

**Reconstructing a Family Resilience Model from the Perspective of
Islamic Family Law: Integrating Talcott Parsons’ AGIL Framework**

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A B S T R A C T

Family resilience is a multidimensional phenomenon encompassing the family’s capacity to manage resources, achieve collective goals, maintain functional stability, respond to conflict, preserve core values, and ensure intergenerational continuity. In the Indonesian context, the urgency of this issue is reflected in the 399,921 divorce cases recorded in 2024, with disputes and persistent conflict constituting one of the major contributing factors. This study aims to analyze family resilience from the perspective of Islamic family law, examine the relevance and limitations of Talcott Parsons’ structural functionalist theory, and reconstruct a conceptual model that integrates the two approaches. The study employs library research using normative, sociological, and critical-philosophical approaches. Data were analyzed through content analysis and comparative analysis of Islamic normative sources, Islamic family law literature, Parsons’ theory, and the literature on family resilience. The findings indicate that the AGIL framework provides a systemic framework for explaining family functions but does not explicitly account for the normative orientation of family goals, individual formation prior to marriage, mechanisms for conflict resolution, or the intergenerational reproduction of values. Islamic family law, by contrast, provides normative and transcendental dimensions through individual development, family formation, family governance, *islāh* and *taḥkīm*, social relations, and the education of subsequent generations. Based on this synthesis, the study proposes the Islamic Family Resilience Cycle Model (IFRCM), consisting of six stages: *Pre-Marital Foundation*, *Family Formation*, *Family Governance*, *Conflict Management*, *Social Expansion*, and *Value Reproduction*. The IFRCM is a reconstructed conceptual model that integrates the functional dimensions of AGIL with the normative orientation of Islamic family law within a cyclical, intergenerational framework and provides a foundation for further empirical research.

1. Introduction

From the perspective of Islamic law (*al-aḥwāl al-syakhṣiyyah*), the family is an institution with both normative and social dimensions. The family is not merely a space in which marital relations and reproduction take place, but also the primary environment for personality formation, value transmission, socialization, and the development of social responsibility (Hisyam et al., 2019; Mardi, 2023). From a sociological perspective, the family can also be understood as a social unit whose functioning is influenced by interactions among its members, role structures, resources, and relationships with the broader social environment (Damsar & Indrayani, 2016; Raho, 2021). Therefore, family resilience should not be understood merely as the ability to preserve marital integrity, but rather as the family's capacity to maintain its functioning, adapt to pressures, manage change, and develop new capacities in responding to various challenges (Walsh, 2016b, 2021; Yang et al., 2023).

In the Indonesian context, this issue has strong empirical relevance. Data from the Central Bureau of Statistics of Indonesia indicate that the number of divorce cases in 2024 reached 399,921. Although this figure decreased from 408,347 cases in 2023, it nevertheless indicates the substantial scale of the problem (Badan Pusat Statistik Indonesia, 2025). These data do not, in themselves, demonstrate that all Indonesian families are experiencing a crisis of resilience; rather, they indicate that marital stability and the capacity of families to manage pressures constitute social issues that require scholarly attention. Disputes and persistent quarrels are among the significant factors associated with divorce, making conflict-management capacity an important aspect of building family resilience. From the perspective of Islamic family law, conflict management even has a normative basis through the mechanisms of *iṣlāḥ* and *taḥkīm*, which are directed toward resolving disputes and preventing marital breakdown (Yulisa & Chan, 2026).

Family resilience is also not limited to conflicts that arise after marriage. It encompasses dimensions that unfold throughout the family life cycle, beginning with the quality of individuals prior to entering marriage, partner selection, family formation, the capacity to cope with crises, relationships between the family and its social environment, and the processes of educating and transmitting values to subsequent generations. Contemporary *family resilience* perspectives conceptualize the family as a dynamic system capable of experiencing stress, adapting to pressures, maintaining functioning, and even undergoing transformation through interactions between family members and their social environment (Walsh, 2016b, 2021). Developments in *family resilience* scholarship have also demonstrated a shift from approaches that emphasize family characteristics toward an understanding of resilience as a dynamic and contextual process (Yang et al., 2023).

From an Islamic perspective, attention to the family begins even before the formation of the marital contract. The Qur'an describes marriage as one of the signs of Allah's power, directed toward the creation of *sakinah*, *mawaddah*, and *rahmah*, as stated in QS. al-Rūm [30]: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

"And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy." (QS. al-Rūm [30]: 21).

This verse indicates that the purpose of marriage does not end with the establishment of a legal relationship between a man and a woman. Rather, marriage is directed toward the establishment of relational tranquility founded upon *mawaddah* and *rahmah*. Al-Qurṭubī (2006) explains that the relationship between spouses encompasses dimensions of tranquility and intimacy that constitute important aspects of the purposes of marriage. Ibn Kathīr (1999) likewise relates this verse to affection and a relationship through which spouses are able to attain tranquility in one another. Thus, from the very stage of family formation, Islam establishes a conception of marital purpose that is not merely structural, but also ethical and spiritual.

The husband-wife relationship is also portrayed through the metaphor of “garments,” as stated in QS. al-Baqarah [2]: 187:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

“They are garments for you, and you are garments for them.”

Ibn Kathīr (1999) explains that this metaphor signifies intimacy and reciprocity between husband and wife. Accordingly, marital relationships from an Islamic perspective are not established solely on the basis of formal rights and obligations, but also encompass intimacy, protection, tranquility, and mutuality. This relational dimension is relevant to the *family resilience* perspective, which regards the quality of relationships, patterns of communication, and family members’ capacity to support one another as important components of family functioning (Walsh, 2016a, 2016b).

The structural dimension of the family is grounded, among other sources, in QS. al-Nisā’ [4]: 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

“Men are *qawwāmūn* over women.”

