

INTEGRATING *MAQASID AL-USRAH* BY JAMAL AL-DIN 'ATIYAH MUHAMMAD INTO FAMILY RESILIENCE MEASUREMENT IN INDONESIA

ⁱ*Galuh Widitya Qomaro

ⁱUniversitas Trunodjoyo Madura Jl. Raya Telang, PO BOX 2, Kamal, Bangkalan, Jawa Timur 69162, Indonesia

*(Corresponding author) e-mail: gwiditya@trunojoyo.ac.id

Article history:

Submission date: 20 November 2024
Received in revised form: 7 July 2025
Acceptance date: 3 October 2025
Available online: 30 April 2026

Keywords:

Family resilience, maqāsid al-usrah, early marriage, psychological well-being, interpersonal communication, Indonesia, KEMENPPPA

Funding:

This research received funding from the Research and Community Service Institute (LPPM) of Universitas Trunodjoyo Madura.

Competing interest:

The author(s) have declared that no competing interests exist.

Cite as:

Qomara, G. W. (2026). Integrating maqāsid al-usrah by Jamal Al-Din 'Atiyah Muhammad into family resilience measurement in Indonesia. *Malaysian Journal of Syariah and Law* 14(1), 246-259.
<https://doi.org/10.33102/mjssl.vol14no1.1097>

Ethics approval:

Ethical approval for this study was obtained from Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM), Universitas Trunodjoyo Madura (No. B/12872/UN46.4.1/PT.01.01/2023).



© The authors (2026). This is an Open Access article distributed under the terms of the Creative Commons Attribution (CC BY NC) (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact penerbit@usim.edu.my.

ABSTRACT

This study aims to develop a culturally integrated model of family resilience for early-married couples in Indonesia by incorporating the principles of *maqāsid al-usrah* into the KEMENPPPA (Ministry of Women Empowerment and Child Protection) family resilience framework. Employing a mixed-methods approach, this research integrates both quantitative and qualitative data to evaluate the roles of psychological well-being and interpersonal communication as key resilience factors within young families. The quantitative phase involved the administration of structured surveys to 96 participants, focusing on dimensions such as Family Legality, Physical and Economic Resilience, Social-Psychological Resilience, and Sociocultural Resilience, while integrating Islamic values such as *sakīnah*, *mawaddah*, and *rahmah*, together with future-oriented hope and satisfaction. In addition, twenty couples participated in in-depth interviews to explore how these Islamic principles shape their marital experiences and resilience. Data analysis employed Structural Equation Modeling (SEM) for the quantitative data and thematic analysis for the qualitative data, thereby providing an integrative understanding of resilience within the sociocultural and religious context of Indonesia. The findings demonstrate that interpersonal skills, namely communication and problem-solving skills, and psychological well-being are essential elements for resilience among early-married couples. These findings have implications for policymakers to include relational and spiritual aspects of family initiatives. This research adds to the global conversation by showing how faith values can support modern approaches to resilience in a cultural context.

Introduction

Family resilience has gained substantial scholarly attention as a factor influencing the strength of social structures and overall well-being, particularly in a country like Indonesia, where traditional family and social relations dominate everyday life (Jones, 2020). Family resilience involves the ability of a family to endure and recover from stressors while remaining functional and cohesive. Dynamic families are capable of facing and overcoming adversities and thus maintaining unity while advancing the welfare of their members (Walsh, 2012). The strength of families formed through early marriage, however, warrants further consideration given the unique stresses and vulnerabilities associated with this phenomenon. Over decades, the concept of family resilience has been informed by the works of psychology, sociology, and cultural studies. Walsh (2016) describes Western models that emphasize family resilience in terms of adherence to adaptive behaviours, use of coping strategies, and social resources, which help families in times of crises (Walsh, 1996). Models of this kind, however, may not be fully applicable outside Western societies, where religio-moral and cultural factors largely define family ideals and expectations. Islamic teachings play a central role in family life in Indonesia, and therefore, a model of family resilience should also pay attention to the spiritual and socio-cultural as well as the psychological and economic contexts (Cheal, 2008).

A framework of Islam that has considerable reference is *maqāṣid al-usrah*, introduced by Muslim academic Jamal Al-Din 'Atiyah Muhammad. This philosophy sets forth some of the most basic ideals that characterize an ideal and sustainable family, which include *sakīnah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) at the core of family relationships (Alias et al., 2025; Qomaro et al., 2024; Wanto et al., 2021). It also emphasises gender relations, reproduction, religious practice, and the economic well-being of the family (Muhammad, 1423). This family-oriented perspective aligns closely with the aspirations of many Indonesian Muslims parents to preserve religious values and guidance within family life (Abdillah et al., 2022).

KEMENPPPA (*Kementerian Pemberdayaan Perempuan dan Perlindungan Anak* / Ministry of Women Empowerment and Child Protection) has developed a family resilience model that serves as a national benchmark for assessing family resilience in Indonesia across several dimensions, namely Family Legality and Structure, Physical Resilience, Economic Resilience, Social-Psychological Resilience, and Sociocultural Resilience (KEMENPPPA, 2016). Although this model is comprehensive and broadly applicable, it lacks explicit cultural and spiritual dimensions, which are particularly significant within the Indonesian and Islamic contexts. Consequently, the KEMENPPPA framework does not fully capture the resilience dynamics of families formed through early marriage, where spouses are often adolescents and face distinct stressors and vulnerabilities (Puspitawati, 2019).

In Indonesia, studies on family resilience have highlighted the limitations of conventional models when applied to families formed through early marriage. Early Marriage, defined as marriage contracted below the legally stipulated minimum age, often leads to socio-economic burdens and lower coping capacities due to the young age of the spouses. Indonesian Law No. 16/2019 sets the legal minimum age of marriage at 19 years for both men and women. Nevertheless, early marriage remains prevalent in certain regions, such as West Java and East Nusa Tenggara, where cultural, economic, and educational factors continue to support the practice (Iswarini, 2015; Rahiem, 2021). Several studies have shown that early marriage increases vulnerability to family disintegration and weakens family resilience due to limited resources, inadequate communication skills, and a higher frequency of conflict among young couples. Moreover, psychological well-being and effective interpersonal communication have been identified as particularly important factors in promoting resilience among such families formed through early marriage. Previous research suggests that young couples often lack the psychological readiness required to navigate the complexities of marital life (Ahmadi et al., 2010). Future-oriented hope and inner satisfaction, which are recognised components of psychological well-being, are key characteristics of resilient families, suggesting that additional dimensions derived from *maqāṣid al-usrah* may further enhance existing resilience models.

