



## **Building Resilient Muslim Families: An Analysis of Resilience Based on the Qur'an and Hadith**

**Muhamad Khoiri Ridwan\***

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

e-mail: [khoiri.ridwan@gmail.com](mailto:khoiri.ridwan@gmail.com)

**Evi Fitriana**

Universitas Islam Negeri Malang, Indonesia

e-mail: [eviza27@gmail.com](mailto:eviza27@gmail.com)

### **Abstract**

This study aims to explore the concept of family resilience from an Islamic perspective based on the Qur'an and Hadith and evaluate its relevance to modern Muslim family life. Islam emphasizes the importance of values such as taqwa (piety), tawakkal (trust in Allah), şabr (patience), gratitude, and rahmah (compassion) in building a strong and harmonious family. This research employs a qualitative approach with library research methods. Primary sources include the Qur'an, authentic Hadith, and tafsir, complemented by secondary literature such as academic journals and books on Islamic family jurisprudence. Thematic interpretation methods were used to identify key Islamic values relevant to family resilience. The findings reveal that Muslim families applying Islamic principles such as open communication (shura), patience, and gratitude are better equipped to face modern challenges, including economic pressures, family conflicts, and technological influences. Religious education also plays a vital role in shaping resilient generations capable of adapting to changes without losing spiritual identity. In conclusion, family resilience in Islam not only provides spiritual guidance but also practical solutions to contemporary challenges. Integrating Islamic values into modern life practices can create harmonious, stable, and resilient families.

Keywords: Family Resilience; Islam; Piety; Şabr; Rahmah

### **Abstrak**

Penelitian ini bertujuan untuk mengeksplorasi konsep resiliensi keluarga dalam perspektif Islam berdasarkan Al-Qur'an dan hadis, serta mengevaluasi relevansinya terhadap kehidupan keluarga Muslim di era modern. Islam menekankan pentingnya nilai-nilai seperti ketakwaan, tawakkal, şabr (kesabaran), syukur, dan rahmah (kasih sayang) dalam membangun keluarga yang kokoh dan harmonis. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research). Sumber utama berupa teks Al-Qur'an, hadis sahih, dan tafsir, dipadukan dengan literatur sekunder seperti jurnal akademik dan buku fikih keluarga. Analisis dilakukan dengan pendekatan tafsir tematik untuk mengidentifikasi nilai-nilai kunci dalam ajaran Islam yang relevan dengan resiliensi keluarga. Keluarga Muslim yang menerapkan prinsip Islam seperti komunikasi terbuka (syura), sabar, dan syukur lebih mampu menghadapi tantangan modern, seperti tekanan ekonomi, konflik keluarga, dan pengaruh teknologi. Pendidikan agama juga menjadi faktor penting dalam membentuk generasi tangguh yang mampu beradaptasi dengan perubahan tanpa kehilangan identitas spiritual. Kesimpulannya, resiliensi keluarga dalam Islam tidak hanya memberikan panduan spiritual, tetapi juga solusi praktis untuk menghadapi tantangan kontemporer. Integrasi nilai-nilai Islam dengan praktik kehidupan modern dapat menciptakan keluarga yang harmonis, stabil, dan resilien.

Kata Kunci: Resiliensi Keluarga; Islam; Ketakwaan; Sabar; Rahmah

## **INTRODUCTION**

The family is the smallest social unit in society that plays an important role in the formation of individual character and social stability. In the perspective of Islamic law, the family has a central position as the first place for moral and spiritual education. Islam emphasizes the importance of the family in maintaining harmony and carrying out the role of each family member

\*Corresponding author

in accordance with the guidance of shlaw. The Qur'an, as the main guideline, provides clear directions regarding the importance of the role of the family in maintaining a balance between this life and the hereafter. As in Surah Al-Tahrim verse 6, Muslims are instructed to protect themselves and their families from the evils of the world that can disrupt the harmonious order of family life. This teaching is also strengthened in the hadith of the Prophet which emphasizes the responsibility of the husband as the leader of the family who is responsible for what he leads.<sup>12</sup>