In al-Zuhaylī’s (1991) interpretation, *qiwāmah* is associated with the responsibilities and obligations assigned to men, including the provision for and protection of the family. Therefore, in this study, *qiwāmah* is not understood merely as a power relationship, but as one mechanism for organizing responsibilities within the family. This interpretation is consistent with the sociological perspective that views the family as a system characterized by the distribution of particular roles and functions necessary for its continuity (Parsons, 1951; Ritzer & Goodman, 2007).

Family responsibility also has an educational dimension. Allah states in QS. al-Taḥrīm [66]: 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe, protect yourselves and your families from the Fire.”

Ibn Kathīr (1999) associates this verse with the responsibility to educate and teach family members. Thus, the family in Islam simultaneously functions as an institution of education and value reproduction. Findings concerning the roles of family members from a

Qur'anic perspective likewise indicate that family functioning is related to the fulfillment of each member's responsibilities in building a resilient family life (Hisyam et al., 2019).

This responsibility is further emphasized by the saying of the Prophet Muhammad:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ،
وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا...

"Each of you is a guardian and each of you is responsible for those under your guardianship. A man is a guardian of his family and is responsible for those under his guardianship, and a woman is a guardian in her husband's household and is responsible for those under her guardianship." (Al-Bukhārī, 2002; Al-Hajjāj, 2006).

This ḥadīth emphasizes that the family structure in Islam is systemic, in which each member has functions and responsibilities that contribute to the continuity of the family. This distribution of responsibilities can be understood more broadly as a mechanism of family functioning, because the stability of the family system depends not on a single member but on the coordination of functions and responsibilities among all family members (Parsons, 1951; Raho, 2021).

Taken together, these normative sources demonstrate that Islamic family law addresses various dimensions of family resilience, including individual development, marital formation, the distribution of roles and responsibilities, conflict resolution, social relations, and the education of subsequent generations. Studies on Islamic legal awareness and family resilience have likewise demonstrated that understanding family law is associated with families' capacity to maintain their functioning (Sholeh et al., 2021). Fathoni's (2021) study indicates that the resilience of Muslim families is also related to the implementation of family *fiqh* in everyday life. More recent research has even demonstrated that the meaning of *mīṣāqan ghalīẓan* can be understood as a normative foundation contributing to family resilience in the lived experience of domestic life (Hidayati et al., 2026).

However, the existence of these normative provisions does not, by itself, provide a systemic model that maps the relationships among these dimensions within a single analytical framework. The development of *family resilience* scholarship has produced several models for explaining family adaptation processes, but most have been developed from psychosocial and family-systems perspectives. Walsh (2016a, 2016b, 2021), for example, conceptualizes family belief systems, organizational patterns, communication, and problem-solving as interrelated processes that shape family resilience. Meanwhile, Patterson (2002), through the integration of family stress and resilience theories, explains that families undergo processes of adjustment and adaptation when demands interact with available capabilities and resources.

It is at this point that Talcott Parsons' structural functionalist theory becomes relevant. Parsons (1951) views the social system as a system that must fulfill a number of functional prerequisites in order to maintain its continuity. In the AGIL scheme, these requirements are formulated as *Adaptation*, *Goal Attainment*, *Integration*, and *Latency*. This framework provides an analytical tool for understanding how different components within a system are interconnected in maintaining the continuity of the system. His ideas were subsequently employed extensively in sociological studies to explain the relationships among structure,

function, values, and the continuity of social systems (Nursalam & Syarifuddin, 2016; Ritzer & Goodman, 2007; Soekanto, 1986).

When applied to the family, *Adaptation* can be used to examine the family's capacity to manage resources and respond to its environment; *Goal Attainment* concerns the family's capacity to establish and achieve goals; *Integration* concerns coordination and cohesion among family members; while *Latency* concerns pattern maintenance, socialization, and value reproduction (Parsons, 1951; Soekanto, 1986). However, applying AGIL to the family also presents certain limitations. The framework explains the functional prerequisites of a system, but it does not specifically identify the normative sources of family goals, explain how individual qualities are developed before individuals enter the family structure, or specify how particular conflict-resolution mechanisms should be implemented.

These limitations become increasingly significant when structural functionalist theory is compared with developments in *family resilience* theory. Contemporary family resilience literature no longer views the family merely as a structure that must maintain equilibrium, but rather as a dynamic system that interacts with stressors, resources, meaning-making processes, communication, internal organization, and the social environment. Walsh (2016a, 2021) emphasizes that family resilience is formed through the interaction of various processes that enable families to cope with change and adversity. The *Family Adjustment and Adaptation Response* (FAAR) model likewise explains that families undergo adjustment and adaptation when the demands they face exceed their available capabilities (Patterson, 2002).

This literature demonstrates that family resilience scholarship has developed from approaches emphasizing family characteristics toward approaches that conceptualize resilience as a dynamic process (Yang et al., 2023). Nevertheless, these frameworks are generally not constructed on Islamic family law as their primary normative foundation. At the same time, studies of Muslim family resilience in Indonesia have demonstrated relationships among awareness of Islamic family law, parenting quality, and family functioning (Hisyam et al., 2019; Sholeh et al., 2021). A study of millennial Muslim families in Gresik also demonstrates the relationship between family resilience and the implementation of family *fiqh* in family life (Fathoni, 2021).

Recent developments have demonstrated efforts to integrate *family resilience* with the concepts of *maqāṣid al-usrah* and *maṣlahah*. Arif (2024) offers a theoretical analysis connecting *family resilience* theory with the concept of *maṣlahah*, while Qomaro (2026) develops the idea of integrating *maqāṣid al-usrah* into the measurement of family resilience in Indonesia. Kurniawan and Shofi (2026) likewise situate intergenerational resilience and family law within the framework of *maqāṣid al-sharī'ah*. These developments indicate that integrating family resilience perspectives with Islamic normative frameworks is receiving increasing scholarly attention. However, these studies have different emphases from the present research.