Integrating *maqāṣid al-usrah* into the KEMENPPPA family resilience framework offers several practical advantages. First, it incorporates socio-cultural and religious dimensions that are crucial within the Indonesian family context, thereby making the model more culturally resonant and potentially more effective for policy implementation. Second, by incorporating psychological well-being and interpersonal communication, this integrative approach is likely to respond more effectively to the resilience needs of young couples in early marriage. For instance, psychological well-being indicators such as hope for the future and life satisfaction may

help in identifying mental health needs, while communication skills can inform the development of counselling and support programs for young families (Park, 2004). Furthermore, this approach may help policymakers in designing resilience measures tailored to specific family types and regions with high rates of early marriage, thereby enhancing the effectiveness of interventions (Hennifebriawati et al., 2019).

This study aims to develop a culturally appropriate and integrative family resilience model for early-married families in Indonesia by contextualising the *maqāṣid al-usrah* within the KEMENPPPA framework. Specifically, it seeks to identify core elements of *maqāṣid al-usrah*, such as *sakīnah*, *mawaddah*, and *rahmah*, dimensions of gender relations, and aspects of generational continuity, and to examine how these elements can be incorporated to strengthen social-psychological and interpersonal dimensions of resilience within the existing model. This exploratory study employs a mixed-methods design, combining qualitative and quantitative approaches to evaluate the applicability of *maqāṣid al-usrah* to families formed through early marriage. This study seeks to address gaps between Islamic values and the national family resilience framework and aims to provide insights relevant to policymakers, social workers, and religious leaders in promoting family resilience in Indonesia. Theoretically, this study contributes to the literature by integrating an Islamic perspective into a predominantly macro-level national framework. Empirically, it offers evidence on resilience challenges specific to early-married families, thereby informing the design of more responsive resilience programmes. Ultimately, this research seeks to lay the groundwork for a more comprehensive family resilience framework that acknowledges the religious and cultural values central to Indonesian family life.

Literature Review

The study of family resilience, particularly in the context of early marriage, has evolved in recent years, with increasing emphasis on cultural and religious factors that shape resilience. This literature review identifies gaps in existing scholarship on family resilience, Islamic conceptualisations of family well-being, and the need for culturally specific models. The discussion is organised into three key areas: (1) family resilience models, (2) *maqāṣid al-usrah* as a framework for Islamic family values, and (3) psychological and interpersonal factors relevant to early-marriage family resilience models. Each area provides essential theoretical and practical foundations for developing a more contextually grounded and holistic model of family resilience from a Southeast Asian perspective.

Family Resilience Models

Family resilience is a complex construct that refers to a family's ability to withstand and positively adapt to stress, challenges, or change (Patterson, 2002). Western resilience models have significantly influenced global understandings of family resilience, particularly through their focus on adaptive mechanisms, family cohesion, and external support systems. According to Walsh (2016), families are able to "bounce back" from adversity through supportive relationships and access to social resources (Walsh, 1996). These models emphasise components such as communication, emotional regulation, and problem-solving as central to resilient family functioning. Nevertheless, scholars have noted that such models may inadequately capture culturally embedded expressions of family resilience in non-Western societies (Li et al., 2016; Ungar, 2008; Ungar et al., 2005).

In response to this limitation, the KEMENPPPA translated family resilience into measurable national indicators, making them applicable across diverse family forms in Indonesia (KEMENPPPA, 2016). This model comprises five dimensions: (1) Family Legality and Structure, (2) Physical Resilience, (3) Economic Resilience, (4) Social Psychological Resilience, and (5) Sociocultural Resilience (KEMENPPPA, 2016). Each dimension includes context-specific variables, such as marital status, economic well-being, and levels of religious commitment (Sunarti, 2021). Despite its comprehensiveness, the model remains largely secular and does not explicitly engage with religious or intra-family value systems, which are deeply embedded in Indonesian society. Previous studies have questioned the applicability of secular resilience models in religious contexts, arguing that they often fail to integrate spiritual and cultural dimensions central to family life (Caldwell & Senter, 2012; Ghaffari et al., 2013). Given that Indonesia is a Muslim-majority country where families frequently draw upon Islamic values in coping and decision-making, resilience models that incorporate Islamic elements may offer greater contextual relevance. This divergence between Western theoretical models and lived cultural realities suggests the need for a convergence between resilience theory and Islamic family frameworks (Walsh, 2021).

Maqāṣid al-Ushrah and Its Application in Islamic Family Relationships

Islamic perspectives on the family offer an integrated framework for understanding family well-being and strength through *maqāṣid al-ushrah* (Disemadi et al., 2020). Introduced by Jamāl al-Dīn ‘Aṭīyah Muḥammad, *maqāṣid al-ushrah* articulates core objectives for family life, placing *sakānah* (tranquillity), *mawaddah* (affectionate love), and *rahmah* (compassion) at the center of a well-functioning family (Muhammad, 1423). The framework further addresses dimensions such as generational continuity, religious practice within the family, and gender equity. These elements are not merely ethical ideas but also serve to organise the psychological and emotional dimensions of family life, thereby strengthening resilience through emotional equilibrium and rational unity (Sugitanata, 2024). *Maqāṣid al-ushrah* align closely with the value systems of Muslim families in Indonesia, where religious observance and family cohesion are strongly emphasised (Zuhaily, 2006). Mahoney (2013) similarly argues that religious frameworks contribute to family resilience by providing spiritual nourishment, moral direction, and a shared sense of purpose.

Islamic approaches to family resilience are further grounded in the broader objectives of *maqāṣid al-sharī‘ah*, within which *maqāṣid al-ushrah* occupies a specific focus on familial relations (Fauzan & Amroni, 2020). Jamāl al-Dīn ‘Aṭīyah Muḥammad identifies *sakānah* (tranquillity), *mawaddah* (affectionate love), and *rahmah* (compassion) as foundational values sustaining long-term marital bonds (Muḥammad, 1423 H). *Sakānah*, derived from Qur’ān Sūrah al-Rūm (30:21), refers to a state of emotional and spiritual tranquility between spouses, fostering trust and psychological stability within the household (Al Jufri et al., 2021). This stability is particularly significant for early-married couples, as it mitigates stress arising from economic hardship or social pressure.

Mawaddah represents a form of affectionate love cultivated through shared responsibilities, emotional intimacy, and mutual care (Mohadi, 2023). For young couples still developing relational maturity, *mawaddah* supports resilience by promoting emotional availability during periods of difficulty. *Rahmah* embodies compassion and mercy, encouraging forgiveness, patience, and unconditional support between spouses (Maulinda et al., 2024; Wan Ali & Mohamed Razali, 2023). This value plays a crucial role in conflict management and emotional regulation, especially among couples with limited marital experience. Empirical studies affirm that these values function not only as theological ideas but also as practical mechanisms that strengthen psychological and interpersonal resilience within Muslim families (Fauzan & Amroni, 2020).

