
FAMILY RESILIENCE OF INDONESIAN MIGRANT WORKERS IN MATARAMAN REGION EAST JAVA THROUGH THE LENS OF MAQĀSID AL-USRAH

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Abstract

This study explores the family resilience of Indonesian migrant worker (PMI) households in the Mataraman region of East Java through the integration of Froma Walsh's *family resilience* theory and Jamāl al-Dīn 'Aṭīyyah's *maqāṣid al-usrah* framework. Labor migration has restructured families, often placing women as temporary heads of households, thereby reshaping gender roles and spiritual responsibilities. Employing a qualitative-descriptive approach, the research draws on 24 in-depth interviews and group observations with PMI families. Findings identify three dominant resilience patterns: (1) collaborative, characterized by faith-based role negotiation grounded in *amanah* and *shūrā*; (2) externally supported, sustained through religious and kinship networks such as *pengajian* and *yasinan*; and (3) independent, emphasizing spiritual discipline and digital intimacy as acts of worship. Values of *tawakkul* (trust in God), *sabr* (patience), and *ikhtiar* (effort) form the belief system that anchors emotional and moral endurance. Integrating Walsh's framework with *maqāṣid al-usrah* reveals an Islamic model of resilience that unites psychological adaptability, social solidarity, and theological intentionality. Thus, family resilience in Mataraman represents not merely coping behavior but a conscious act of faith and the realization of *maqāṣid* within transnational Muslim family life.

Abstrak

Penelitian ini mengkaji ketahanan keluarga pekerja migran Indonesia (PMI) di wilayah Mataraman, Jawa Timur—meliputi Kediri, Tulungagung, Nganjuk, Ponorogo, Blitar, dan Trenggalek—dalam perspektif teori *family resilience* Froma Walsh dan konsep *maqāṣid al-usrah* Jamāl al-Dīn 'Aṭīyyah. Migrasi tenaga kerja menyebabkan perubahan struktur keluarga dan peran gender, di mana perempuan sering menjadi kepala keluarga sementara. Penelitian ini menggunakan metode kualitatif-deskriptif melalui 24 wawancara

mendalam dan observasi kelompok keluarga PMI. Hasil penelitian menunjukkan tiga model utama ketahanan keluarga: (1) kolaboratif, dengan pembagian peran fleksibel berbasis *amanah* dan *shūrā*; (2) berbasis dukungan eksternal, melalui jaringan sosial dan kegiatan keagamaan seperti *pengajian* dan *yasinan*; serta (3) mandiri, yang menonjolkan disiplin spiritual dan komunikasi digital bernilai ibadah. Nilai-nilai *tawakkul*, *sabr*, dan *ikhtiar* menjadi sistem keyakinan utama yang menopang stabilitas emosional dan spiritual keluarga. Integrasi teori Walsh dan *maqāṣid al-usrah* menghasilkan model ketahanan keluarga Islam yang memadukan adaptasi psikologis, solidaritas sosial, dan kesadaran teologis. Dengan demikian, ketahanan keluarga dalam konteks Mataraman bukan sekadar kemampuan bertahan, tetapi wujud ibadah dan realisasi *maqāṣid* dalam kehidupan keluarga Muslim transnasional.

Keywords: *Maqāṣid al-Ushrāh*; Family Resilience; Indonesian Migrant Workers; Mataraman

INTRODUCTION

The Mataraman region of East Java, encompassing areas such as Kediri, Tulungagung, and Nganjuk, represents a distinctive socio-cultural setting shaped by strong Javanese-Islamic traditions. This region has witnessed significant outmigration, particularly of men working overseas in the Middle East and Southeast Asia, leaving women to assume key familial responsibilities. Such migration has created hybrid family structures marked by prolonged separation and altered gender roles. These transformations pose challenges to the preservation of religious life, economic stability, and emotional well-being within households. Consequently, understanding how Mataraman families sustain resilience under these conditions is both sociologically and theologically significant.¹

Despite the high prevalence of migrant households, limited research has explored the resilience mechanisms within the religiously conservative but economically adaptive communities of Mataraman. Existing studies on Indonesian migrant families tend to generalize across regions without accounting for localized cultural expressions of Islamic ethics. This oversight creates a gap in understanding how Islamic family values, embedded in local wisdom, mediate psychological stress and socio-economic vulnerability.² The Mataraman region thus serves as a critical locus for examining resilience that is both faith-driven and culturally grounded. By addressing this gap, this study contributes a contextualized understanding of Islamic family sociology.

From a Walsh's family resilience theory provides an influential psychological framework identifying belief systems, organizational patterns, and communication/problem-solving strategies as resilience dimensions.³ However, this model's applicability in Muslim societies remains limited due to its Western, individualistic orientation.⁴ In the Mataraman context, resilience cannot be separated from collective spirituality, religious duties, and moral accountability. Families sustain meaning and coherence not merely through coping strategies but

¹ A Zaenurrosyid et al., "Family Resilience in Coastal Java Communities in the Context of Climate Change: Perspectives from Walsh and Islamic Law," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 8, no. 1 (2024): 109–29.

² Busriyanti Busriyanti, Pujiono Pujiono, and Umar Chamdan, "Marriage Law Reform in Indonesia A Maqasid Al-Ushrāh Perspective on Legal Adaptation," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 631–49.

³ Froma Walsh, *Strengthening Family Resilience* (Guilford publications, 2015).

⁴ Adrian D Van Breda, "A Critical Review of Resilience Theory and Its Relevance for Social Work," *Social Work/Maatskaplike Werk* 54, no. 1 (2018): 1–18.

through faith-based practices.⁵ Integrating Walsh's model with Islamic constructs allows a more holistic interpretation of resilience.