Walsh's framework is primarily oriented toward psychosocial processes and family systems, whereas FAAR emphasizes processes of stress, adjustment, and adaptation (Patterson, 2002; Walsh, 2016a, 2021). Several studies of Muslim families integrate Islamic values with psychological, economic, or *maqāṣid*-based dimensions (Arif, 2024; Fathoni, 2021; Qomaro, 2026). This study takes a different approach by using the AGIL scheme as an initial systemic framework and subsequently reconstructing it through normative sources of Islamic

family law into a family resilience cycle encompassing the stages from the pre-marital phase through intergenerational value reproduction.

Accordingly, the research gap addressed by this study does not simply lie in the absence of studies on Islamic families, AGIL, or *family resilience* considered separately. Rather, the gap lies in the absence of a conceptual framework that explicitly brings together the four AGIL functions with the stages of the Islamic family life cycle, while simultaneously incorporating individual development prior to marriage, conflict-resolution mechanisms, social relations, and value reproduction as components of a single family resilience cycle. An intergenerational perspective is particularly relevant because family resilience concerns not only the family's capacity to cope with challenges in the present, but also its ability to transmit values and capacities to subsequent generations (Kurniawan & Shofi, 2026).

Based on this gap, the study addresses four research questions. First, how can the concept of family resilience be reconstructed on the basis of the principles of Islamic family law? Second, how can the AGIL scheme be employed to examine family functions systemically? Third, where do the two approaches converge, and what are their respective limitations? Fourth, how can their synthesis be formulated into a conceptual model of family resilience relevant to Muslim families in Indonesia?

This study aims to analyze the concept of family resilience from the perspective of Islamic family law, interpret the relevance of AGIL to family functions, identify the points of convergence and limitations of the two approaches, and formulate the *Islamic Family Resilience Cycle Model* (IFRCM) as a reconstructed conceptual model. Accordingly, the novelty of this study does not rest on the claim that the proposed model is an empirically validated model, but rather on its conceptual architecture, which integrates the functional framework of AGIL with the normative stages of the Islamic family within a cyclical, intergenerational framework.

2. Method

This study employs a qualitative method based on *library research* because its objects of inquiry are conceptual and normative in nature, namely the principles of Islamic family law, Talcott Parsons' structural functionalist theory, and the literature on *family resilience*. Library research is employed to identify, compare, and synthesize concepts and relationships among concepts as the basis for reconstructing a family resilience model (Creswell & Poth, 2018; Krippendorff, 2018). This approach is consistent with the nature of the study, which is not intended to test hypotheses using empirical field data, but rather to develop an argument and conceptual construction through a systematic examination of relevant sources.

The study employs three approaches. First, a normative approach is used to identify the principles of Islamic family law through the Qur'an, ḥadīth, Qur'anic exegesis, and Islamic family law literature. Second, a sociological approach is used to understand the family as a social system based on Parsons' theory, particularly the functions of *Adaptation*, *Goal Attainment*, *Integration*, and *Latency* (AGIL) (Parsons, 1951; Raho, 2021; Ritzer & Goodman, 2007). Third, a critical-philosophical approach is employed to examine the assumptions, strengths, limitations, and possibilities for integration between the Islamic family law framework and AGIL. This critical approach is necessary because the study does not merely map similarities between the frameworks, but also identifies aspects that cannot be adequately explained by either framework alone.

The data sources consist of four groups: (1) primary normative sources, namely the Qur'an and ḥadīth; (2) interpretive sources, including the exegetical works of Ibn Kathīr, al-Qurṭubī, and al-Zuḥaylī; (3) Talcott Parsons' primary works and literature on structural functionalist theory; and (4) contemporary literature on *family resilience*, Islamic family law, and Muslim families. The literature was selected based on substantive relevance, academic authority, and currency. Classical literature was retained when it served as a primary source for normative concepts or foundational theories. Contemporary literature, meanwhile, was used primarily to examine conceptual developments concerning family resilience and its application in the context of Muslim families (Walsh, 2016a, 2016b, 2021; Yang et al., 2023).

Data were collected through documentation. The sources were classified according to units of analysis comprising six dimensions of the family from an Islamic perspective: individual development, partner selection and marital formation, the distribution of roles and responsibilities, conflict resolution, social relations, and the education of subsequent generations. In Parsons' theory, the units of analysis comprise the four AGIL functions (Parsons, 1951), while in the *family resilience* literature they encompass adaptation, family organization, communication, problem-solving, resources, family meaning-making, and intergenerational continuity (Patterson, 2002; Walsh, 2016a, 2021).

The analysis was conducted through *content analysis* and comparative analysis. *Content analysis* was used to identify and categorize concepts, themes, and patterns of argumentation within the sources under examination (Krippendorff, 2018). The analytical process consisted of four stages: (1) identifying the key concepts in each source; (2) categorizing concepts according to similarities in function and orientation; (3) comparing functions, objectives, mechanisms, conflict management, and system continuity; and (4) synthesizing the findings to identify points of convergence, differences, and conceptual gaps among the frameworks. The interpretation was examined through source triangulation by comparing normative propositions, Parsons' theory, and *family resilience* concepts across multiple relevant sources. In the context of library research, this form of triangulation is understood as cross-checking among sources rather than triangulation of empirical field data.

The formulation of the *Islamic Family Resilience Cycle Model* (IFRCM) was conducted through *theoretical mapping*. The AGIL functions were mapped onto family functions identified in Islamic sources. This mapping demonstrated that several aspects, particularly individual development prior to marriage and conflict-resolution mechanisms, cannot be fully reduced to the four AGIL functions. These aspects were therefore retained as distinct categories and synthesized into the six stages of the IFRCM. The relationships among these stages were subsequently constructed as a cycle, with *Value Reproduction* positioned as the mechanism connecting family functioning with the formation of subsequent generations. This construction is consistent with developments in family resilience scholarship that conceptualize resilience as a dynamic, adaptive, and continuous process (Walsh, 2021; Yang et al., 2023), while also taking into account the intergenerational dimension emphasized in Islamic family studies (Kurniawan & Shofi, 2026). Accordingly, the IFRCM is positioned as a conceptual model resulting from theoretical reconstruction rather than as an empirically validated model. Empirical validation is therefore proposed as an agenda for future research.