Family resilience in Islam refers to the ability of the family to survive various challenges, both internal and external, while maintaining family functions. In this context, Islam teaches the importance of good communication, deliberation, and internal support as important elements in maintaining family stability. Research shows that families who apply Islamic principles, such as deliberation and mutual respect, are better able to deal with crises calmly and wisely.<sup>3</sup> In Surah Ash-Shura verse 38, Allah emphasizes the importance of deliberation as part of decision-making in the family, which shows that collaboration between family members is an important foundation for family resilience.<sup>45</sup> In the family, husbands and wives have an important role to build family resilience. In a hadith it is stated that you are the best to your family, showing the importance of mutual respect and affection between married couples.<sup>6</sup> A balanced role between husband and wife in carrying out family responsibilities can create a harmonious atmosphere and stable conditions. Clarity of roles between husband and wife helps avoid conflicts that often arise from misunderstandings or imbalances in the fulfillment of rights and obligations.<sup>7</sup>

Families that are able to adapt to modernization and social pressures without neglecting religious values tend to have better stability. In the context of the modern Muslim family, the application of Islamic values such as patience, tawakal, and deliberation is relevant in facing the changing times.<sup>8</sup> Spirituality plays an important role in building family resilience, especially in the

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<sup>1</sup> T R Burhanudin, "Family Education in the Perspective of the Qur'an Surah Al-Tahrim/66 Verse 6," *Didactic Methodology: Journal of Education for Elementary School* 12, no. 2 (2017).

<sup>2</sup> Nurhadi Nurhadi, "The Concept of Husband's Responsibility in Educating Wives from the Perspective of the Hadith of the Prophet Muhammad PBUH on the Pole Book of Al-Tis' Ah," *Journal of Islamic Religious Education Al-Thariqah* 3, no. 2 (2018): 74–83.

<sup>3</sup> Laylatul Mufarrohah and Karimulloh Karimulloh, "Resiliensi Keluarga Dan Kualitas Hidup Di Era Pandemi Menurut Tinjauan Islam," *PSISULA: Prosiding Berkala Psikologi* 2 (2020): 367–77.

<sup>4</sup> Nurhadi, "The Concept of Husband's Responsibility in Educating Wives from the Perspective of the Hadith of the Prophet Muhammad PBUH in the Book of Poles Al-Tis' Ah."

<sup>5</sup> Fatimah Zuhrah, "Relasi Suami Dan Istri Dalam Keluarga Muslim Menurut Konsep Al-Quran: Analisis Tafsir Maudhu'iy," *Journal Analytica Islamica* 2, no. 1 (2013): 177–92.

<sup>6</sup> Iim Fahimah and Rara Aditya, "The Rights and Obligations of Wives to Husbands in the Version of the Book of Uqud Al-Lujjain," *Mizani Scientific Journal: Law, Economics and Religious Discourse* 6, no. 2 (2024): 161–72.

<sup>7</sup> Muhammad Iqbal and Kisma Fawzea, *Psikologi Pasangan: Manajemen Konflik Rumah Tangga* (Gema Insani, 2020); Nanang Sugandi, Imron Choeri, and Syamsul Marif, "Hak Dan Kewajiban Dalam Perjanjian Perkawinan Menurut Hukum Keluarga Islam Di Era Modern," *Journal of Mandalika Literature* 5, no. 4 (2024): 884–97.

<sup>8</sup> Resti Ayu Nisa and Sholeh Hasan, "Nilai-Nilai Pendidikan Akhlak Dalam Kitab al Barzanji Karya Syaikh Ja'far al Barzanji Dan Implementasinya Dalam Pendidikan," *Al-I'tibar: Jurnal Pendidikan Islam* 6, no. 1 (2019): 50–63.

face of crises.<sup>9</sup> Therefore, the integration of Islamic teachings with modern life practices is key for Muslim families to remain resilient in the midst of contemporary challenges. This study aims to examine the concept of family resilience in the Qur'an and hadith in more depth and evaluate its relevance in Muslim family life today. By exploring Islamic values related to family resilience, it is hoped that practical guidance for Muslim families can be found in facing modern challenges. This study is not only important in understanding Islamic principles about the family, but also contributes to strengthening family resilience in an increasingly complex social context.