Psychosocial Mechanisms in the Conceptualization of Family Resilience

Social-psychological resilience constitutes a key dimension of family resilience, encompassing mental health, emotional regulation, and relational functioning (Bonanno et al., 2015). Couples entering early marriages face heightened risk due to limited life experience, economic resources, and conflict-resolution skills (Gunawan & Bahri, 2023; Kurniasari et al., 2019). Studies indicate that the psychological well-being, which manifests through hope for the future, emotional stability, and life satisfaction, plays a critical role in strengthening resilience among young couples (Astutik & Nurmala, 2020; Warsiti et al., 2020). A previous study indicated that higher levels of psychological well-being can buffer the negative consequences associated with early marriage (Qomaro, 2023). These findings underscore the importance of psychological and emotional capacities as central components of aspects of couples that are critical in the performance portfolio of family resilience.

Interpersonal competencies, particularly communication and problem-solving skills, further enhance a couple’s ability to manage conflict and relational stress (Fincham, 2003). Such skills are especially vital in early marriages, where individuals may lack the maturity required to navigate marital complexities (Sanford, 2003). Empirical evidence suggests that persistent communication difficulties are a major source of conflict among young couples, highlighting the need for resilience models that explicitly address interpersonal dynamics (Ahmadi et al., 2010). Integrating psychological and interpersonal variables with *maqāṣid al-ushrah* has the potential to strengthen the KEMENPPPA framework by bridging secular and religious dimensions of resilience. Variables such as future-oriented hope, life satisfaction, and communication competence may enhance crisis management and relational stability among early-married families (Kohno et al., 2021).

Overall, this literature review highlights the limitations of existing family resilience models in addressing the needs of early-married families in Indonesia. Western-derived models often overlook cultural and religious dimensions that are integral to resilience within Muslim societies, while the KEMENPPPA framework, although contextually grounded, remains largely secular. *Maqāṣid al-ushrah* offers a culturally and religiously responsive framework that foregrounds emotional, spiritual, and relational dimensions of family life. Despite its recognised

relevance in Islamic family studies, the practical integration of *maqāṣid al-usrah* into applied family resilience models for early marriage remains limited. This study seeks to address this gap by proposing an integrative resilience model that combines the KEMENPPPA framework with *maqāṣid al-usrah*, thereby offering a more comprehensive understanding of resilience among early-married families in Indonesia that accounts for sociocultural, religious, psychological, and relational factors.

Methodology

This study employs a mixed-methods research design to develop and test an integrated family resilience framework for families formed through early marriage in Indonesia. The use of a mixed-methods approach is methodologically appropriate, as it enables the integration of quantitative and qualitative data to provide a comprehensive understanding of family resilience dimensions within sociocultural and religious contexts. Specifically, this research integrates *maqāṣid al-usrah* principles with the existing KEMENPPPA family resilience model, examining the roles of psychological well-being and interpersonal communication as key resilience factors among young families.

Participants in this study consisted of couples who entered marriage below the legal minimum age, as defined by Indonesian Law No. 16/2019, which sets the minimum age at 19 years for both men and women, and who reside in regions with a high prevalence of early marriage, such as West Java and East Nusa Tenggara. Participants meeting these criteria were recruited through purposive sampling to ensure that their experiences were relevant to the objectives of the study. From one hundred fifty participants who volunteered for the quantitative phase, 96 respondents completed the survey instruments and were included in the final analysis. For the qualitative stage, twenty couples were selected for in-depth interviews to gain deeper insights into family resilience as shaped by Islamic values, marital experiences, and psychological well-being in everyday life.

Data collection instruments included a structured survey for the quantitative phase and a semi-structured interview guide for the qualitative phase. The survey instrument comprised multiple constructs measuring resilience dimensions based on the KEMENPPPA framework, namely Family Legality and Structure, Physical Resilience, Economic Resilience, Social-Psychological Resilience, and Sociocultural Resilience. To operationalise *maqāṣid al-usrah*, additional variables and indicators were incorporated based on prior literature, focusing on *sakīnah*, *mawaddah*, *rahmah*, gender relations, and psychological well-being, including future-oriented hope and personal life satisfaction. These items were adapted from validated scales and reviewed by experts in Islamic studies and family psychology to ensure cultural and conceptual appropriateness. The survey was administered by the researchers, with assistance provided to the respondents where clarification of questionnaire items was required.

For the qualitative component, a semi-structured interview protocol was developed to explore participants' perspectives on family resilience, particularly in relation to the application of *maqāṣid al-usrah* principles, communication practices, and psychological well-being in managing marital challenges. Interviews were conducted in participants' homes or community centers, with each session lasting approximately 60 minutes. All interviews were audio-recorded with participants' consent and subsequently transcribed for analysis.

The analysis process involved both statistical and thematic analysis. Quantitative survey data were analysed using SPSS, beginning with descriptive statistics to examine participants' demographic profiles and resilience characteristics. This was followed by exploratory factor analysis to assess the validity of the modified resilience framework, taking into consideration the integration of the *maqāṣid al-usrah* variables within the KEMENPPPA dimensions. Structural Equation Modeling (SEM) was then employed to test the proposed relationships among resilience dimensions, marital satisfaction, and coping capacity as key outcome variables, yielding statistically significant support for the proposed model.

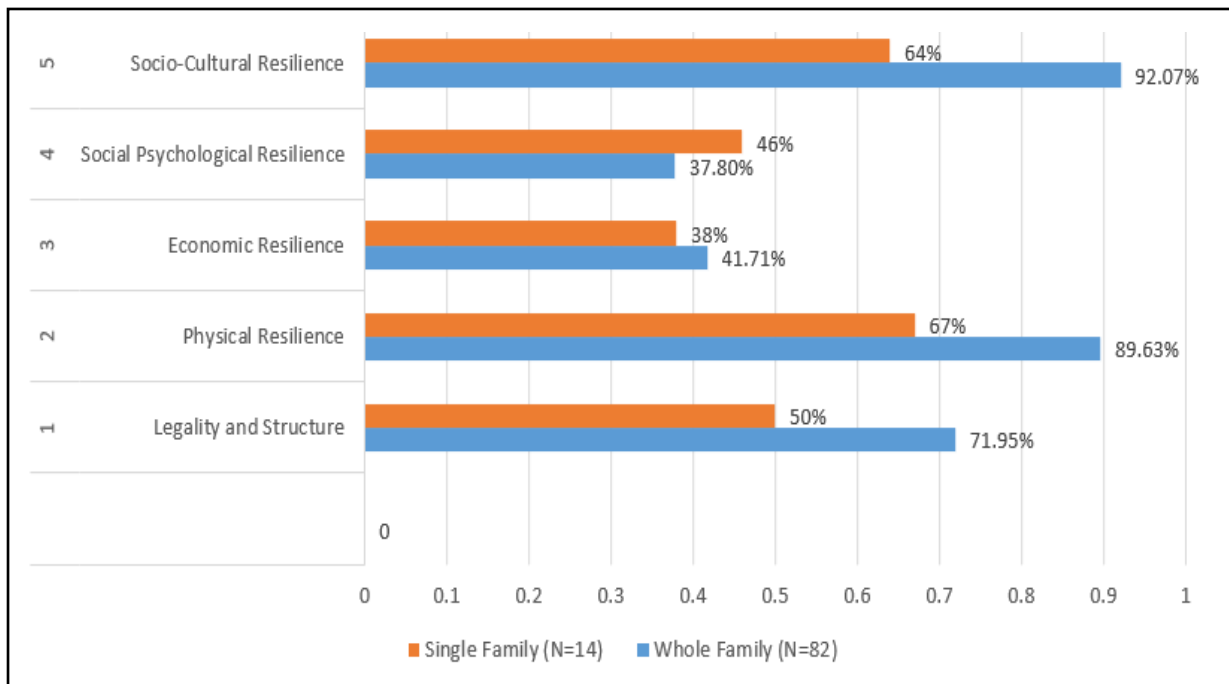


Figure 1. Percentage of Families Based on Family Resilience Category Per Component