3. Results and Discussion

3.1. Dimensions of Family Resilience in Islamic Family Law

The analysis of Islamic normative sources demonstrates that family resilience from the perspective of Islamic family law cannot be reduced to the ability to preserve marriage or prevent divorce. Family resilience constitutes a multidimensional construct encompassing individual preparedness, marital formation, family governance, conflict resolution, relationships with the social environment, and the continuity of values across generations (Hisyam et al., 2019; Fathoni, 2021; Sholeh et al., 2021). The examination of the Qur'an, ḥadīth, Qur'anic exegesis, and Islamic family law literature in this study identifies six principal dimensions, namely *Pre-Marital Foundation*, *Family Formation*, *Family Governance*, *Conflict Management*, *Social Expansion*, and *Value Reproduction*. These six dimensions are not understood as six independent legal rules, but as analytical categories representing a sequence of family functions from an Islamic perspective.

First, *Pre-Marital Foundation*

Family resilience begins before the establishment of the household. Islam emphasizes individual quality, preparedness for marriage, and considerations in choosing a spouse. Accordingly, family functioning is not determined entirely by what occurs after the marital contract, but also by the quality of the individuals who enter the marital structure. This dimension encompasses religious and moral development, maturity in assuming responsibilities, preparedness to perform family roles, and considerations in spouse selection. This orientation is consistent with the view that family resilience is associated with awareness of family law principles and the capacity of family members to fulfill their responsibilities (Sholeh et al., 2021).

This dimension is significant because marriage in Islam is not merely a contract that establishes legal status, but a *mīṣāqan ghalīẓan* carrying moral consequences and responsibilities. Accordingly, family resilience has a preventive foundation: the better the preparedness of individuals and their understanding of the purposes of marriage, the stronger the foundation available for responding to the demands of family life. Studies of contemporary Muslim families indicate that the interpretation of *mīṣāqan ghalīẓan* can function as a normative orientation for building resilient family life (Hidayati et al., 2026). Research on millennial Muslim families likewise demonstrates that the implementation of family *fiqh* is associated with how families conduct and sustain their marital lives (Fathoni, 2021).

Within the IFRCM, this dimension is positioned as the **starting point of the cycle**. This positioning also highlights an important distinction from approaches that begin the discussion of resilience only after a family has encountered stress or crisis. From an Islamic perspective, resilience is understood proactively because the capacity to respond to challenges is cultivated before the family structure is established. Thus, *Pre-Marital Foundation* serves as the initial foundation that shapes individuals' capacity to enter and sustain family life.

Second, *Family Formation*

Following individual preparedness, the next stage involves the formation of the family through marriage. The Qur'an describes the purposes of marriage through the concepts of *sakinah*, *mawaddah*, and *rahmah* in QS. al-Rūm [30]: 21. Al-Qurṭubī (2006) and Ibn Kathīr (1999)

both emphasize elements of tranquility, affection, and intimacy within the marital relationship. These three concepts indicate that family formation is oriented toward tranquility, affection, and a relationship through which husband and wife provide mutual support.

QS. al-Baqarah [2]: 187, through the metaphor of husband and wife as “garments,” likewise demonstrates the reciprocal nature of the marital relationship. Ibn Kathīr (1999) associates this metaphor with intimacy and tranquility in the relationship between husband and wife. Husband and wife are therefore not positioned merely as holders of formal rights and obligations, but as parties who provide one another with protection, intimacy, and tranquility. Accordingly, *Family Formation* within the IFRCM encompasses the establishment of the marital bond, relational purposes, mutual commitment, and the formation of family identity.

This dimension is important because a resilient family requires not only a formal structure in the form of a valid marriage, but also a relational orientation that enables that structure to function. In this context, the marital contract provides the legal foundation for the formation of the family, while *sakinah*, *mawaddah*, and *rahmah* provide the ethical and relational orientation for life after the contract. This perspective is also consistent with the *family resilience* approach, which identifies relationship quality and family belief systems as important components of family functioning (Walsh, 2016a, 2016b).

Third, Family Governance

Family resilience also depends on the family’s capacity to manage roles, responsibilities, resources, and internal relationships. From an Islamic perspective, this management is reflected, among other things, in the concept of *qiwāmah*, financial maintenance, responsibilities toward family members, and the principle of leadership accompanied by accountability. In interpreting QS. al-Nisā’ [4]: 34, al-Zuhayli (1991) associates *qiwāmah* with responsibilities and obligations related to the management and protection of the family.

Within this study’s conceptual framework, *qiwāmah* is understood in terms of responsibility rather than merely structural superiority. Such responsibility concerns the provision of necessities, protection, and the management of family life. This principle is consistent with the ḥadīth “*kullukum rā’in wa kullukum mas’ūlun ‘an ra’iyyatihi*”, which positions each individual as entrusted with responsibilities corresponding to their respective sphere of accountability (Al-Bukhārī, 2002; Al-Ḥajjāj, 2006). Accordingly, *Family Governance* refers to the family’s capacity to organize resources and roles responsibly so that the needs of family members can be fulfilled.

At this stage, family resilience is not limited to economic capacity. Family governance also encompasses decision-making, the distribution of responsibilities, communication, parenting, and coordination among family members. In other words, the family is understood as a system that requires mechanisms of internal organization so that each member can perform their functions effectively. Findings concerning the roles of family members from a Qur’anic perspective likewise emphasize the importance of responsibility and interaction among family members in building a resilient family (Hisyam et al., 2019). This perspective converges with structural functionalist theory, which views the distribution of functions and

coordination among elements as mechanisms contributing to the continuity of a system (Parsons, 1951; Ritzer & Goodman, 2007).

Fourth, Conflict Management

Conflict is an aspect of family life that cannot be completely eliminated. Therefore, family resilience should not be measured solely by the presence or absence of conflict, but by the family's capacity to manage and resolve conflict without undermining the functioning of the family system. The *family resilience* perspective identifies communication and problem-solving as important processes for coping with stress and maintaining family functioning (Patterson, 2002; Walsh, 2016a).