The concept of *maqāṣid al-usrah* (objectives of the family) offered by Islamic scholars represents an extension of the *maqāṣid al-shari'ah* theory—namely, the sublime objectives within Islamic law that aim to protect five essential principles: religion (*dīn*), life (*nafs*), intellect (*‘aql*), progeny (*nasl*), and wealth (*māl*).⁶ Within this tradition, *maqāṣid al-usrah* formulates seven specific objectives supporting family harmony and cohesion: the regulation of gender roles, the preservation of lineage, emotional tranquility (*sakinah*), financial ethics, religious education, institutional stability, and moral development. In the Mataraman region, these objectives highly correspond with lived practices, such as communal prayer, family Qur'an recitation, and shared economic responsibility, which reflect the spiritual and social dimensions of family resilience.

Within this framework, *maqāṣid al-shari'ah* is not merely a normative principle but also an axiological framework that can guide family resilience in transnational situations.⁷ The concept of *wasā'il* (means or intermediaries) within the *maqāṣid* is also utilized to explain the role of digital communication and family rituals as mechanisms for achieving household welfare (*maslahah*).⁸ Although its theoretical relevance is strong, there are still few empirical studies that specifically examine *maqāṣid al-usrah* as a framework for understanding the resilience of Muslim families amidst cross-country migration. This study seeks to fill that gap by positioning *maqāṣid al-usrah* not just as a legal ideal, but as a tangible living principle in the adaptation strategies of Indonesian Muslim families.⁹ Even within the Global South context, this approach opens new avenues for the reconstruction of *maqāṣid*-based family law oriented toward intergenerational justice.¹⁰

Labor migration among Mataraman families often results in long-term transnational separation, prompting women to assume roles as temporary heads of households. This role reversal influences both gender dynamics and spiritual leadership within the family.¹¹ In several cases, women sustain moral authority through consistent religious observance and communication with spouses abroad.¹² The persistence of religious rituals—daily prayers, Qur'anic teaching for children, and virtual *tablilan*—serves as a resilience mechanism. Such

⁵ Praba Diyan Rachmawati et al., "Coping Strategies and Family Support to the Adjustment of Adolescents Who Have Parents Working as Migrant Workers," *Jurnal Ners* 18, no. 1 (2023): 3; Bambang Irawan Supardi, "The Dynamics of Indonesian Muslim Spirituality in the United States," *Islam Nusantara: Journal for the Study of Islamic History and Culture* 5, no. 2 (2024): 36–59.

⁶ Sanuri Sanuri, *Maqasid al Shariah and Methodological Crisis of Contemporary Islamic Law*, Insight Mediatama, 2023.

⁷ Zainal Arifin et al., "Analysis of Maqasidiyyah on The Compilation of Islamic Law and The Egyptian Al-Wasiyah Law Regarding Wajibah Bequest From Ibn Ashur's Perspective," *Muslim Heritage* 10, no. 1 (June 2025): 15–30, <https://doi.org/10.21154/muslimheritage.v10i1.10733>; Hussein Bbaale, *Family Cohesion: An Analytical Study within the Framework of the Higher Objectives of Sharia*, 2024.

⁸ Mirwan Mirwan, "Maqāṣid Al-Shari'ah and Family Resilience: Exploring the Concept of Wasā'il in Jamaluddin 'Athiyyah's Thought," *Journal of Islamic Thought and Philosophy* 4, no. 1 (2025): 78–105.

⁹ Ahmad Faiz Shobir Alfikri and Maziya Rahma Wahda, "Tackling the Global Threat of Online Gambling on Families: Insights from Maqashid Al-Usrah by Jamaluddin Athiyyah," 4 (2024): 264–78.

¹⁰ Opik Rozikin and Kaosar Hayeejehwee, "Reconstructing Usul Fiqh and Islamic Family Law for Environmental Justice in the Global South," *Justitia Nova* 1, no. 1 (2025): 35–50.

¹¹ PP Anzari, "Integrating Gender and Religion: Social Transformation for Strengthening Identity among Indonesian Muslim Migrant Workers," in *Community Empowerment through Research, Innovation and Open Access* (Routledge, 2021), 75–80.

¹² Syaflin Halim, Mohammad Najib Jaffar, and Elma Rida Yanti, "The Communication Patterns of Husband and Wife Couples in Resolving Household Conflicts: Islamic Family Law Perspectives," *KARSA Journal of Social and Islamic Culture* 32, no. 1 (2024): 33–71.

practices illustrate how Islamic spirituality functions as a psychological resource in family adaptation.

Prior studies have examined resilience among Indonesian migrant families but mostly from psychological or economic lenses. For instance, Zaenurrosyid et al. demonstrated that integrating Walsh's framework with *maqāṣid*-based values enhanced family integrity among Javanese coastal households facing climate stress.¹³ Similarly, Rosyadi et al. found that post-disaster resilience in East Java families was shaped by spiritual values emphasizing *ḥiẓ al-nasl* and *sakinah*.¹⁴ Yet, there remains a paucity of research focusing specifically on transnational Mataraman families. The present study builds on these works by localizing theoretical insights within a distinct religious-ethnographic milieu.

The transformation of women's roles in Mataraman migrant contexts must be understood in connection with contemporary theories of Islamic gender justice. Muslim feminist thinkers, including Fatima Mernissi and Riffat Hassan, emphasize that women's economic participation can coexist with religious authenticity.¹⁵ In Mataraman society, female migrants' agency often redefines family leadership without necessarily negating traditional values. This dynamic negotiation between faith, gender, and economy underscores the importance of examining resilience beyond psychological metrics. The integration of *maqāṣid al-usrah* enables a theological reading of empowerment and harmony.

This study integrates Walsh's psychological resilience model with *maqāṣid al-usrah* to construct a culturally and theologically grounded analytical framework. The aim is to investigate how Mataraman families interpret and practice resilience through Islamic principles amid migration-induced disruption. This synthesis allows a dual reading: resilience as both a behavioral adaptation and an act of faith. The model provides insight into how belief systems, communication, and family structure interlock within an Islamic epistemic frame. Ultimately, it offers a bridge between Western family psychology and Islamic sociology.