## **RESEARCH METHOD**

This research uses a qualitative approach with a library research method that focuses on exploring written sources, especially Qur'an texts and hadiths, as a basis for exploring the concept of family resilience in Islam. This approach was chosen to understand and analyze the religious values that are the basis for the formation of Muslim family resilience. Literature studies are selected by researchers to interpret various literature, both from tafsir books and relevant family fiqh books. As Creswell expressed, qualitative research focuses on the interpretation of texts and phenomena that are contextual in nature,<sup>10</sup> so this method is very suitable to explore the concept of resilience applied in Muslim family life. The thematic interpretation (*maudhui*) approach was used in this study to identify the main themes in the Qur'an and hadith related to family resilience.<sup>11</sup> Thematic interpretation is used to study the Qur'anic verses related to family resilience in depth, and then analyze how they provide guidance for family resilience in Islam. In this way, researchers can relate the values in Islam to the evolving modern theories of resilience.

The source of data for this research is the Qur'an and sahih hadith. To enrich the analysis, secondary data in the form of journals and scientific articles related to family resilience were also included. The data from these sources provide a broader picture of the application of the concept of resilience in contemporary Muslim family life. The process of data analysis, using interpretation or interpretation methods to associate the texts of the Quran and Hadith with the theory of resilience. This analysis was carried out by identifying key principles in Islamic teachings that are in line with the concepts of resilience, such as adaptation, internal support, and good communication. The researcher then examines the relevance of these values in the context of modern family challenges, both in terms of social, economic, and spiritual. This approach provides a deeper understanding of how Islamic teachings can be applied to strengthen family resilience in the face of rapid social change.<sup>11</sup>

## **RESULTS AND DISCUSSION**

### **Qur'anic Verses and Hadiths about Resilient Families**

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<sup>9</sup> Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice*.

<sup>10</sup> John W Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (2007): 236–64.

<sup>11</sup> M A Dr. Munzir Hitami, *Introduction to the Study of the Qur'an: Theory and Approach* (LKIS PELANGI AKSARA, n.d.), <https://books.google.co.id/books?id=DqpoDwAAQBAJ>.

The family in Islam has an important position as the main institution in the formation of individual character. A resilient family has the ability to face various challenges in life, be it economic, social, or spiritual challenges.<sup>12</sup> One of the relevant verses related to family resilience is Surah Al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who believe, ask Allah for help with patience and prayer. Indeed, Allah is with those who are patient.<sup>13</sup>

This verse emphasizes the importance of patience (*sabr*) as one of the basic qualities in facing various tests of life.<sup>14</sup> Patience referred to here is not just self-restraint, but also proactive in finding solutions through prayer and action, including in the context of family life. Patience in the family is an important foundation to create harmony in the midst of various pressures of life. The Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ الْمُتَعَفِّفَ الْخَفِيَّ

"Indeed, Allah loves His servants who are believers, poor and can maintain the honor of the family."

This hadith emphasizes that Allah loves those who are able to survive difficulties while maintaining faith and determination. In the family, this resilience is important to face various social and economic pressures that can disrupt family harmony. Walsh (2016) explains that families that have emotional and spiritual resilience tend to be more able to deal with conflicts in a healthy and constructive way.<sup>15</sup> In addition to patience, the principle of deliberation (*shura*) is an important foundation in building a resilient family. Surah Ash-Shura verse 38 states:

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

And their affairs (are decided) by deliberation between them."

The above sentence emphasizes the importance of open communication and inclusiveness in decision-making. Deliberation in the family provides space for each member to express their opinions, so that the decisions taken are the result of mutual agreement.<sup>16</sup> Muslim families who practiced deliberation had a higher level of stability and less likely to experience internal conflicts.<sup>17</sup> In many cases, a lack of communication in the family can trigger prolonged tension and conflict. Research by Pargament (2018) revealed that families who have good communication skills and are able to work together tend to be more resilient in facing life challenges.<sup>18</sup> In Islamic

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<sup>12</sup> Avida Mileaningrum et al., "Increasing Family Resilience as Part of the Realization of National Resilience," *Journal of Citizenship* 7, no. 1 (2023): 435-40.