*Less Resistant (<50.0), Moderately Resistant (51.0-75.0), Resistant (>75.0)

Qualitative data were analysed using thematic analysis to identify patterns related to the influence of Islamic values and interpersonal skills on family resilience. The data were coded using NVivo software, enabling systematic organisation of themes, including the roles of *sakīnah*, *mawaddah*, and *rahmah* in family dynamics, the contribution of communication and problem-solving skills to marital stability, and the significance of hope and life satisfaction as indicators of psychological strength. The integration of quantitative and qualitative findings enabled a holistic interpretation of family resilience among early-married couples, combining statistical patterns with participants’ lived experiences.

Results and Findings

This research provides empirical insights into the resilience of young families formed through early marriage. More specifically, when the KEMENPPPA family resilience model is examined in conjunction with *maqāsid al-usrah*, young families emerge with a distinct resilience profile. By incorporating Islamic values and interpersonal relations into the family resilience model, this study extends existing socio-cultural and socio-ecological approaches that have traditionally dominated family resilience research.

The findings demonstrate that the integration of key variables, particularly psychological well-being and interpersonal communication, significantly strengthens the measurement of family resilience in the context of young marriages. Results derived from the modified resilience model support the factor-analytic structure, indicating that marital satisfaction, stability, and adaptability function as resilience outcomes closely associated with *sakīnah*, *mawaddah*, and *rahmah*. Changes in religious practices were also found to influence social interactions within the family, offering insight into how Islamic values shape everyday rational dynamics and contribute to resilience.

Furthermore, couples who demonstrated stronger communication and problem-solving skills reported higher levels of resilience, particularly in coping with financial pressures and emotional challenges. Future-oriented hope and inner life satisfaction were positively correlated with overall resilience scores, understanding the importance of mental and emotional well-being in sustaining family resilience among young couples. Collectively, these findings affirmed that psychological health and interpersonal competence are instrumental components of family resilience in early-married families, particularly when embedded within an Islamic value framework.

Findings 1

The qualitative data collected from early-married couples revealed a strong internalisation of Islamic values, namely *sakīnah*, *mawaddah*, and *rahmah*, as core elements of their marital resilience. Rather than remaining abstract theological ideals, these values were expressed through the couples' lived experiences in managing daily challenges and fostering emotional stability. Many participants described *sakīnah* as a sense of inner peace within the household, often achieved through calm and open communication. One wife reflected:

I feel calm when my husband comes home and talks to me right away instead of getting angry. That's what I understand as *sakīnah*, a peaceful atmosphere at home.

(Informant 1, personal communication, July 22, 2023)

This tranquility provided emotional security, enabling the couples to manage external pressures, such as economic stress, without conflict escalation.

Mawaddah, or affectionate love, was similarly emphasised as a dynamic quality that develops over time through mutual patience and cooperation. One husband explained:

We did get married young, but love grew because we both learned to be patient and help each other. *Mawaddah* is something we feel when we cooperate at home.

(Informant 2, personal communication, May 2023)

This form of emotional bonding through shared responsibility functioned as a protective factor during periods of hardship and misunderstanding. With regard to *rahmah*, participants highlighted the importance of compassionate communication and emotional regulation. A young wife shared:

When I make a mistake, my husband doesn't get angry right away. He talks to me calmly. That makes me feel respected and not afraid to speak honestly.

(Informant 3, personal communication, May 2023)

Such expressions of empathy and restraint emerged as essential mechanisms for sustaining harmony and trust, particularly among couples still adjusting to their new marital roles.

Beyond the triadic values of *sakīnah*, *mawaddah*, and *rahmah*, interpersonal communication skills were identified as a significant contributor to marital resilience. A young husband described their early struggles and the role of premarital counselling in improving interaction:

At first, we often misunderstood each other, but after attending premarital counseling, we learned better ways to communicate. Now, if there's a problem, we sit together and talk it through calmly.

(Informant 4, personal communication, July 11, 2023)

Psychological well-being, especially hope and life satisfaction, was also frequently cited as a vital element of resilience. One participant remarked:

I still have hope, even though our finances aren't stable yet. What matters is that we support each other and don't blame one another. That's what keeps me strong.

(Informant 5, personal communication, June 20, 2023)

These narratives illustrate how emotional resilience, grounded in Islamic values and mutual support, enables young couples to maintain optimism despite limited socioeconomic resources. Collectively, the findings demonstrate that early-married Muslim couples apply Islamic principles as practical strategies for promoting emotional balance, marital stability, and adaptive problem-solving, thereby strengthening family resilience in everyday contexts.

Findings 2

The application of *maqāṣid al-usrah* within the KEMENPPPA family resilience model introduces new analytical and practical insights for strengthening families formed through early marriage, a practice that remains prevalent in several regions of Indonesia. These findings highlight the importance of grounding resilience frameworks in local cultural and religious values, particularly where Islamic norms play a central role in family socialisation. The results indicate that Islamic values such as *sakīnah*, *mawaddah*, and *rahmah* are measurable and operational variables that enhance family resilience. This challenges the dominant view of resilience as solely a psychological or economic phenomenon and instead highlights the relevance of spiritual and rational dimensions that are particularly meaningful within Indonesian families.

The findings also reinforce previous research demonstrating the importance of psychological and social resilience factors in promoting marital stability among young couples who are not yet economically or socially established (Neff & Broady, 2011). In contrast to secular theories that prioritize individual capability, emotional regulation, and self-efficacy as the core elements of resilience (Walsh, 2012). The present study demonstrates that Islamic cultural values emphasising mutual respect and compassion are equally critical in sustaining resilience among early-married couples. These findings are consistent with Al-Qaradawi’s view that *maqāṣid al-usrah* principles cultivate balance and harmony in marital relationships by guiding couples to prioritise spirituality and emotional well-being when facing challenges (Al-Qaradawi, 1997). The interaction between psychological resilience and religious conviction observed in this study, therefore, contributes to a more comprehensive explanation of family resilience.