Only a limited number of previous studies have specifically situated *maqāṣid al-usrah* within the context of Indonesian family resilience, especially in the Mataraman region. The distinct contribution of this research lies in transforming *maqāṣid al-usrah* from a set of normative legal ideals into sociological indicators that reflect lived experiences of resilience. It advances the academic conversation by suggesting that the dimensions of *maqāṣid al-usrah* can be empirically identified within the social practices of migrant families. Through this approach, resilience is reinterpreted as both a form of theological practice and a socio-cultural adaptation. This framework thus introduces a conceptual innovation grounded in the indigenous Islamic epistemology of the local community.

Using a qualitative-descriptive method grounded in fieldwork, this research draws data from in-depth interviews, participant observation, and household documentation among migrant families in the Mataraman region. The analysis employs thematic coding based on Walsh's triadic

¹³ Zaenurrosyid et al., "Family Resilience in Coastal Java Communities in the Context of Climate Change: Perspectives from Walsh and Islamic Law."

¹⁴ Imron Rosyadi et al., "Realizing Post-Disaster Sakinah Families: Analysis of the Resilience of Semeru Eruption Survivors' Families at the Relocation Site from the Maqāṣid al-Sharī'ah Perspective," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (2024): 878–902.

¹⁵ Nadia Bouras, "Fatima Mernissi, Beyond the Veil: Male-Female Dynamics in Modern Muslim Society, 1975," *History of Humanities* 9, no. 2 (2024): 329–37.

model and the seven dimensions of *maqāṣid al-usrah*. The study anticipates revealing how faith-oriented values sustain communication, emotional stability, and household governance. Its findings are expected to advance interdisciplinary debates on Islamic resilience frameworks. In doing so, it contributes both empirically and theoretically to Islamic family studies and migration sociology.

FAMILY RESILIENCE PRACTICES AMONG MATARAMAN MIGRANT WORKER HOUSEHOLDS

Based on field research conducted in six districts of the Mataraman region—Trenggalek, Ponorogo, Kediri, Nganjuk, Blitar, and Tulungagung—this section presents findings from 24 in-depth interviews and three group observations involving families of Indonesian migrant workers (PMI). This region's social identity is deeply rooted in the principle of *guyub rukun* (harmonious togetherness), where family life, religion, and social support intertwine seamlessly. Family life, religion, and mutual support intertwine seamlessly, forming what Froma Walsh calls the *organizational pattern*—the collective arrangement that enables adaptive functioning under stress.¹⁶

Most migrant worker (PMI) households maintain strong kinship ties that extend beyond nuclear structures, reflecting the traditional *santri-abangan*¹⁷ balance of religiosity and cultural pragmatism. These networks often act as informal support systems when a family member works abroad, ensuring that the moral and economic fabric of the household remains intact.¹⁸ As one respondent in Tulungagung stated,

“Even when my husband is away, my extended family keeps us united through prayer and mutual help.”

This indicates that resilience in Mataraman is inherently social and spiritual, rooted in both communal norms and religious ethics.

Field data reveal that PMI families in Mataraman exhibit three dominant forms of resilience—collaborative, externally supported, and independent. The collaborative model reflects Walsh's principle of *organizational flexibility*, in which spouses and children renegotiate responsibilities during migration.¹⁹ This corresponds to 'Aṭīyyah's dimension of *tanẓīm al-‘alāqah bayna al-jinsayn* (balance between genders).²⁰ Wives often act as *temporary guardians* managing finances and education with a sense of *amanah* (divine trust). This belief, forming the *belief-system* pillar in Walsh's model, turns survival into spiritual mission. Hence, collaboration in Mataraman households integrates pragmatic adaptation with transcendent faith.

The externally supported model highlights the role of social and religious networks that embody Walsh's *belief system* and *organizational pattern* simultaneously.²¹ Participation in collective religious activities such as *pengajian ibu-ibu*, *yasinan*, and *istighosah* provides emotional reassurance

¹⁶ Froma Walsh, “The Concept of Family Resilience: Crisis and Challenge,” *Family Process* 35, no. 3 (September 1996): 261–81, <https://doi.org/10.1111/j.1545-5300.1996.00261.x>.

¹⁷ Clifford Geertz, *Agama Jawa: abangan, santri, priyayi dalam kebudayaan Jawa*, Cetakan pertama, trans. Aswab Mahasin and Bur Rasuanto (Depok: Komunitas Bambu, 2013).

¹⁸ Rita Pranawati, Gumilar Rusliwa Somantri, and Ida Ruwaida, “Living Apart Together: Study on Migrant Family Resilience,” *Journal of Humanities and Social Sciences Studies* 7, no. 3 (2025): 78–92.

¹⁹ Walsh, *Strengthening Family Resilience*.

²⁰ Jamaluddin Athiyyah, *Nabwa Taf’ Ili Maqashid Syariah*. News. Ge, Damaskus: Dar Al-Fikr, 2003.

²¹ Zaenurrosyid et al., “Family Resilience in Coastal Java Communities in the Context of Climate Change: Perspectives from Walsh and Islamic Law.”

and moral reinforcement.²² These gatherings serve dual purposes: they fulfill devotional duties while fostering a sense of social belonging. For instance, families of migrant workers often dedicate *doa bersama* (group prayers) for their relatives abroad, symbolizing communal empathy.²³ Such practices show that social resilience in Mataraman is embedded in a religiously charged environment. Such practices realize 'Aṭiyyah's objective of *tahqīq al-sakīnah wa al-mawaddah wa al-rahmah* (realizing tranquility, affection, and mercy). For instance, collective *doa bersama* for migrant members strengthens both communal solidarity and spiritual well-being. Resilience here is not merely socio-economic adjustment but a form of *'ibādah jamā'īyyah* (communal worship) sustaining psychological endurance. The family's stability, therefore, depends not merely on economic means but also on shared spiritual rituals that reinforce psychological well-being.