In Islamic family law, such mechanisms can be identified in the principles of communication, consultation, *iṣlāḥ*, and *taḥkīm*. The concept of *iṣlāḥ* reflects an orientation toward repairing relationships, while *taḥkīm* provides a mechanism for resolution when marital conflict becomes serious. Conflict is therefore not viewed merely as a failure of the family, but as a condition requiring mechanisms of correction and restoration.

The *Conflict Management* dimension also constitutes one of the elements distinguishing the IFRCM from approaches to resilience that focus solely on stability. A resilient family is not a family without conflict; rather, it is a family that possesses the capacity to identify conflict, manage it constructively, restore relationships, and maintain family goals. Studies of conflict within Muslim families likewise demonstrate the importance of conflict management based on Islamic family law as a strategy for preventing the escalation of conflict and divorce (Yulisa & Chan, 2026). This finding reinforces the position of *Conflict Management* as a distinct dimension within the IFRCM.

Fifth, Social Expansion

In Islam, the family is not conceptualized as a completely closed system. Family life is connected to relatives, the wider community, and the social environment. Accordingly, family resilience also requires the capacity to establish social relationships, obtain support, fulfill social responsibilities, and preserve family values in interactions with the surrounding environment. Sociologically, the family constitutes part of a broader social system, and its internal functioning cannot be separated from its relationships with the social environment (Damsar & Indrayani, 2016; Raho, 2021).

The *Social Expansion* dimension demonstrates that family functioning is determined not only by relationships among husbands, wives, and children. The family exists within a broader social network and can both receive support from and contribute support to that network. Relationships with relatives and the wider community can serve as sources of support when families face pressures, while social engagement enables families to maintain their social and moral functions. The *family resilience* perspective likewise conceptualizes families as dynamically connected to systems beyond the household, such that external resources and support can contribute to families' capacity to cope with stress (Walsh, 2021).

From this perspective, family resilience is **relational and ecological** in nature. The family does not merely preserve itself but interacts with broader social systems. Findings concerning the role of resilient family members from a Qur'anic perspective likewise indicate that family functioning is associated with responsibilities and broader social relationships (Hisyam et al., 2019).

Sixth, *Value Reproduction*

The final dimension is value reproduction. The family is not responsible merely for preserving its existence within a single generation, but also for transmitting values, knowledge, responsibilities, and religious orientations to subsequent generations. QS. al-Taḥrīm [66]: 6 emphasizes the responsibility to protect one's family, which Ibn Kathīr (1999) interprets in relation to educating and teaching family members. This principle demonstrates that family education constitutes an integral component of family functioning.

Value Reproduction, therefore, does not refer merely to formal religious education. It encompasses the internalization of values through parenting, role modeling, habituation, communication, and everyday family practices. Through these processes, families cultivate new capacities within subsequent generations to perform family functions and respond to change. This dimension converges with the concept of *Latency* in AGIL, which emphasizes pattern maintenance and value reproduction; however, within the IFRCM, its scope is expanded by incorporating the normative orientation of Islam as the foundation of the values being reproduced (Parsons, 1951).

This dimension occupies a distinctive position within the IFRCM because it functions as an intergenerational mechanism. When family values and capacities are successfully transmitted to the next generation, this process becomes the foundation for individual formation prior to marriage in the subsequent cycle. Thus, *Value Reproduction* is not a linear endpoint but a link that returns the cycle to *Pre-Marital Foundation*. The concept of intergenerational resilience has received increasing attention in Islamic family law scholarship, particularly through the relationship between family resilience, *maqāṣid al-sharī'ah*, and intergenerational continuity (Kurniawan & Shofi, 2026; Qomaro, 2026).

Synthesis of the Dimensions

Based on this categorization, family resilience in Islamic family law can be conceptualized as a continuous process connecting individual preparedness, the formation of the marital bond, family governance, conflict resolution, social connectedness, and intergenerational value reproduction. These six dimensions are functionally interconnected rather than independent. This finding extends previous understandings of Muslim family resilience, which have largely examined legal awareness, the implementation of family *fiqh*, or particular psychosocial dimensions (Fathoni, 2021; Sholeh et al., 2021; Arif, 2024).

Table 1. Categorization of Family Resilience Dimensions
Based on the Principles of Islamic Family Law

Dimension	Main Focus	Function for Resilience
Pre-Marital Foundation	Individual preparedness and spouse selection	Establishing a preventive foundation
Family Formation	Marriage, sakinah, mawaddah, and rahmah	Establishing family structure and orientation
Family Governance	Roles, responsibilities, and resources	Maintaining internal functioning
Conflict Management	Iṣlāḥ, taḥkīm, communication, and problem-solving	Restoring functioning under conditions of stress

Social Expansion	Relationships with relatives and the wider community	Expanding sources of support and social functions
Value Reproduction	Education and value transmission	Ensuring intergenerational continuity

The categorization demonstrates that Islamic family law provides normative, relational, and intergenerational dimensions that extend beyond rules concerning marital status alone. These six dimensions also provide the basis for examining the extent to which AGIL functions can explain family resilience. In the subsequent analysis, each dimension is mapped onto *Adaptation*, *Goal Attainment*, *Integration*, and *Latency* to identify points of convergence as well as the limits of AGIL in explaining the construction of Islamic family resilience.

3.2. Mapping the AGIL Functions in Family Resilience

Talcott Parsons' structural functionalist theory provides a framework for understanding the family as a system whose continuity depends on the fulfillment of certain functions. From Parsons' perspective, a social system consists of interrelated parts that work together to maintain order and system continuity. Through the AGIL scheme, Parsons identifies four functional prerequisites of a system: *Adaptation*, *Goal Attainment*, *Integration*, and *Latency* (Parsons, 1951). This framework subsequently became an important analytical instrument within the structural functionalist tradition for explaining how social systems maintain their existence and order (Ritzer & Goodman, 2007; Soekanto, 1986). In the present study, these four functions are employed not as normative categories that prescribe an ideal form of family, but as analytical tools for mapping how families maintain their functioning.