<sup>13</sup> M Quraish Shihab, *Al-Quran Dan Maknanya* (Lentera Hati, 2020).

<sup>14</sup> Putri Rizki Aini, "THE RELATIONSHIP OF PRAYER AND PATIENCE AS AN ANALYSIS HELP QS. AL-BAQARAH VERSE 153," *Jurnal Scientia* 12, no. 03 (2023): 2645-49.

<sup>15</sup> "Strengthening Family Resilience," n.d.

<sup>16</sup> Wisnu Satria Bharata et al., "Qur'anic Insights on Deliberation (A Thematic Study)," *Attractive: Innovative Education Journal* 5, no. 2 (2023): 479-93.

<sup>17</sup> Wisnu Satria Bharata et al., "Wawasan Al-Qur'an Tentang Musyawarah (Suatu Kajian Tematik)," *Attractive: Innovative Education Journal* 5, no. 2 (2023): 479-93; Muhammad Abdul-Rauf, *The Islamic View of Women and the Family* (R. Speller, 1977); Hermann Frank et al., "The Concept of 'Familianness': Literature Review and Systems Theory-Based Reflections," *Journal of Family Business Strategy* 1, no. 3 (2010): 119-30.

<sup>18</sup> Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice*.

law, deliberation is considered a form of collective participation that can strengthen relationships between family members.<sup>19</sup> Deliberation creates a sense of shared responsibility, which is crucial in creating a resilient and harmonious family.

In addition to communication, the importance of the role of husband and wife in the family is also emphasized in various hadiths of the Prophet ﷺ.

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي

You are the best to his family, and I am the best to my family."

This hadith emphasizes the importance of an attitude of affection and responsibility between husband and wife. Husbands and wives have complementary roles, the husband is the leader and protector of the family, while the wife is the housekeeper and child educator.<sup>20</sup> By understanding and exercising these roles, couples can build a stronger and more harmonious family. Families that have a strong bond between husband and wife tend to be more successful in educating their children with Islamic values. Surah Luqman verses 13-14 gives important advice on the role of parents in educating children:

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

O my son, do not associate with Allah. Indeed, associating (Allah) is indeed a great injustice."

Surah Luqman verses 13-14 above explains that moral and spiritual education in the family is not only a school or environmental task, but the main responsibility of parents in forming a strong character of children. Mahoney explained that families who instill religious values in their children from an early age tend to be more able to face social pressures and life challenges.<sup>21</sup> Religious education provided by parents plays a big role in shaping children's mental and emotional resilience, so that they can face life challenges with optimism and strong conviction. In Islamic law, education is the foundation for the formation of a generation that is resilient and has character.<sup>22</sup> One of the biggest challenges facing the modern family is rapid social change, including economic pressures, changing cultural values, and technological advancements. Islam provides solutions through principles such as patience, tawakal, and deliberation. By following these principles, Muslim families can more easily adapt to change without losing their identity. Research by Masten (2014) states that individuals and families who have a strong spiritual foundation tend to be more resilient in facing social change.<sup>23</sup>

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<sup>19</sup> Anna Korteweg and Jennifer Selby, *Debating Sharia: Islam, Gender Politics, and Family Law Arbitration* (University of Toronto Press, 2012); Agus Ahmad Safei, M Anton Athoillah, and Nina Wahidah Purnamawati, "The Organic Relationship between Concepts of the Individual, Family, and Community: A Sociological Description Based on Islamic Views," *Journal of Critical Reviews* 7, no. 5 (2020): 519–27.

<sup>20</sup> Ali Amran, "Keluarga Ideal Menurut Islam Dan Upaya Mewujudkannya," *HIKMAH: Jurnal Ilmu Dakwah Dan Komunikasi Islam* 7, no. 1 (2013): 117–35.

<sup>21</sup> Mahoney et al., "Religion in the Home in the 1980s and 1990s: A Meta-Analytic Review and Conceptual Analysis of Links between Religion, Marriage, and Parenting."

<sup>22</sup> Sahri Sahri and Muh Ibnu Soleh, "Islamic Education As A Foundation For The Formation of A Generation With Superior Character," *Jes Journal Education and Supervision* 1, no. 1 (2023): 18–30; Fairuz Zahira et al., "Islamic Moral Education in Shaping the Character of Muslim Identity in the Millennial Era," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 02 (2024): 103–18.