Meanwhile, the independent model highlights families that sustain resilience through spiritual discipline and digital intimacy. Migrant couples in this category maintain routine communication via video calls, exchanging supplications and Qur'anic verses as part of their daily routine.²⁴ Informant perceive these digital interactions as a means of *ibadah* (worship) rather than mere communication. The integration of technology and faith allows families to maintain emotional closeness despite geographical distance.²⁵

Informant from Trenggalek (Female, 38) explained,

"After Maghrib, we always call to recite Surah Yasin together; it feels like my husband is home praying beside me."

Another informant (Male, 41, Ponorogo) shared,

"When my wife sends voice notes of morning prayers, it gives me strength to face my work abroad."

A third participant (Female, 35, Tulungagung) added,

"Video calls are not just talking; they are our way of keeping barakah alive in the family."

This aligns with findings by Budiman (2024), who observed that transnational Muslim families in Indonesia use digital religion to reinforce solidarity and identity.²⁶ Thus, spiritual consistency and technological adaptation merge into a modern expression of faith-driven resilience. This practice demonstrates Walsh's *communication/problem-solving* pillar.

Religious rituals function as emotional regulators confirming Walsh's view that shared beliefs foster endurance.²⁷ Weekly community prayers, *tahlilan*, and Quranic recitations are perceived not only as routine worship but also as emotional therapy. Interview data suggest that mothers in particular rely on these rituals to sustain patience (*sabr*) and trust in divine decree (*tawakkul*). In the Javanese-Islamic worldview, these acts represent both devotion and collective

²² Muhammad Aminuddin Shofi and Azmi bin Budin, "Muslim Families' Resilience Post-Eruption Mount Semeru: The Quest of Women's Roles in Family," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 14, no. 1 (2024): 1–24; Rosyadi et al., "Realizing Post-Disaster Sakinah Families: Analysis of the Resilience of Semeru Eruption Survivors' Families at the Relocation Site from the Maqāṣid al-Sharī'ah Perspective."

²³ Imam Subchi et al., *Negotiating Religiosity in a Secular Society: A Study of Indonesian Muslim Female Migrant Workers in Hong Kong*, CQUniversity, 2022.

²⁴ Hunainah Hunainah et al., "Enhancing Resilience in Indonesian Muslim Families through Logotherapy Counseling," *Bulletin of Counseling and Psychotherapy* 6, no. 3 (2024).

²⁵ Wakid Evendi and Masfufah Masfufah, "Balance of Technology Use in Muslim Family Life," *International Journal of Service Science, Management, Engineering, and Technology* 4, no. 1 (2023): 31–35.

²⁶ Rita Budiman, "Lived Religion and Digital Homemaking: The Case of Indonesian Marriage Migrants," *International Journal of Cultural Studies* 27, no. 6 (2024): 760–75.

²⁷ Karen Caldwell and Carolyn Senter, "Strengthening Family Resilience through Spiritual and Religious Resources," in *Handbook of Family Resilience* (Springer, 2012), 441–55.

resilience. During field interviews, several mothers shared that ritual worship served as their main source of strength during prolonged separation. These acts embody 'Aṭiyyah's goal of *sakīnah-mawaddah-rahmah* as the ethical center of family life.²⁸ Field data show that nine of twelve women interviewed described these gatherings as their "therapy."

One respondent from Tulungagung explained,

"Every Thursday night, I join the women's yasinan group not just to pray, but to ease my longing and ask Allah to protect my husband abroad; after the prayer, my heart feels lighter, as if I am accompanied by the entire community."

Another participant from Tulungagung remarked,

"When sadness comes, I recite Surah Ar-Rahman aloud and cry until I feel peace; that is my therapy because I believe each verse is a reminder that Allah is near even if my husband is far."

A mother in Kediri stated,

"Our tablilan is not only remembrance of death but remembrance of life — through it, we feel connected again as one family under God's mercy."

The ritual dimension of family life thus embodies the *maqāṣid al-usrah* goal of achieving *sakīnah, mawaddah wa rahmah* (tranquility, affection, and mercy).²⁹ Hence, spirituality becomes not a coping supplement, but the central mechanism through which emotional and moral balance is maintained.

Migration has redefined gender relations in Mataraman households, challenging traditional patriarchal hierarchies while reaffirming Islamic moral balance.³⁰ In these rural Javanese-Islamic communities, patriarchal norms have long positioned men as the sole breadwinners and religious authorities, while women were expected to maintain domesticity and moral support.³¹ The prolonged absence of male migrants disrupts this structure, forcing a renegotiation of power, authority, and emotional labor within the family unit. Women who migrate abroad increasingly assume economic and decision-making roles, while men at home take on caregiving duties. This flexibility actualizes 'Aṭiyyah's *maqāṣid* of *tanzīm al-'alāqah bayna al-jinsayn*, harmonizing roles through *shūrā* (consultation).³² As Nafis (2024) demonstrates how Indonesian female migrant workers in Taiwan engage actively in *pengajian* (Islamic study sessions) to fulfill their spiritual needs, strengthen communication networks, and reinforce their religious and national identity.³³ Informant in Mataraman noted similar dynamics: far from undermining family stability, migration

²⁸ Gamal Eldin Attia, *Towards Realization of the Higher Intent of Islamic Law: Maqasid Al-Shari'ah: A Functional Approach* (International Institute of Islamic Thought (IIIT), 2007); Athiyyah, *Nabwa Taj* "Ili Maqashid Syariah. News. Ge.

²⁹ Abd Rouf, "Reevaluating the Legal Status of Misyār Marriage: Contextual Insights from Figures of the Indonesian Ulema Council in Malang City," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 14, no. 2 (2024): 232–60.