Interpersonal resilience, which includes communication and problem-solving skills, as well as psychological well-being within the Social-Psychological Resilience dimension, represents additional variables proposed for inclusion in the KEMENPPPA Family Resilience measurement. Furthermore, this research highlights the importance of interpersonal communication and problem-solving skills, which were strongly associated with higher levels of measured resilience among young couples. These skills are particularly critical for newly married couples who commonly experience financial strain, social pressure, and limited marital experience. Previous studies on communication, conflict resolution, and marital satisfaction support these findings (Fowers et al., 1996; Fowers & Olson, 1993). By positioning communication and problem-solving as resilience indicators, this research reinforces established literature on marital success while extending it to a distinct cultural and religious setting.

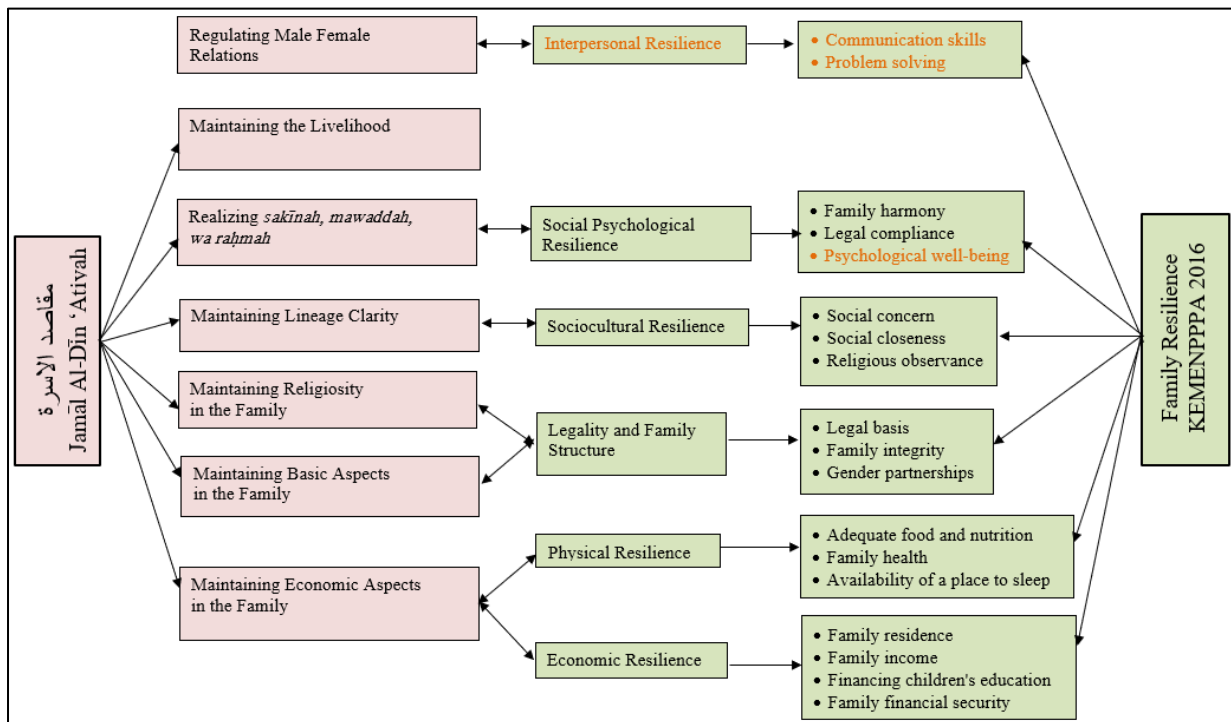


Figure 2. Integration of Atiyah's Family Resilience measurement with KEMENPPPA

In line with Cook (2018) call to move beyond an exclusive focus on individual resilience, the present findings support an approach that also incorporates relational and spiritual dimensions of family wellbeing (Cook & White, 2018). Additionally, recognising psychological well-being through indicators such as life satisfaction and hope for the future provides a broader understanding of resilience among early-married families (Mohammed Looti, 2025). While economic stability and social factors remain important protective factors, the model proposed in this study integrates psychological dimensions that align with contemporary resilience frameworks (Bawono et al., 2022). In the Islamic context, psychological well-being is closely intertwined with faith and spirituality, which participants described as sources of meaning and hope during periods of economic and social hardship. This finding aligns with research on religious coping in stressful circumstances (Syalubi, 1977; Pargament et al., 2005). Accordingly, resilience programmes for early-married families should incorporate both psychological and spiritual components, as faith, hope, and resilience are closely interconnected in the lived experiences of young Muslim couples.

Discussion

Islamic Law and Islamic Scholars' Perspectives on Family Resilience

In Islamic legal thought, family resilience occupies a central normative position, with classical scholars emphasising its role in sustaining both family integrity and societal wellbeing. Marriage, in this regard, is not viewed merely as a legal contract but as a foundational institution for cultivating a stable and ethically grounded family environment. Islamic scholars such as Ibn Qudama, al-Ghazālī, Ibn Taimiyyah, and al-Shāfi'ī discussed women's roles in marriage, stressing that maturity is not determined solely by age but also by emotional, ethical, and spiritual preparedness. According to their perspectives, a woman's awareness of familial responsibilities and commitment to moral conduct are fundamental to the formation of a resilient family structure (Abdul-Rauf, 1977). Ibn Qudama (1958), for example, emphasised that marriage should function as a foundation for ethical and socio-economic stability, thereby fostering resilience through the fulfilment of both material and moral obligations of family members (Ibn Qudama, 1958).

Islamic jurists have consistently maintained that marriage constitutes a cornerstone of social stability, asserting that resilience within the family is achieved when its members, particularly women, embody emotional maturity, ethical awareness, and readiness for familial responsibilities. Al-Ghazālī elaborates that a woman's role in marriage extends beyond companionship to include nurturing a peaceful and ethically sound household. He argues that this role is essential for cultivating harmony and tranquility, qualities that sustain enduring familial bonds (Al-Ghazālī, 1956). By upholding patience, understanding, and self-discipline, women contribute significantly to a family's emotional resilience, which in turn strengthens social cohesion within the wider community. Such resilience is conceptualised as a proactive response to life's challenges, enabling families to withstand both internal and external pressures.

Ibn Taimiyyah further addressed family resilience through the framework of *maqāṣid al-sharī'ah*, particularly *ḥifẓ an-nasl* (the protection of progeny). He viewed marriage as a divinely sanctioned institution designed to preserve lineage and moral integrity across generations. He argued that when parents uphold their moral and ethical responsibilities, they create an environment conducive to the spiritual and ethical development of children. This, in Ibn Taimiyyah's view, strengthens not only individual families but also the moral fabric of Muslim society at large (Taimiyyah, 1980). By safeguarding values such as mutual respect, care, and ethical guidance within family life, the objectives of Islamic law contribute to long-term societal resilience.