<sup>23</sup> Masten, *Ordinary Magic: Resilience in Development*.

Technology is also a new challenge for Muslim families in maintaining family harmony and resilience. Excessive use of social media can interfere with communication between family members. Smith and Duggan (2013) found that social media can be a trigger for conflict in family relationships.<sup>24</sup> For Muslim families, it is very important to maintain a balance between the use of technology and healthy social interaction. Islam teaches the importance of maintaining boundaries in using technology, especially in avoiding content that damages family morals. In addition to technological challenges, the increasing divorce rate among Muslim families is also a serious issue that needs to be addressed. One of the main causes of divorce is the inability of couples to deal with conflict healthily. In this case, Islam offers a solution through the principles of justice and mutual respect between husband and wife.<sup>25,26</sup>

تَرَى الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

The parable of a believer with another believer is like one building, which strengthens each other.

### Family Resilience in an Islamic Perspective

Family resilience is the ability of a family to survive, rise, and thrive despite the heavy pressures of life. In an Islamic perspective, the family is not only seen as a social unit, but also as a spiritual institution that plays a central role in the formation of society. The Qur'an emphasizes the importance of family in QS. Ar-Rum: 21: And among the signs of his power is that he created for you wives of your own kind, that you might feel peace with him, and that he made among you affection. Indeed, in such a thing there are indeed signs for those who think."<sup>27</sup> QS. Ar-Rum: 21 explains that an ideal family must be built on the basis of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (affection).<sup>28</sup> The three foundations in the family are in line with the concept of family resilience which emphasizes emotional stability, harmonious relationships, and sustainability in facing life's challenges. In the modern era full of challenges such as globalization, economic pressures, and changing cultural values, the Islamic perspective provides a holistic guide to building family resilience.

Family resilience is understood as the ability of the family system to survive and continue to carry out its basic functions despite severe pressure or crisis. This concept emphasizes that resilient families are not only able to overcome challenges, but can also develop stronger after going through a crisis. Family resilience involves the ability to adapt,

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<sup>24</sup> Aaron Whitman Smith and Maeve Duggan, *Online Dating & Relationship* (Pew Research Center Washington, DC, 2013).

<sup>25</sup> Faiza Gul and Muhammad Jawad Abrar, "The Interaction of Religion and Technology: Ethical Considerations," *Al-Awan* 2, no. 02 (2024): 1-19.

<sup>26</sup> Malik Adharsyah, Muhammad Sidqi, and Muhammad Aulia Rizki, "Pernikahan Dalam Perspektif Hukum Islam," *Jurnal Syariah Dan Ekonomi Islam* 2, no. 1 (2024): 44-53; Zainab Alwani, "The Qur'anic Model for Harmony in Family Relations," *Change from within: Diverse Perspectives on Domestic Violence in Muslim Communities*, 2007, 40-41; Ziba Mir-Hosseini, "Justice, Equality and Muslim Family Laws: New Ideas, New Prospects," *Gender and Equality in Muslim Family Law: Justice and Ethics in the Islamic Legal Tradition*, 2013, 7-34.

<sup>27</sup> Shihab, *Al-Quran Dan Maknanya*.

<sup>28</sup> Asman Asman, "Keluarga Sakinah Dalam Kajian Hukum Islam," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 7, no. 2 (2020): 99-116.

resolve conflicts, and maintain emotional balance and interpersonal relationships amid complex pressures.<sup>29</sup> According to Walsh (2002), family resilience includes three main dimensions: psychological, social, and spiritual. The psychological dimension refers to the ability of family members to manage emotions, such as maintaining optimism and confidence in the midst of challenges. The social dimension emphasizes the importance of support from internal (e.g., between husbands, wives, and children) as well as external (such as communities, friends, and religious institutions) to strengthen family resilience.<sup>30</sup> Meanwhile, the spiritual dimension serves as a guideline of values that provide meaning and direction in family life, especially in the face of difficult situations that require deep conviction in life's purpose. The spiritual dimension in Islam does not only function as a complementary element, but as the core of family resilience. The Qur'an affirms that Allah does not burden people beyond their capabilities, as He says in QS. Al-Baqarah: 286: Allah does not burden a person but according to his ability.