³⁰ Md Abdus Sabur, *Migration, Remittances, and Social Change: Class, Gender, and Religion in Rural Bangladesh*, 2024.

³¹ Lukman Hakim, Hasrul Rahman, and Robby Yudhi Nurhana, "Stereotip Perempuan Dan Budaya Patriarkal Berlatar Islam Dalam Novel Religi Best Seller Tahun 2000-2021," *Muslim Heritage* 8, no. 1 (July 2023): 153–65, <https://doi.org/10.21154/muslimheritage.v8i1.6918>.

³² Subchi et al., *Negotiating Religiosity in a Secular Society: A Study of Indonesian Muslim Female Migrant Workers in Hong Kong*.

³³ Muhammad Muntahibun Nafis, "Between Work and Spirituality: Exploring Indonesian Female Migrant Workers' Engagement with Islamic Study Sessions in Taiwan," *JOURNAL OF INDONESIAN ISLAM* 18, no. 2 (December 2024): 349, <https://doi.org/10.15642/JIIS.2024.18.2.349-373>.

redefines gender roles into collaborative, spiritually grounded partnerships. Such practices reflect the *maqāṣid al-usrah* principle of harmonious gender regulation.³⁴ The Mataraman family thus becomes a locus of faith-based gender negotiation and moral adaptability. Accordingly, Walsh's concept of *organizational patterns* finds cultural resonance in these flexible yet principled gender arrangements. Resilience thus emerges as a negotiated harmony between faith, agency, and adaptation.

Communication acts as the connective tissue uniting Walsh's three pillars—beliefs, organization, and communication—within an Islamic epistemic frame.¹⁷ Parents and children exchange daily messages that merge affection with Qur'anic reminders, maintaining *ḥifẓ al-nasl* through moral continuity. A mother in Tulungagung shared,

"Before sleeping, I remind my children to pray and send a voice message of doa."

This reveals that communication functions as both parenting and piety. Field interviews highlight how these digital exchanges serve as a substitute for physical presence and moral instruction.

A 36-year-old respondent, Mrs. S (Tulungagung), whose husband has worked in Malaysia for seven years, explained:

"Every night before I go to bed, I make a short video call with my husband. We read Surah Al-Mulk together, and he reminds our son to respect his grandparents and pray on time. It keeps our family feeling whole, even though we live apart."

Similarly, Mr. H (42, Ponorogo), whose wife works in Hong Kong, described:

"My wife always sends short voice notes after Subuh. She recites a doa for the family and asks if I've taken the kids to school. Sometimes she tells them to study well and be kind—it feels like her voice carries the blessing of the morning."

Consistent with Ramadhan and Nawali (2025), digital faith-sharing fosters *barakah* (divine blessing) and prevents emotional alienation in long-distance families. In Mataraman culture, virtual communication becomes *'amal jāriyah* (a continuing charitable act) that embodies spiritual responsibility.

Financial stewardship constitutes the *organizational foundation* of resilience. The management of financial aspects represents a vital dimension of household resilience, corresponding to *tanzīm al-jawānib al-māliyah li al-usrah*—the just and sustainable organization of family economics. Financial welfare in Islam is not an end but a means to maintain family stability, meet essential needs, and avoid dependency.³⁵ In the Mataraman region, remittances serve as a key income source for migrant worker (PMI) households; however, without *maqāṣid*-based management, they risk fostering consumerism. Families guided by *maqāṣid al-usrah* principles such as justice (*'adl*), responsibility (*mas'uliyah*), and prudence (*ḥittāb*) view financial management as both stewardship

³⁴ Attia, *Towards Realization of the Higher Intents of Islamic Law: Maqasid Al-Shari'ah: A Functional Approach*.

³⁵ Nizam Ubaidilah and Asmaul Husna, "Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 4 (2023): 601–12.

and *ibadah*.³⁶ This understanding aligns with *ḥifẓ al-māl* (protection of wealth) and the Qur'anic call to manage provision responsibly (Q.S. An-Nūr: 32).

Empirical findings reinforce the strategic value of remittance management for resilience. Amuedo-Dorantes and Pozo (2010) found that a 10% increase in remittances raises children's school attendance by about 3%, proving that disciplined financial planning supports intergenerational stability.³⁷ Likewise, Sikder, Higgins, and Ballis (2022) observed that migrant households investing in education and small enterprises achieved higher resilience and social stability.³⁸ Field data from Mataraman echo these findings.

A wife of a migrant worker in Trenggalek explained,
"Every time my husband sends money, we discuss together how to use it—part for school, part for savings, and some for infak."

Similarly, a husband in Ponorogo stated,
"Even from abroad, I help manage our family's budget via WhatsApp. It keeps me responsible as head of the household."

These examples illustrate that *musyawarah* (consultation) transforms remittances into instruments of unity and moral accountability.

Financial resilience also nurtures emotional harmony by fostering *thiqah* (trust) between spouses separated by distance. Transparent financial decision-making strengthens both economic security and spiritual cohesion. Ashraf et al. (2009) demonstrated that joint observability of savings improves intra-household cooperation, a finding relevant to transnational families.³⁹ In Walsh's terms, shared financial decision-making embodies purpose and problem-solving under economic stress. Within the *maqāṣid al-usrah* framework, responsible management of remittances not only sustains material welfare but also embodies *ḥifẓ al-nasl* (preservation of lineage) and the prophetic teaching that "the best dinar is the one you spend on your family" (*Sunan Ibn Mājah*, 2:2137). In sum, Mataraman migrant households translate Walsh's psychological resilience into 'Aṭīyyah's spiritual-ethical paradigm through collaboration, communication, and pious stewardship.