The first function, *Adaptation*, concerns the capacity of a system to obtain, manage, and distribute the resources necessary for its continuity (Parsons, 1951). Within social systems theory, adaptation refers to a system's capacity to respond to environmental conditions and adjust its available resources to emerging demands (Raho, 2021). In the family context, this function encompasses the capacity to manage economic resources, adapt to environmental changes, cope with external pressures, and fulfill the needs of family members. When related to the categorization derived from Islamic family law, *Adaptation* is primarily associated with *Family Governance*, particularly the management of financial maintenance, responsibilities, and family resources. However, the adaptive function is also related to *Conflict Management* and *Social Expansion*, because families need the capacity to adjust to changes in both internal relationships and the broader social environment.

The second function, *Goal Attainment*, refers to the capacity of a system to establish goals and mobilize resources toward their achievement (Parsons, 1951). In the family context, this function can be used to explain how family members develop shared orientations concerning the purposes of marriage, childrearing, well-being, and family continuity. *Goal Attainment*, therefore, concerns not merely the existence of goals but also the capacity of the system to organize actions toward achieving established objectives (Ritzer & Goodman, 2007; Nursalam & Syarifuddin, 2016). From an Islamic perspective, this function is related to the purposes of marriage expressed through *sakinah*, *mawaddah*, and *rahmah*. Thus, AGIL helps

explain the structural dimension of goal attainment, while Islamic family law provides the normative substance concerning what goals the family ought to pursue.

The third function, *Integration*, concerns the coordination and regulation of relationships among the components of a system in order to prevent disorganization that could threaten its continuity (Parsons, 1951). Integration is necessary to ensure that the various elements of a system can perform their respective functions without losing their connection to the system as a whole (Soekanto, 1986; Raho, 2021). At the family level, this function is reflected in spousal relationships, parent-child relationships, the distribution of responsibilities, communication, and mechanisms for resolving differences. *Integration* is particularly associated with *Family Formation*, *Family Governance*, and *Conflict Management*. The principles of family responsibility and the mechanisms of *iṣlāḥ* and *taḥkīm* in Islamic family law can be understood as mechanisms that support internal integration. Accordingly, AGIL is capable of explaining the family's need to maintain cohesion and coordination, while Islamic law provides normative principles and mechanisms through which such integration can be achieved. This is consistent with studies of resilient families from a Qur'anic perspective, which emphasize the importance of responsibility, communication, and relationships among family members in maintaining family functioning (Hisyam et al., 2019).

The fourth function, *Latency*, or *pattern maintenance*, concerns the preservation of values, motivations, and orientations that enable a system to maintain its identity and continuity (Parsons, 1951). In the family context, this function encompasses socialization, education, value internalization, and the formation of behavioral patterns transmitted to family members. This function has the strongest relationship with *Value Reproduction*. Family education, as emphasized in QS. al-Taḥrīm [66]: 6, can be understood as a mechanism for both maintaining values and developing the capacities of subsequent generations. Within the functionalist framework, socialization and value internalization constitute important mechanisms for the reproduction of cultural patterns and the continuity of social systems (Ritzer & Goodman, 2007; Nursalam & Syarifuddin, 2016). Thus, *Latency* provides a theoretical basis for understanding why families not only maintain their current structure but also prepare for the continuity of the system in the future.

The mapping demonstrates that the four AGIL functions are relevant to the six dimensions of family resilience identified previously. However, the relationship between the two is not one-to-one. A single family dimension may perform more than one AGIL function. *Family Governance*, for example, is associated with *Adaptation* through resource management and with *Integration* through the regulation of internal relationships. Likewise, *Conflict Management* is not limited to *Integration*, but may also involve *Adaptation* when families must adjust to changes resulting from conflict. This pattern of interconnection is consistent with the nature of *family resilience*, which conceptualizes family functioning as a dynamic and interconnected process rather than as a set of functions operating independently (Walsh, 2016a, 2016b; Patterson, 2002).

Table 2. Matrix of AGIL Functions and Family Resilience Dimensions
from the Perspective of Islamic Family Law

AGIL Function	Focus in the Family	Primary Related Dimensions
Adaptation	Resources and adaptation to the environment	Family Governance, Conflict Management, Social Expansion
Goal Attainment	Establishment and achievement of family goals	Pre-Marital Foundation, Family Formation
Integration	Cohesion, coordination, and regulation of relationships	Family Formation, Family Governance, Conflict Management
Latency	Socialization, pattern maintenance, and value reproduction	Pre-Marital Foundation, Value Reproduction

The mapping demonstrates the strength of AGIL as a systemic framework. AGIL helps explain that family resilience is not produced by a single function, but by the interconnectedness of adaptation, goal attainment, internal integration, and pattern maintenance (Parsons, 1951). The framework also helps explain why disruption in one function may affect other functions. For example, economic pressure may undermine *Adaptation*, subsequently affecting internal relationships (*Integration*) and the achievement of family goals (*Goal Attainment*). The *family resilience* perspective reinforces this understanding by conceptualizing the family as a system that continuously adjusts to changing demands and resources (Patterson, 2002; Walsh, 2021).

However, the mapping also reveals the conceptual limitations of AGIL. AGIL is capable of explaining what a system must do in order to remain functional, but it does not adequately explain the normative values that determine the direction of those functions. AGIL also does not provide a specific category for individual development prior to marriage and does not offer specific mechanisms for resolving family conflicts. Consequently, *Pre-Marital Foundation* and *Conflict Management* cannot be fully reduced to any single AGIL function. This limitation is significant because contemporary *family resilience* scholarship has itself moved beyond an approach focused solely on maintaining equilibrium toward an understanding of the family as a dynamic system involving processes of adaptation, organization, communication, problem-solving, and family meaning-making (Walsh, 2016a, 2016b; Yang et al., 2023).