This verse gives a message to Muslims that every test has been determined according to human capacity, so they are encouraged to face it with patience (*ṣabr*) and surrender to Allah (*tawakkal*).<sup>31</sup> The spiritual dimension in Islam also includes strengthening faith through worship, such as prayer, dhikr, and prayer, which provide peace of mind to the family.<sup>32</sup> With faith in the wisdom behind every ordeal, Muslim families can maintain harmony in the midst of crises and even find valuable lessons to improve the quality of their spiritual and emotional lives. The spiritual dimension provides moral and mental resilience, as well as guiding families to face life's trials with optimism and courage. Family resilience in Islam is rooted in the spiritual values that are the foundation of daily life. These principles include piety and tawakkal, patience (*ṣabr*) and gratitude, and compassion (*rahmah*). Each of these principles not only provides moral and ethical guidance, but also offers practical solutions for Muslim families to face life's challenges wisely and confidently. The Qur'an and the hadith of the Prophet ﷺ are the main sources in explaining how a family can build resilience in the face of life's pressures, both materially and emotionally.

Taqwa and Tawakkal, Taqwa is a spiritual foundation that strengthens family resilience. In QS. At-Talaq: 2-3, Allah says that whoever fears Him will be given a way out of difficulties, as well as unexpected sustenance." This verse explains that piety is the key to resolving life crises through Allah's guidance and help. Piety in the context of the family means maintaining a harmonious relationship with Allah through worship such as prayer, dhikr, and joint prayer.<sup>33</sup> In addition, a pious family always strives to live a life in accordance

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<sup>29</sup> Froma Walsh, "A Family Resilience Framework: Innovative Practice Applications," *Family Relations* 51, no. 2 (2002): 130-37.

<sup>30</sup> M A McCubbin and H I McCubbin, "Resiliency in Families: A Conceptual Model of Family Adjustment and Adaptation in Response to Stress and Crises," *Family Assessment: Resiliency, Coping and Adaptation: Inventories for Research and Practice*, 1996, 1-64.

<sup>31</sup> Walsh, "A Family Resilience Framework: Innovative Practice Applications."

<sup>32</sup> Marion Holmes Katz, *Prayer in Islamic Thought and Practice*, vol. 6 (Cambridge University Press, 2013).

<sup>33</sup> Anwar Sutoyo, "DEVELOPMENTAL GUIDANCE AND COUNSELING IN A FAMILY SETTING (An Islamic Psychological Approach) Anwar Sutoyo," *International Journal of Education* 5, no. 2 (2011): 186-200.

with the sharia, which includes honesty, justice, and responsibility. The principle of tawakkal, or surrendering to Allah after effort, gives peace to Muslim families because they believe that the end result of every effort is in the hands of Allah. With tawakkal, the family will not be trapped in excessive anxiety about things out of control, but instead focus on maximum efforts to solve problems.<sup>34</sup>

*Ṣabr dan Syukur*, *ṣabr* (patience) is an element that is highly emphasized in Islam as a form of emotional and spiritual resilience in the face of life's trials. In QS. Al-Baqarah: 153, Allah said: Indeed, Allah is with those who are patient. This patience not only means holding back emotions such as anger, but it also includes the ability to remain steadfast and optimistic despite severe stress, such as job loss, domestic conflict, or other calamities. Patience in the family involves making an effort to understand and support each other, especially when facing difficult situations. On the contrary, gratitude teaches families to always appreciate the blessings given by Allah, both big and small. In QS. Abraham: 7, Allah promises: If you are grateful, then I will add (favor) to you. The combination of *ṣabr* and gratitude creates emotional stability in the family, as family members are taught to see the positive side of each situation, while also appreciating every gift of God that is around them.<sup>35</sup>