Integrating Walsh's Framework and Maqāṣid al-Usrah: Toward an Islamic Model of Family Resilience

The integration of Walsh's psychological framework and Jamāl al-Dīn 'Aṭīyyah's *maqāṣid al-usrah* produces a contextual model of family resilience that bridges Western structural adaptability with Islamic spiritual intentionality. Field data from Mataraman households—particularly in Tulungagung, Ponorogo, and Kediri—reveal that resilience is not only an emotional or behavioral capacity but a moral praxis grounded in divine consciousness (*taqwa*). In several interviews, informant described crises such as economic uncertainty, loneliness, and parenting

³⁶ Atik Abidah, Kasuwi Saiban, and Misbahul Munir, "Peran Al-Quran Dan As-Sunnah Dalam Perkembangan Ekonomi Syariah: Kajian, Peluang Dan Tantangan Fintech Syariah," *Muslim Heritage* 7, no. 1 (2022): 01–27; Achmad Alparisi Maulana, "Kemapanan Dalam Pernikahan: Analisis Tafsir Ibnu Katsir Dan Quraish Shihab Atas QS 24: 32," *Al-Fatih: Journal Tafsir al-Qura'an Dah Hadis* 1, no. 2 (2025): 114–25.

³⁷ Catalina Amuedo-Dorantes and Susan Pozo, "Accounting for Remittance and Migration Effects on Children's Schooling," *World Development* 38, no. 12 (2010): 1747–59.

³⁸ Mohammad Jalal Uddin Sikder, Vaughan Higgins, and Peter Harry Ballis, *Remittance Income and Social Resilience among Migrant Households in Rural Bangladesh* (Springer, 2017).

³⁹ Nava Ashraf, "Spousal Control and Intra-Household Decision Making: An Experimental Study in the Philippines," *American Economic Review* 99, no. 4 (2009): 1245–77.

challenges as *ujian dari Allah* (divine tests) that required *sabr* (patience) and *tawakkul* (trust in God).⁴⁰

A mother in Tulungagung (age 40) shared,

"When my husband cannot send money, I remind myself this is Allah's way to test our faith; instead of complaining, I pray more and read Surah Al-Waqi'ah."

Similarly, a husband in Ponorogo explained,

"I don't see my wife's work abroad as suffering; it's ikhtiar for our family, and I must be ridha and keep praying."

These narratives echo Walsh's principle that belief systems are the cornerstone of resilience, where meaning-making sustains endurance through hardship. In Mataraman families, such belief is redefined through *tawakkul*, *sabr*, and *ikhtiar*, turning psychological endurance into spiritual submission. Resilience thus becomes an act of worship (*'ibadah*), in which adversity is viewed not as failure but as divine testing, situating family strength within a theological framework that unites faith and well-being.

While Walsh's second pillar—*organizational patterns*—emphasizes flexibility and connectedness, the Mataraman data reveal that these patterns are religiously structured.⁴¹ 'Aṭiyyah's concept of *tanẓīm al-usrah* (institutional structuring of the family) explains how social and spiritual order coexist within an Islamic moral system.⁴² Families in Mataraman adapt not by loosening ties but by reinforcing shared rituals and hierarchies based on piety and consultation (*shūrā*). A husband in Kediri (age 45) remarked,

"When my wife is abroad, I take care of the children with help from my mother and our local kyai; it keeps the family in balance and under barakah."

Another informant in Nganjuk emphasized that family rules, like prayer times and financial planning, must follow *syariah guidance* so "our house remains in order." These examples show that flexibility does not mean detachment but disciplined reorganization guided by faith—aligning Walsh's adaptive structure with 'Aṭiyyah's principle of *mas'ūliyyah* (spiritual responsibility). This hybrid form of organization balances modern functional needs with spiritual accountability (*mas'ūliyyah*). The data demonstrate that when migration challenges traditional gendered roles, households reorganize through religiously sanctioned negotiations, preserving both structure and sanctity.⁴³ Hence, the model proposed here moves beyond structural adaptation to spiritually informed reorganization.

Communication, as the third pillar in Walsh's model, gains new epistemological meaning when reinterpreted through *maqāṣid al-usrah*. While Western resilience theory views communication as problem-solving and emotional clarity, Islamic families in Mataraman practice communication as ritualized remembrance (*dhikr*). Informants described how family

⁴⁰ Walsh, "The Concept of Family Resilience"; Caldwell and Senter, "Strengthening Family Resilience through Spiritual and Religious Resources."

⁴¹ Walsh, *Strengthening Family Resilience*.

⁴² Athiyyah, *Nahwa Taf' Ili Maqashid Syariah*. *News. Ge*.

⁴³ Zakiah Hasan Gaffar, "Gender Roles, Work, and Women's Mobility in Indonesia: Labour Migration Contexts," *Proyeksi: Jurnal Ilmu-Ilmu Sosial Dan Humaniora* 24, no. 1 (2019).

communication blends emotional warmth with devotional messages. A mother from Tulungagung said,

"Before bed, I remind my children to pray and recite Al-Mulk with their father online—this keeps our hearts connected to Allah."

Another participant in Blitar explained,

"We use WhatsApp not only to talk but to remind each other of the Prophet's sayings."

Through daily digital interactions filled with Qur'anic recitations, prayers, and moral advice, communication becomes a means of transmitting barakah (blessing). This process exemplifies 'Aṭīyyah's goal of *ḥifẓ al-nasl* (protection of lineage), as faith-based discourse ensures moral continuity across generations.⁴⁴ Thus, what Walsh frames as a social skill transforms into a form of spiritual inheritance, where family dialogue preserves both affection and divine orientation. This demonstrates that resilience in Islamic families cannot be understood apart from their theology of communication.

This integrated framework redefines resilience as tri-dimensional: psychological (adaptive), sociological (organizational), and theological (transcendent). The Mataraman case reveals that these dimensions operate synergistically rather than hierarchically.⁴⁵ Walsh's secular model provides the structure for analyzing adaptability, while 'Aṭīyyah's *maqāṣid* framework supplies the value system that animates it. Together, they generate a model where family strength arises from *iman* (faith), *'amal* (practice), and *ittibād* (unity). This synthesis suggests that the success of resilience interventions in Muslim societies depends on aligning psychological constructs with moral-spiritual meanings. The Islamic model proposed here thus bridges the inner and outer dimensions of human adaptation.