These findings provide an important basis for the subsequent reconstruction stage. AGIL can be retained as a functional framework, but it needs to be complemented by the normative dimensions of Islamic family law and the dynamic processes emphasized in *family resilience* scholarship. Accordingly, the integration of the two approaches is not undertaken by forcing all Islamic principles into the four AGIL categories. Rather, dimensions that are not adequately accommodated are retained and systematically connected within a comprehensive family resilience model. Such an integrative approach is also consistent with recent developments in Muslim family resilience scholarship, which increasingly brings together the concepts of family resilience, Islamic family law, *maqāṣid al-usrah*, and *maṣlaḥah* (Sholeh et al., 2021; Arif, 2024; Qomaro, 2026).

3.3. Critical Synthesis: AGIL, *Family Resilience*, and Islamic Family Law

The mapping presented in the previous section demonstrates that AGIL is capable of explaining the family as a system that maintains its functioning through adaptation, goal attainment, integration, and pattern maintenance. Parsons (1951) conceptualizes these four functions as basic prerequisites that must be fulfilled for a social system to maintain its continuity. Within the development of structural functionalist theory, this framework has been employed to explain the relationships among structure, function, order, and the continuity of social systems (Ritzer & Goodman, 2007; Raho, 2021). However, family resilience is not concerned solely with the continuity of system functions. The *family resilience* literature broadens this perspective by conceptualizing the family as a dynamic system that encounters stress, mobilizes resources, undergoes adjustment, and has the potential for recovery and growth (Walsh, 2016b, 2021).

Walsh (2021) conceptualizes *family resilience* as the capacity of the family as a functional system to withstand and rebound from life challenges. This framework emphasizes the interconnectedness of family belief systems, organizational patterns, communication processes, and the social and cultural contexts in which families are situated. In Walsh's framework (2016a), resilience is likewise not understood as a fixed characteristic that a family either possesses or lacks, but as a process that can be developed through practices, relationships, and available resources. This perspective extends the AGIL analysis by placing greater emphasis on the processes through which families develop the capacity to respond to adversity.

Compared with AGIL, Walsh's approach places greater emphasis on the processes of adaptation and recovery. Whereas AGIL primarily explains the functional prerequisites that must be fulfilled for a system to remain viable, Walsh explains the processes through which families develop capacities to cope with change and adversity. This distinction is important because families do not always exist under stable conditions. Stressors may recur, change in form, and affect both individual family members and relationships among them. Accordingly, resilience is more appropriately understood as a dynamic and adaptive process than as a stable condition that has already been achieved (Walsh, 2016a, 2021).

Patterson's (2002) *Family Adjustment and Adaptation Response* (FAAR) model similarly emphasizes these dynamics, but with a more specific focus on the relationship among family demands, capabilities, and processes of adjustment. The FAAR model explains that families encounter various demands that must be balanced against available capabilities and resources. When an imbalance occurs between demands and capabilities, families require processes of adjustment or adaptation to maintain their functioning (Patterson, 2002). Thus, FAAR reinforces the dynamic dimension of family resilience that is not fully captured within the AGIL framework.

Developments in *family resilience* scholarship also demonstrate that no single model can adequately explain the entire dynamics of family resilience. Yang et al. (2023) identify the development of various family resilience models that emphasize different factors and processes. This reinforces the position that family resilience is a multidimensional and dynamic construct. In the present study, therefore, *family resilience* is not treated as a theory

that replaces AGIL, but as a perspective that complements the limitations of AGIL in explaining processes of family change, stress, adjustment, and recovery.

Nevertheless, Walsh's framework and FAAR have limitations when employed as the sole basis for understanding the family from the perspective of Islamic law. Both approaches provide powerful tools for understanding adaptation processes, resources, relationships, and responses to stress, but they do not specifically provide an Islamic normative source for determining the direction and purposes of family life. Although Walsh incorporates belief systems, meaning, values, and spiritual resources as important components of family resilience, her framework was not developed as a theory of Islamic family law (Walsh, 2016b, 2021). Thus, *family resilience* can explain how families endure and adapt, but it does not specifically address the values by which family functioning should be oriented or the purposes for which family continuity should be maintained.

The need to connect family resilience with normative and socio-religious contexts is evident in studies of Muslim families. Sholeh et al. (2021) demonstrate an association between awareness of Islamic law and family resilience. Meanwhile, Fathoni (2021) shows that Muslim family resilience is related to economic, social, and psychological dimensions, as well as the implementation of family *fiqh*. These findings indicate that Muslim family resilience cannot be understood solely in terms of adaptive capacity or family resources, but must also take into account knowledge, awareness, and the practice of Islamic family law in family life.

More recent research has increasingly sought to connect *family resilience* with the concepts of *maqāṣid al-usrah* and *maṣlahah*. Arif (2024) develops an analysis of family resilience by bringing together *family resilience theory* and the concept of *maṣlahah*, while Qomaro (2026) proposes the integration of *maqāṣid al-usrah* into the measurement of family resilience in Indonesia. Kurniawan and Shofi (2026) likewise situate intergenerational dimensions and family law within the framework of *maqāṣid al-sharī'ah*. These developments demonstrate that integration between family resilience theory and Islamic normative frameworks has begun to emerge, but there remains room for a conceptual architecture that systematically connects system functions, adaptation processes, and stages of family life.

Across these three perspectives, a shared understanding of the family as a dynamic and relational system can be identified. AGIL provides a functional structure for understanding the basic prerequisites of a system; Walsh strengthens the understanding of adaptation, communication, organization, beliefs, and meaning-making processes; while FAAR explains the dynamics between family demands and capabilities (Parsons, 1951; Patterson, 2002; Walsh, 2016a, 2021). Islamic family law then provides a normative dimension that determines the orientation of goals, responsibilities, relationships, conflict resolution, and the continuity of values. These four perspectives are therefore more productively positioned as complementary rather than as mutually substitutive theories.