Al-Shāfi'ī placed particular emphasis on financial responsibility and resource management within the family, arguing that resilience is built not only through emotional and spiritual maturity but also through prudent economic conduct. He maintained that families who practise financial responsibility alongside generosity cultivate an atmosphere of trust and security, supporting both material and spiritual well-being. In his writings, he encouraged balancing economic stability with compassion and charity, asserting that such an equilibrium is integral to achieving harmony and resilience within the household (Al-Syafi'i, 1993). Through responsible resource management and mutual provision, family members develop interdependence and trust, thereby reinforcing their capacity to withstand hardship while upholding Islamic ethical values.

Contemporary scholars, such as Kamali (1991), extend this understanding by conceptualising marriage not merely as a legal institution but as a social mechanism for achieving comprehensive family stability. He argues that while marriage fulfills legal requirements, its primary function lies in establishing a household grounded in love, peace, and mutual respect (Kamali, 1991). These values closely align with the Islamic principles of *sakīnah*, *mawaddah*, and *rahmah*, which constitute the core objectives of *maqāṣid al-usrah*. Scholars such as Yusuf al-Qaradawi interpret these principles as practical foundations for family resilience, rather than abstract ethical ideals. He argues that families grounded in these values are better equipped to withstand internal and external challenges, thereby strengthening the broader community (Al-Qaradawi, 2000).

Prophetic teachings further reinforce the importance of patience, affection, and mutual understanding between spouses, highlighting the necessity of effective communication and conflict management within family life. Empirical studies also support this perspective. Alghafli et al., (2014) for example, demonstrated that effective communication skills are particularly important for young couples who often experience challenges in adapting to marital responsibilities. Their findings further suggest that constructive conflict resolution skills play a significant role in preventing minor disagreements from escalating into more serious marital conflicts, thereby strengthening resilience and stability within newly established families.

Research on Islamic family resilience underscores the importance of integrating Islamic values into community-based intervention models, particularly in contexts such as Indonesia, where religious and cultural norms underpin social policy. Programmes such as premarital counselling and *keluarga sakīnah* education initiatives aim to instill empathy, patience, and effective communication among young couples (Mustaqim et al., 2021). These initiatives reflect a holistic Islamic approach that integrates spiritual, ethical, and practical dimensions to support family stability.

The objectives of Islamic law, *maqāṣid al-sharī‘ah*, provide a broader framework for understanding family resilience (Zalizan et al., 2025; Abdul Shukor et al., 2024). Among these objectives, *hifẓ al-nasl* underscores the family’s role in safeguarding future generations and preserving moral integrity. In this sense, resilience extends beyond emotional and economic stability to encompass the transmission of Islamic values across generations. Additionally, objectives such as *hifẓ al-‘aql* emphasise continuous education and moral development, both of which are essential for cultivating ethically grounded and resilient individuals (Auda, 2022). This framework strengthens resilience within families while simultaneously preparing future generations to navigate societal challenges rooted in Islamic principles.

In the contemporary era, Islamic family resilience must also respond to evolving social and technological dynamics that challenge traditional family structures. The integration of Islamic values into modern resilience frameworks offers guidance for addressing economic pressures, shifting gender roles, and the influence of digital culture. The incorporation of *sakīnah*, *mawaddah*, and *rahmah* into resilience models provides both theological grounding and empirical relevance, particularly for early-married couples. Qualitative findings from this study indicate that participants actively interpreted and applied these values in navigating marital challenges.

Participants reported that *sakīnah* was cultivated through mutual trust and emotional stability, enabling calm deliberation during moments of conflict or hardship. *Mawaddah* was described as an emotional bond that developed through everyday acts of kindness and shared responsibilities, reinforcing cooperation during stressful circumstances. *Rahmah* emerged as a central mechanism in conflict resolution, with participants highlighting compassion, forgiveness, and empathetic communication as essential strategies for maintaining marital harmony. These practices reflect Islamic jurisprudential perspectives that position *rahmah* as a divine attribute to be embodied within family life (Al-Qaradawi, 2000).

Taken together, these principles function not merely as ethical aspirations but as operational strategies that enhance family resilience, particularly in early marriages where emotional maturity continues to develop. When embedded within national frameworks such as KEMENPPPA, these values offer culturally and spiritually aligned pathways for counselling and intervention programmes. Accordingly, family resilience in Muslim-majority contexts should recognise *sakīnah*, *mawaddah*, and *rahmah* not only as theological concepts but also as empirically supported contributors to emotional and relational strength. By foregrounding these values, this study demonstrates the potential of Islamic moral philosophy to inform the development of more robust and contextually responsive family resilience frameworks.

Islamic teachings on simplicity, patience, and cooperation remain highly relevant in addressing the complexities of modern life. Their adaptability allows Islamic family principles to inform practical resilience strategies that are firmly rooted in tradition while remaining responsive to contemporary challenges, thereby ensuring that families continue to serve as pillars of social and moral stability.

Conclusion

The qualitative findings illustrate how the dimensions of *sakīnah*, *mawaddah*, and *rahmah* are internalised by young couples not as abstract ideals but as actionable and lived values. The emphasis on communication and psychological well-being reflected in participants' narratives demonstrates that family resilience is embedded in everyday practices of mutual support, emotional openness, and shared spiritual understanding. These lived experiences underscore the potential of integrating Islamic concepts into family counseling and policy design specifically tailored to young families formed through early marriages.

The findings further indicate that the values of *sakīnah*, *mawaddah*, and *rahmah* contribute significantly to strengthening family stability, thereby reducing the likelihood of family dissolution through divorce. The incorporation of interpersonal skills, particularly communication and problem-solving, equips young and inexperienced couples with essential tools to navigate emerging marital challenges. This study, therefore, offers an ethno-contextualised approach to family resilience that is aligned with the religion and social environment of the Indonesian society.

The proposed model integrates faith-based, psychological, and interpersonal elements to form a cohesive framework that is applicable to both family-centred interventions and broader social programmes aimed at strengthening family resilience. By foregrounding spiritual, emotional, and relational dimensions, this research addresses existing cultural and religious gaps in conventional resilience models and advocates strategies that enhance the moral and relational capacities of young families. Ultimately, this research affirms that incorporating values such as compassion, mutual understanding, and shared responsibility into family resilience frameworks can support the development of more stable and resilient family structures within Muslim-majority contexts such as Indonesia.