The integration between Walsh's framework and *maqāṣid al-usrah* in this study underscores that family resilience in the context of migration is not merely a psychological response, but rather a collective effort to realize *maslahah*⁴⁶ (holistic well-being) within family life. Practices such as spiritual discipline, digital communication imbued with religious intent, and consultative financial management reflect the practical embodiment of *maqāṣid*-oriented values grounded in the pursuit of *maslahah*. Thus, resilience from an Islamic perspective is not limited to coping with adversity, but constitutes an intentional endeavor to cultivate comprehensive well-being—both material and spiritual—for the family unit.

Theologically, the *maqāṣid al-usrah* integration reframes resilience as a form of *tawḥīd* balance—the harmony between material and spiritual dimensions of life. 'Aṭīyyah's framework situates the family as a microcosm of the ummah, where well-being is achieved through justice, compassion, and stewardship.⁴⁷ The Mataraman evidence confirms that these values manifest through practices of mutual aid (*ta'āwun*), shared worship, and responsible financial

⁴⁴ Mochammad Zaka Ardiansyah and Basri Basri, "ISLAM, EDUCATION, AND MIGRATION IN INDONESIA: Religiosity Left-Behind Muslim Migrant Workers' Children in East Java," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 20, no. 01 (2025): 29–54.

⁴⁵ Ida Fitria et al., "Family Resilience in a Psychological Perspective in Indonesia," *El-Usrab: Jurnal Hukum Keluarga* 7, no. 1 (2024): 204–19.

⁴⁶ Siti Wulandari, "Pengaruh Sistem Waralaba Terhadap Retail Kecil Di Ponorogo Tinjauan Maṣlaḥah," *Muslim Heritage* 1, no. 1 (May 2016): 87, <https://doi.org/10.21154/muslimheritage.v1i1.384>.

⁴⁷ Athiyyah, *Nahwa Taf' Ili Maqashid Syariah*. News. Ge.

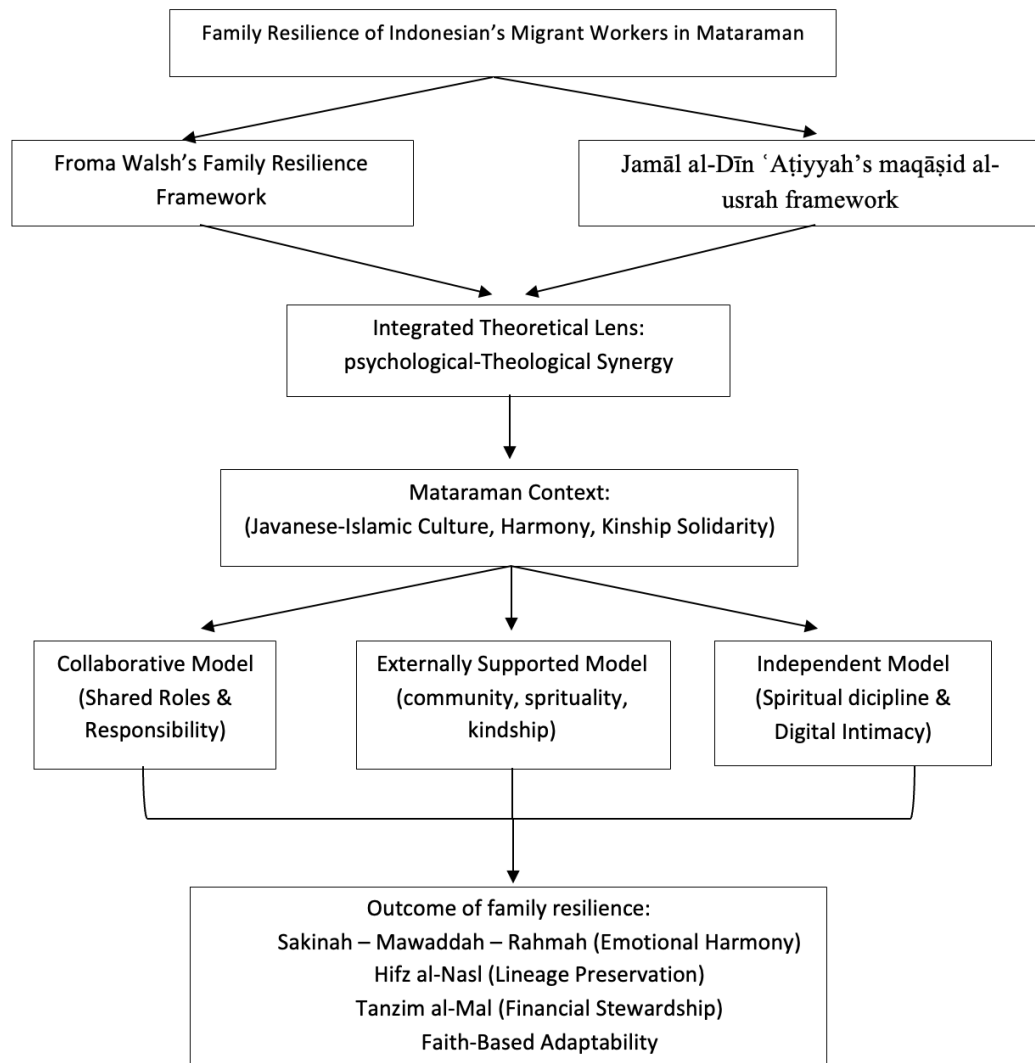
management.⁴⁸ This convergence illustrates that resilience is not value-neutral but purpose-oriented (*maqṣadi*), directed toward the preservation of religion, lineage, and social harmony. By integrating resilience with maqāṣid ethics, the family's adaptive behavior attains eschatological significance—it becomes part of fulfilling divine purpose in worldly affairs. Hence, Islamic resilience is both existential and spiritual.