*Compassion (Raḥmah)*, Affection is at the heart of harmonious family relationships. In QS. Ar-Rum: 21, Allah mentions that He created a life partner so that people can feel *sakinah* (tranquility), *mawaddah* (love), and *raḥmah* (affection). The principle of *raḥmah* in the family includes care, empathy, and sacrifice between family members. The Prophet ﷺ set an extraordinary example in terms of affection for his family. In a hadith, he said: You are the best to his family, and I am the best to my family. This hadith shows that concern for the family is an integral part of the faith of a Muslim. In addition, *raḥmah* includes tangible actions such as supporting couples in the face of difficulties, providing quality time for children, and showing respect for parents.<sup>36</sup> By practicing compassion, Muslim families can create an environment full of peace and happiness. The principles of family resilience in Islam such as piety, *ṣabr*, *gratitude*, and *raḥmah* are very relevant in facing the challenges of modern life. In the economic context, for example, piety and tawakkal can help families to remain optimistic and productive despite facing financial difficulties. By managing finances according to Islamic principles such as avoiding *riba* and prioritizing basic needs, families can better cope with financial pressure.<sup>37</sup> In addition, the values of *ṣabr* and gratitude help families to cope with the negative influences of modern consumerist culture, such as the tendency to compare themselves to others. Gratitude teaches families to appreciate what

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<sup>34</sup> Cristy Winata, "The Foundation Of A Sakinah Family: Family Counseling," *Journal of Therapia* 1, no. 1 (2024).

<sup>35</sup> Froma Walsh, *Strengthening Family Resilience* (Guilford publications, 2015); Sarah A Schnitker and Robert A Emmons, "Patience as a Virtue: Religious and Psychological Perspectives," in *Research in the Social Scientific Study of Religion, Volume 18* (Brill, 2007), 177–207.

<sup>36</sup> Ismi Lathifatul Hilmi, "Mu'asyarah Bil Ma'ruf Sebagai Asas Perkawinan (Kajian Qs. al-Nisa: 19 Dan Qs. Al-Baqarah: 228)," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 6, no. 2 (2023): 155–74.

<sup>37</sup> Agus Suryo Suropto, Ahmad Rofiq, and Muhsin Jamil, "Transformation on the Muslim Women Role and Its Impact on the Family Resilience," *Indonesian Journal of Islamic Literature and Muslim Society* 5, no. 1 (2020): 1–20.



they have, while *ṣabr* trains them to postpone gratification for long-term goals. The principle of *rahmah* can also be applied to maintain family harmony in the midst of digital challenges, such as ensuring healthy communication even though family members are often preoccupied with technology.

### Relevance to Today's Muslim Family

Family resilience from an Islamic perspective is very relevant to answer the modern challenges faced by Muslim families, such as shifting social values, economic pressures, the impact of technology, and increasing mental health issues. Islamic principles such as *taqwa* (piety), *tawakkal* (surrender to Allah), *ṣabr* (patience), gratitude, and *rahmah* (compassion) provide a solid foundation for maintaining family harmony in the midst of such pressure. The Qur'an underlines the importance of piety as a way out of difficulties, as Allah says in QS. At-Talaq: 2-3: *Whoever fears Allah, He will surely give him a way out. And He gave him sustenance from an unexpected direction.* *Taqwa* in the family encourages each member to carry out their role in accordance with the guidance of sharia, creating a harmonious and stable environment. Families who have spiritual beliefs tend to be more resilient because these beliefs are a source of hope and courage in facing crises. Piety is also a reference for the family to live a life with integrity, which is a protection from the destructive influences of contemporary culture such as consumerism and individualism.<sup>38</sup>

Patience (*ṣabr*) and gratitude are other important principles in maintaining family resilience. QS. Al-Baqarah: 153 affirms: *O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.* Patience provides emotional stability when dealing with family conflicts, while gratitude teaches to appreciate the small and large blessings received. Mahoney's research (2003) shows that families who apply patience and gratitude are better able to manage interpersonal conflicts wisely.<sup>39</sup> Meanwhile, Schnitker and Emmons (2007) highlight that patience helps families to stay focused on solutions, not on stress, thus creating harmonious relationships.<sup>40</sup> Furthermore, the principles of healthy communication and deliberation (*shura*) are important keys in maintaining family relationships in the digital era. The communication technology that is developing today often triggers conflicts because traditional communication is replaced by digital interaction that lacks empathy. Islam advocates deliberation as a mechanism to solve problems and strengthen relationships between family members. In QS. Ash-Shura: 38, Allah said: *And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.."*

Deliberation provides space for family members to express their opinions fairly, so that every decision is taken collectively and no party feels ignored. Families that practice open communication are better able to overcome conflicts and maintain stability in

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<sup>38</sup> Walsh, "A Family Resilience Framework: Innovative Practice Applications."