References

- Abdillah, J., Mahdaniyal, H. N., & Miftahunnaja, N. I. (2022). Unity of Sciences (UoS) as a paradigm or Indonesian Islamic family law reconstruction. *Al-'Adalah*, 19(1), 99–122. <https://doi.org/10.24042/adalah.v19i1.10189>
- Abdul Shukor, S., Osman, N. D., & Juliansyahzen, M. I. (n.d.). Maqasid Syariah-based ethics in law and Syariah programmes in higher education: Guarding emerging technology. *LexForensica: Forensic Justice and Socio-Legal Research Journal*, 1(1), 34-40. <https://doi.org/10.33102/kgwx6f94>
- Abdul-Rauf, M. (1977). *The Islamic view of women and the family*. R. Speller.
- Ahmadi, K., Mahdi Nabipoor Ashrafi, S., Ali Kimiaee, S., & Afzali, M. H. (2010). Effect of family problem-solving on marital satisfaction. *Journal of Applied Sciences*, 10(8), 682–687. <https://doi.org/10.3923/jas.2010.682.687>
- Al Jufri, K. A., Awang, M. S., & Sahid, M. M. (2021). Maqasid syariah according to Imam Al-Ghazali and its application in the compilation of Islamic law in Indonesia. *Malaysian Journal of Syariah and Law*, 9(2), 75–87. <https://doi.org/10.33102/mjsl.vol9no2.315>
- Alghafli, Z., Hatch, T., & Marks, L. (2014). Religion and relationships in Muslim families: A qualitative examination of devout married Muslim couples. *Religions*, 5(3), 814–833. <https://doi.org/10.3390/rel5030814>
- Al-Ghazālī, A. Ḥamid M. (1956). *Ihya Ulum Al-Din*. Dar Al-Fikr.
- Alias, M. A. A., Wan Ismail, W. A. F., Baharuddin, A. S., Hashim, Tuan Ibrahim, H., T. M. F. H., & Mohamad Sukri, M. N. (2025). The integration of artificial intelligence (AI) into the shari'ah judiciary: A maqāsid al-shari'ah approach to ethical and legal transformation. In *Proceedings of CFORSJ Procedia*, (pp. 119-127). <https://alnadwah.usim.edu.my/cforsjprocedia/paper/view/204>
- Al-Qaradawi, Y. (1997). *Min Fiqhal-Daulah fi al-Islam*. Daar Al-Syuruq.
- Al-Qaradawi, Y. (2000). *Fatawa Mu'ashirah*. Dar al-Qalam.
- Al-Syafi'i, M. I. (1993). *Al-Umm*. Dar al-Kutub al-'Ilmiyyah.

- Astutik, N. F., & Nurmala, I. (2020). Relationship of individual factors, and social factors with mother's intention to continue early marriage tradition in Indonesia. *Indian Journal of Forensic Medicine and Toxicology*, 14(3), 1075–1079. <https://doi.org/10.37506/ijfmt.v14i3.10521>
- Auda, J. (2022). *Maqasid Al-Shari'ah as philosophy of Islamic law*. International Institute of Islamic Thought (IIIT).
- Bawono, Y., Suminar, D. R., & Hendriani, W. (2022). Dynamics of subjective well-being in early marriage: A phenomenological review of madurese women. *Journal An-Nafs: Kajian Penelitian Psikologi*, 7(2), 221–237. <https://doi.org/10.33367/psi.v7i2.2745>
- Bonanno, G. A., Romero, S. A., & Klein, S. I. (2015). The temporal elements of psychological resilience: An integrative framework for the study of individuals, families and communities. *Psychological Inquiry*, 26(2), 139–169. <https://doi.org/10.1080/1047840X.2015.992677>
- Caldwell, K., & Senter, K. (2013). Strengthening family resilience through spiritual and religious resources. Dalam D. Becvar (Ed.), *Handbook of family resilience* (ms. 391–402). Springer. https://doi.org/10.1007/978-1-4614-3917-2_25
- Cheal, D. (2008). *Families in today's world: A comparative approach*. Routledge.
- Cook, C. C., & White, N. H. (2018). *Resilience and the role of spirituality*. Oxford University Press.
- Disemadi, H. S., Al-Fatih, S., & Yusro, M. A. (2020). Indonesian children protection against commercial sexual exploitation through siri marriage practices in maqashid al-shariah perspective. *Brawijaya Law Journal*, 7(2), 195–212. <https://doi.org/10.21776/ub.blj.2020.007.02.04>
- Fauzan, A., & Amroni, H. (2020). The concept of Sakinah family in the contemporary Muslim generation. *Al-'Adalah*, 17(1), 51–70. <https://doi.org/10.24042/adalah.v17i1.6458>
- Fincham, F. D. (2003). Communication in marriage. In *The Routledge handbook of family communication*. Routledge.
- Fowers, B. J., & Olson, D. H. (1993). Enrich marital satisfaction scale: A brief research and clinical tool. *Journal of Family Psychology*, 7(2), 176–185. <https://doi.org/10.1037/0893-3200.7.2.176>
- Fowers, B. J., Montel, K. H., & Olson, D. H. (1996). Predicting marital success for premarital couple types based on prepare. *Journal of Marital and Family Therapy*, 22(1), 103–119. <https://doi.org/10.1111/j.1752-0606.1996.tb00190.x>
- Ghaffari, M., Fatehizade, M., Ahmadi, A., Ghasemi, V., & Baghban, I. (2013). Predictors of family strength: The integrated spiritual-religious/resilient perspective for understanding the healthy/strong family. *Iranian Journal of Psychiatry and Behavioral Sciences*, 7(2), 57–67.
- Gunawan, S. O., & Bahri, S. (2023). Impacts of early childhood marriage in Indonesia viewed from Child Protection Laws perspectives. *El-Usrah*, 6(2), 362–380. <https://doi.org/10.22373/ujhk.v6i2.20262>
- Hennifabriawati, Wulanangraini, Yanuarti, R., Yandrizal, Padila, Andrikusumawijaya, Suryani, D., & Agustina Pratiwi, B. (2019). Determinant factors of early marriage in Bengkulu Tengah. *Pakistan Journal of Medical and Health Sciences*, 13(1), 202–205.
- Ibn Qudama, A. A. I. A. (1958). *Al-Mughni*. Dar Alam Al-Kutub.
- Iswarini, S. E. (2015). Underage marriage and poverty in West Java, Indonesia. Dalam *Changing marriage patterns in Southeast Asia: Economic and socio-cultural dimensions*. Taylor & Francis.
- Jones, J. (2020). Towards a Muslim Family Law Act? Debating Muslim women's rights and the codification of personal laws in India. *Contemporary South Asia*, 28(1), 1–14. <https://doi.org/10.1080/09584935.2019.1684444>
- Kamali, M. H. (1991). *Principles of Islamic jurisprudence*. Islamic Texts Society.
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (KEMENPPPA). (2016). *Pembangunan ketahanan keluarga 2016*. Kementerian Pemberdayaan Perempuan dan Perlindungan Anak.
- Kohno, A., Dahlui, M., Nik Farid, N. D., Aziz, N. A., & Nakayama, T. (2021). Development of early marriage attitude scale: A multi-dimensional scale for measuring the attitudes toward child marriage. *SAGE Open*, 11(3), 1–12. <https://doi.org/10.1177/21582440211037674>
- Kurniasari, L., Amalia, N., Putera, N. A. Y., Oktaviani, L. W., & Suprayitno. (2019). Early marriage in adolescent opinion. *Indian Journal of Public Health Research and Development*, 10(3), 663–666. <https://doi.org/10.5958/0976-5506.2019.00578.3>
- Li, Y., Zhao, Y., Zhang, J., Lou, F., & Cao, F. (2016). Psychometric properties of the shortened Chinese version of the family resilience assessment scale. *Journal of Child and Family Studies*, 25, 2710–2717. <https://doi.org/10.1007/s10826-016-0432-7>