To further illustrate the empirical synthesis between field findings and the dual theoretical framework, the following diagram visualizes the relational dynamics of family resilience among Mataraman migrant worker households. The figure integrates Froma Walsh's psychological model of family resilience and Jamāl al-Dīn 'Aṭīyyah's maqāṣid al-usrah framework within the lived context of Javanese-Islamic society. It depicts how faith, culture, and adaptation converge to form three distinct resilience models—collaborative, externally supported, and independent—that operate within the moral universe of Mataraman families. This visual model demonstrates that family resilience is not a static attribute but an evolving interaction between belief systems, social organization, and spiritual intentionality. It serves as an interpretive bridge between Western family psychology and Islamic theological sociology, highlighting how religious ethics shape everyday resilience practices.

As depicted in the diagram below, the theoretical synthesis begins with the integration of Walsh's triadic structure—*belief systems*, *organizational patterns*, and *communication/problem-solving processes*—with 'Aṭīyyah's seven maqāṣid al-usrah objectives. These frameworks converge into an integrated psychological-theological lens, contextualized in the Mataraman ethos of *guyub rukun* (social harmony) and *gotong royong* (collective solidarity). Within this ecosystem, resilience is expressed through three interrelated household models: the collaborative model, representing adaptive cooperation and moral accountability (*amanah*); the externally supported model, reflecting community-based emotional reinforcement through *pengajian* and kin networks; and the independent model, which emphasizes spiritual discipline and digital piety. Together, these models form a multi-layered system where faith functions as both the foundation and the force of resilience. This interconnectedness aligns with Walsh's emphasis on relational strength and with 'Aṭīyyah's vision of the family as the moral nucleus of society.

The bottom tier of the diagram represents the outcomes of this integrated resilience process, articulated through four key maqāṣidiyyah dimensions: *sakinah-mawaddah-rahmah* (emotional harmony), *ḥifẓ al-nasl* (protection of lineage), *tanzīm al-māl* (financial stewardship), and *faith-based adaptability*. These outcomes affirm that resilience among Mataraman migrant families is not merely psychological endurance but a form of lived theology—a conscious enactment of faith through everyday adaptation. The empirical evidence demonstrates that spiritual conviction, cultural cohesion, and responsible communication collectively sustain family unity despite transnational separation. Thus, the Mataraman case exemplifies how Islamic ethics, when integrated with resilience theory, generate a contextualized model of family strength that is both culturally authentic and universally instructive. This synthesis lays the groundwork for the next section, which conceptualizes an Islamic model of resilience by systematically integrating Walsh's framework and *maqāṣid al-usrah* principles.

⁴⁸ Euis Sunarti, Siti Badaria, and Intan Islamia, "Garut Flash Flood Victim's Families: Relation Between Stress Management and Family Resilience Based on Residence and Post-Disaster Time," *Journal of Family Sciences* 6, no. 2 (2021): 96–110; Rosyadi et al., "Realizing Post-Disaster Sakinah Families: Analysis of the Resilience of Semeru Eruption Survivors' Families at the Relocation Site from the Maqāṣid al-Sharī'ah Perspective."



Ultimately, this study advances a culturally grounded and theologically informed model of resilience that may serve as an alternative to universalist Western paradigms. The model posits that the three pillars of Walsh's framework—belief, organization, and communication—find deeper coherence when embedded within 'Aṭīyyah's maqāṣid logic. The empirical data from Mataraman validate that these principles are not abstract ideals but lived realities shaping family endurance under migration stress. This Islamic model of family resilience thus contributes to both theory and praxis: it offers a framework that honors the universality of resilience while rooting it in local faith epistemology. In doing so, it provides a new direction for interdisciplinary scholarship connecting psychology, theology, and social anthropology in the Muslim world.

CONCLUSION

Field evidence from the Mataraman region demonstrates that family resilience among Indonesian migrant households is sustained through the interplay of faith, social solidarity, and adaptive organization. Families facing long-term separation develop resilience strategies grounded in *taqwā* (God-consciousness), *sabr* (patience), and *tawakkul* (trust in God). Concrete practices include routine digital *dhikr*, family recitation sessions, community *pengajian*, and disciplined remittance management based on *amanah* and *shūrā*. These behaviors embody Walsh's three pillars of resilience—belief systems, organizational patterns, and communication—while simultaneously

fulfilling ‘Aṭiyyah’s *maqāṣid al-usrah* dimensions of *sakīnah*, *ḥifẓ al-nasl*, and *tanzīm al-māl*. Women who temporarily assume leadership roles rely on spiritual endurance, while kinship and mosque-based networks provide social reinforcement. Collectively, these findings affirm that resilience in Mataraman families is not only a psychological process but also a lived expression of worship and moral duty.

The integration of Walsh’s psychological framework and Jamāl al-Dīn ‘Aṭiyyah’s *maqāṣid al-usrah* produces a contextual model of Islamic family resilience that bridges Western adaptability with spiritual intentionality. The model—illustrated—shows how resilience in the Mataraman context operates through three interconnected models: the Collaborative Model (shared roles and *amanah*), the Externally Supported Model (community-based spirituality and kinship), and the Independent Model (spiritual discipline and digital intimacy). These models converge in four key outcomes: *sakīnah–mawaddah–rahmah* (emotional harmony), *ḥifẓ al-nasl* (lineage preservation), *tanzīm al-māl* (financial stewardship), and *faith-based adaptability*. This integrated framework reveals that Mataraman families transform adversity into spiritual growth through collective ethics and theological consciousness. The study thus contributes a culturally grounded and theologically informed model of resilience that not only enriches family psychology but also redefines Islamic sociology as a living moral system within the realities of migration.

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