<sup>39</sup> Mahoney et al., "Religion and the Sanctification of Family Relationships."

<sup>40</sup> Sarah A Schnitker and Robert A Emmons, "Patience as a Virtue: Religious and Psychological Perspectives," in *Research in the Social Scientific Study of Religion, Volume 18* (Brill, 2007), 177-207.

interpersonal relationships.<sup>41</sup> This principle is relevant in dealing with the impact of digital technology, such as excessive use of social media, which often reduces in-person interaction between family members. In addition, religious education has great relevance in building the resilience of Muslim families today. In QS. Luqman: 13, Allah commands parents to educate their children about the value of monotheism and morals: *O my dear son! Never associate 'anything' with Allah 'in worship', for associating 'others with Him' is truly the worst of all wrongs.* Religious education provided from an early age helps children form strong character and equips them with spiritual resilience to face social pressures. In this context, parents have an important role to play in instilling Islamic values in the home, creating a generation capable of facing global challenges without losing their spiritual identity. Families with strong spiritual values tend to be more resilient in the face of stress and environmental changes.<sup>42</sup> *Tafsir Al-Misbah* emphasized that religious education that begins at home forms a generation that has high spiritual resilience, which is able to survive in the midst of globalization and secularism.<sup>43</sup>

The principle of compassion (*rahmah*) as exemplified by the Prophet ﷺ is also very important in maintaining the harmony of the Muslim family in the modern era. The hadith of the Prophet ﷺ states: *The best of you is he who is best to his family, and I am the best among you to my family.*" (HR. Tirmidzi). The affection embodied in care, emotional support, and sacrifice between family members creates a harmonious home environment. In the midst of modern challenges such as cultural shifts and the pressures of globalization, the application of the principle of *rahmah* is an important protector that keeps family relationships strong. According to Walsh (2015), families that prioritize compassion show better adaptability when facing conflicts or crises.<sup>44</sup> Mir-Hosseini (2013) also emphasized that the application of the values of compassion in Muslim families not only maintains internal harmony but also influences the wider community by setting a good example in the family.<sup>45</sup> Family resilience in Islam is not only relevant to overcome modern challenges but also a holistic solution to building a harmonious, stable, and spiritual family. The integration of Islamic values with modern practices, such as healthy communication, religious education, and compassion, creates families that are able to survive in the midst of social change without losing their identity and spiritual harmony.

## CONCLUSION

From the results of the above writing, the author concludes that the outline of the da'wah message contained in the song Don't Give Up Asa Syubbanul Muslimin invites its listeners to live a life full of gratitude and acceptance. Reminding people not to despair and remain enthusiastic in

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<sup>41</sup> Walsh, *Strengthening Family Resilience*.

<sup>42</sup> Stefan Vanistendael, "Resilience and Spirituality," *Resilience in Palliative Care: Achievement in Adversity* 2007 (2007): 115–35; Schnitker and Emmons, "Patience as a Virtue: Religious and Psychological Perspectives," 2007.

<sup>43</sup> M Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati* 2 (2002): 52–54.

<sup>44</sup> Walsh, *Strengthening Family Resilience*.

<sup>45</sup> Mir-Hosseini, "Justice, Equality and Muslim Family Laws: New Ideas, New Prospects."

uniting steps together to achieve the pleasure of Allah SWT. No matter how bad the behavior that has been done in the past is not something that should be regretted. This song seems to pat the soul of the listener so that they are more firm in living life as a Muslim ummah and better in the future. The author quotes two verses of the Qur'an from Surah Al-fajr and Az-Zumar as a concluding sentence O calm souls, return to your Lord with a satisfied heart and be satisfied. So enter into the congregation of My servants and enter into My Paradise" Al-Fajr (89:27-30)

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