- Mahoney, A. (2013). *The spirituality of us: Relational spirituality in the context of family relationships*. American Psychological Association.
- Maulinda, K. F., Pumama, L. W., Marelyno, M. A., Mutmainah, M., Salamah, S., Sa'diyah, S., Hidayat, F., & Yahya, A. M. (2024). Review of Islamic Family Law: Social implications and juridical implementation in the family context in Indonesia. *Demak Universal Journal of Islam and Sharia*, 2(03), 271–290. <https://doi.org/10.61455/deujis.v2i03.159>
- Mohadi, M. (2023). Normative Islamic conceptualizations of families and kinship through Maqasid perspectives: A comprehensive literature study. *Malaysian Journal of Syariah and Law*, 11(2), 290–309. <https://doi.org/10.33102/mjssl.vol11no2.459>
- Mohammed Looti. (2025). "Family Resilience Assessment Scale (FRAS)". Psychological Scales & Instruments Database. <https://db.arabpsychology.com/scales/family-resilience-assessment-scale-fras/>
- Muhammad, J. A.-D. 'Atiyah. (1423). *Nahwa Taf'il Maqasid Al-Shari'ah*. Dar Al-Fikr.
- Mustaqim, Z., Tamam, A. M., & Rahman, I. K. (2021). Strategi pusaka Sakinah dalam menjawab tantangan ketahanan keluarga dalam permasalahan pernikahan dini. *Tawazun: Jurnal Pendidikan Islam*, 14(2), 133–142. <https://doi.org/10.32832/tawazun.v14i2.4116>
- Neff, L. A., & Broady, E. F. (2011). Stress resilience in early marriage: Can practice make perfect? *Journal of Personality and Social Psychology*, 101(5), 1050–1067. <https://doi.org/10.1037/a0023809>
- Pargament, K. I., Ano, G. G., & Wachholtz, A. (2005). *The religious dimension of coping*. The Guilford Press.
- Park, N. (2004). The role of subjective well-being in positive youth development. *The Annals of the American Academy of Political and Social Science*, 591(1), 25–39. <https://doi.org/10.1177/0002716203260078>
- Patterson, J. M. (2002). Understanding family resilience. *Journal of Clinical Psychology*, 58(3), 233–246. <https://doi.org/10.1002/jclp.10019>
- Puspitawati, H. (2019). *Gender dan keluarga: Konsep dan realita di Indonesia*. IPB Press.
- Qomaro, G. W. (2023). Age of consent in Islam: Between legal principles, controversies and social adaptations. *Al Ahkam*, 19(2), 59–76. <https://doi.org/10.37035/ajh.v19i2.9590>
- Qomaro, G. W., Nasrulloh, N., Hasyim, M. F., & Nur, I. (2024). Navigating early marriages: A methodological breakthrough in family resilience measurement. *Mazahib*, 23(2), 477–528. <https://doi.org/10.21093/mj.v23i2.8027>
- Rahiem, M. D. H. (2021). COVID-19 and the surge of child marriages: A phenomenon in Nusa Tenggara Barat, Indonesia. *Child Abuse & Neglect*, 118, Article 105168. <https://doi.org/10.1016/j.chiabu.2021.105168>
- Sanford, K. (2003). Problem-solving conversations in marriage: Does it matter what topics couples discuss? *Personal Relationships*, 10(1), 97–112. <https://doi.org/10.1111/1475-6811.00038>
- Sugitanata, A. (2024). Household Moderation as a foundation for building a harmonic family: An Integration of Murray Bowen's Family Systems Theory and Maqashid Sharia. *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum*, 18(1), 37–62. <https://doi.org/10.24239/blc.v18i1.2997>
- Sunarti, E. (2021). *Studi ketahanan keluarga dan ukurannya: Telaah kasus pengaruhnya terhadap kualitas kehamilan*. Institut Pertanian Bogor.
- Syalubi, M. M. (1977). *Ahkamu al-Usrah Fi al-Islam: Dirasah Muqaranah baina fiqh al-Madzahib al-Sunnah wa al-Madzhah al-Jafari wa al-Qanum*. Dar al-Nahdhah al-Arabiyah.
- Taimiyah, I. (1980). *Majmu' al Fatawa*. Darul Fikr.
- Ungar, M. (2008). Resilience across cultures. *British Journal of Social Work*, 38(2), 218–235. <https://doi.org/10.1093/bjsw/bcl343>
- Ungar, M. (Ed.). (2021). *Multisystemic resilience: Adaptation and transformation in contexts of change*. Oxford University Press.
- Ungar, M., Clark, S. E., Kwong, W.-M., Makhnach, A., & Cameron, C. A. (2005). Studying resilience across cultures. *Journal of Ethnic & Cultural Diversity in Social Work*, 14(3–4), 1–19. https://doi.org/10.1300/J051v14n03_01
- Walsh, F. (1996). *Strengthening family resilience*. Guilford Press.
- Walsh, F. (2012). *Normal family processes: Growing diversity and complexity* (Edisi ke-4). Guilford Press.

- Wan Ali, W. N. I. H., & Mohamed Razali, R. (2023). The right of muslim women to jointly acquired property after divorce: Arising issues from the sharia perspective. In *Proceedings of SALAM Digest*, (pp. 28-37). <https://fsuproceedings.usim.edu.my/index.php/salamdigest/article/view/51>
- Wanto, D., Hidayat, R., & Repelita, R. (2021). Maqasid shariaha's change as theory: From classical to cotemporary maqasid shariah. *Al-Istinbath: Jurnal Hukum Islam*, 6(2), 427–454. <https://doi.org/10.29240/jhi.v6i2.3122>
- Zalizan, N. A., Hashim, H., Wan Ismail, W. A. F., Alias, M. A. A., Baharuddin, A. S., Hussin, S., & Mohammed Hassan, B. M. (2025). Designer baby dan sempadan bioteknologi manusia: Analisis perundangan berdasarkan maqasid syariah dan liabiliti jenayah. *LexForensica: Forensic Justice And Socio-Legal Research Journal*, 2(2), 85-98. <https://doi.org/10.33102/wxnanf10>
- Zuhaily, W. (2006). *Al-Fiqh al-Islam wa Adillatuh*. Daar Al-Fikr.