. (2025). Children’s Quranic Literacy as the Foundation of Family Spiritual Resilience. *Communautaire: Journal of Community Service*, 4(3), 355–365. <https://doi.org/10.61987/communautaire.v4i3.1525>
- Dwinandita, A. (2024). Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 83–105. <https://doi.org/10.14421/al-athfal.2024.102-01>

- Fathoni, A. (2021). Family Resilience and Implementation of Islamic Family Jurisprudence on Millennial Muslim Families in Gresik, Indonesia. *Journal of Islamic Law*, 2(2), 247–267. <https://doi.org/10.24260/jil.v2i2.332>
- Ferrari, M., & Fernando, C. (2013). Resilience in children of war. In *Handbook of Resilience in Children of War*. [https://doi.org/10.1007/978-1-4614-6375-7\\_20](https://doi.org/10.1007/978-1-4614-6375-7_20)
- Hamidah, T., Furaida, A., Rosdiana, A. M., Sulalah, S., & Rahman, N. N. A. (2024). The Dynamics of Urban Muslim Families Post-Divorce: The Contribution of Islamic Law in Building Resilience of Indonesian and Malaysian Families. *De Jure: Jurnal Hukum Dan Syar'iah*, 16(2), 363–381. <https://doi.org/10.18860/j-fsh.v16i2.27461>
- Hammad, J., & Tribe, R. (2021). Culturally informed resilience in conflict settings: A literature review of Sumud in the occupied Palestinian territories. *International Review of Psychiatry*, 33(1–2), 132–139. <https://doi.org/10.1080/09540261.2020.1741259>
- Johnstone, K., Barrett, S., Thazin, M., Puskur, R., Gartaula, H. N., Mukhopadyay, P., Mapedza, E., Lutomia, C., & Ketema, D. (2023). *Bundling agri-food systems innovations for women's resilience and empowerment Building the evidence base* (Issue October).
- Muhamad Zaenal Muttaqin, Ahmad Ibrizul Izzu, Reza Fauzi Nazar, Shohibul Wafa Tadzul Arifin, & Muhamad Yogi Sandra. (2026). **Family Harmony in Contemporary Islamic Law: Ibn 'Āshūr's Maqāṣid Perspective on Marital Rights and Duties**. *MILRev: Metro Islamic Law Review*, 5(1), 61–79. <https://doi.org/10.32332/milrev.v5i1.10480>
- Patterson, J. M. (2002). Integrating family resilience and family stress theory. *Journal of Marriage and Family*, 64(2), 349–360. <https://doi.org/10.1111/j.1741-3737.2002.00349.x>
- Said, W., Hukmiah, Nur, S., Wahyuni, S., & Akbar, R. (2024). Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education. *Samarah*, 8(3), 1372–1390. <https://doi.org/10.22373/sjkh.v8i3.23227>
- Saleh, J., Amri, N., Kamal, M., Abdullah, A., & Mukhtar, M. (2022). Marriage Guidance towards Family Resilience in Aceh: A Study of Islamic Law Philosophy. *Samarah*, 6(2), 594–613. <https://doi.org/10.22373/sjkh.v6i2.12448>
- Selinah, S., Hairunnas, H., & Tohirin, T. (2025). ANALYSIS OF FAMILY ISSUES FROM A PSYCHOLOGICAL PERSPECTIVE AS AN EFFORT TO RECONSTRUCT ISLAMIC FAMILY LAW IN INDONESIA. *Hukum Islam*, 25(1), 117. <https://doi.org/10.24014/hi.v25i1.37554>
- Sofia, L., Rasyid, M., Faradillah, A., Soleha, T. F., Luthfiyana, D. S. D., Rahayu, D., Suhesty, A., & Sandjaja, M. (2024). The Dynamics of Resilience in Muslim Adolescents from Broken Home Families: A Theological Analysis. *Pharos Journal of Theology*, 105(2), 1–13. <https://doi.org/10.46222/pharosjot.105.221>
- Suripto, A. S., Rofiq, A., & Jamil, M. (2020). Transformation on the Muslim Women Role and Its Impact on the Family Resilience. *Indonesian Journal of Islamic Literature and Muslim Society*, 5(1), 1–20. <https://doi.org/10.22515/islimus.v5i1.2799>
- Syukur, Y., Ardi, Z., Zahri, T. N., & Putra, A. H. (2023). Determinant Factor Analysis of Family Psychological Resilience: A Study of Muslim University Staff in Indonesia. *Islamic Guidance and Counseling Journal*, 6(1), 209–222. <https://doi.org/10.25217/igcj.v6i1.3626>
- Walsh, F. (2021). Family Resilience. In *Multisystemic Resilience* (pp. 255–270). Oxford University Press New York. <https://doi.org/10.1093/oso/9780190095888.003.0015>
- Wang, Y., Qiu, Y., Ren, L., Jiang, H., Chen, M., & Dong, C. (2024). Social support, family resilience and psychological resilience among maintenance hemodialysis patients: A longitudinal study. *BMC Psychiatry*, 24(1), 1–13. <https://doi.org/10.1186/s12888-024-05526-4>

Yusof, S. A., Mohd Taher, M. S. I., Fazial, F., Ismail, I. A., & Ibrahim, N. (2025). Emotional Resilience in Women: A Quranic Perspective and Literature Review. *International Journal of Education, Psychology and Counseling*, 10(57), 487–510. <https://doi.org/10.35631/ijepc.1057031>