However, this synthesis reveals three principal limitations. First, AGIL tends to be structural-functional in orientation and does not provide specific mechanisms for explaining the development of individual preparedness prior to marriage or the resolution of family conflicts. Second, *family resilience* is stronger in explaining processes of adaptation, recovery, and resource mobilization, but it does not provide a specific normative framework for Islamic families. Third, Islamic family law possesses normative and transcendental strength, but does

not, by itself, provide a systemic model that maps the interconnections among all family functions within a cyclical framework. These limitations indicate that none of the three approaches, taken individually, is sufficient to construct the Islamic family resilience model pursued in this study.

These limitations also explain why integration cannot be achieved simply by inserting Islamic principles into the four AGIL categories. Individual development prior to marriage, for example, cannot be fully reduced to either *Goal Attainment* or *Latency*. Likewise, the mechanisms of *iṣlāḥ* and *taḥkīm* provide more concrete instruments for conflict resolution than the concept of *Integration* in AGIL. Meanwhile, value reproduction is indeed related to *Latency*, but from the perspective of Islamic family law its function extends beyond pattern maintenance because it connects present family functioning with the development of capacities in subsequent generations. Accordingly, certain Islamic normative categories need to be retained as distinct analytical categories.

Based on this synthesis, AGIL is best retained as a structural-functional framework, *family resilience* as a processual-dynamic framework, and Islamic family law as a normative-transcendental framework. Each has a distinct analytical function while complementing the others. AGIL explains the functions that a system must fulfill; *family resilience* explains how families respond to stress and change; and Islamic family law provides normative orientations concerning family goals, responsibilities, relationships, and continuity. This positioning enables integration without eliminating the theoretical characteristics of each approach.

This synthesis provides the foundation for reconstructing the Islamic Family Resilience Cycle Model (IFRCM). The model is not intended to replace AGIL, Walsh's framework, or FAAR, but to construct a conceptual architecture that connects system functions, adaptive processes, and Islamic normative orientations within a single family life cycle. Through this construction, family resilience is understood not merely as the capacity to maintain stability, but as a process involving the development of a foundation prior to marriage, family formation, the management of internal functioning, the confrontation and resolution of conflict, interaction with the social environment, and the reproduction of values and capacities for subsequent generations. This conceptual architecture provides the basis for formulating the six stages of the IFRCM in the following section.

3.4. Reconstruction of the *Islamic Family Resilience Cycle Model (IFRCM)*

Based on the mapping of the AGIL functions and the synthesis of the *family resilience* perspective with Islamic family law, this study reconstructs the Islamic Family Resilience Cycle Model (IFRCM). The model is not intended to replace AGIL or *family resilience* theory, but rather to provide a conceptual framework that integrates system functions, adaptive processes, and the normative orientations of Islamic family law. The reconstruction produces six interconnected stages: *Pre-Marital Foundation*, *Family Formation*, *Family Governance*, *Conflict Management*, *Social Expansion*, and *Value Reproduction*. These six stages are understood as dynamic and cyclical processes rather than as a linear sequence that necessarily follows the same pattern in every family. This understanding is consistent with developments in *family resilience* theory, which conceptualizes resilience as a dynamic process of responding to change and stress rather than as a permanent and stable condition (Patterson, 2002; Walsh, 2016b, 2021).

First, *Pre-Marital Foundation*.

Family resilience begins with the quality of individuals prior to entering marriage. This stage encompasses moral and religious development, preparedness to assume responsibilities, understanding of the purposes of marriage, and considerations in spouse selection. Theoretically, these aspects are related to *Goal Attainment* because individuals need to possess an orientation toward family goals, and to *Latency* because the values and behavioral patterns developed prior to marriage constitute resources for sustaining family life (Parsons, 1951). Literature on Muslim families likewise indicates that awareness of Islamic law and preparedness for family life are associated with family resilience (Fathoni, 2021; Sholeh et al., 2021). However, this stage cannot be fully reduced to AGIL because Parsons does not provide a specific category addressing the development of individual capacities prior to the formation of the family system. Therefore, *Pre-Marital Foundation* is retained as a distinct stage.

Second, *Family Formation*.

This stage begins with the establishment of marriage as both a legal and relational structure. The concepts of *sakinah*, *mawaddah*, and *rahmah* provide an orientation for the purposes of the husband-wife relationship, while the principle of reciprocity within marriage constitutes the foundation for the formation of the family bond (Ibn Kathīr, 1999; Al-Qurṭubī, 2006; Al-Zuhayli, 1991). From the AGIL perspective, this stage is primarily associated with *Goal Attainment* and *Integration*. *Goal Attainment* explains the need to orient the family toward shared goals, whereas *Integration* explains the establishment of orderly relationships among family members (Parsons, 1951). Thus, *Family Formation* connects the legal structure of marriage with the ethical and relational purposes of family life. The understanding of marriage as a bond involving moral responsibility has also received attention in contemporary studies of Muslim families (Hidayati et al., 2026).

Third, *Family Governance*.

Once the family has been established, its continuity requires internal governance. This stage encompasses the distribution of roles, fulfillment of needs, management of resources, parenting, decision-making, and the performance of responsibilities by each family member. The concept of *qiwāmah* and the principle of accountability expressed in the ḥadīth provide a normative basis for such organization (Al-Bukhārī, 2002; Al-Ḥajjāj, 2006). Within the AGIL framework, *Family Governance* is primarily associated with *Adaptation* and *Integration*. Families must be capable of managing resources to meet their needs while maintaining coordination among their members (Parsons, 1951). Studies of resilient families from a Qur'anic perspective likewise emphasize the importance of family members' responsibilities and roles in maintaining the continuity of the family system (Hisyam et al., 2019). Thus, resilience at this stage is determined not only by the availability of resources but also by the family's capacity to organize and manage those resources responsibly.

Fourth, *Conflict Management*.

Conflict is an inherent component of family dynamics; therefore, resilience cannot be defined as a state characterized by the absence of conflict. More important is the family's capacity to manage stress and restore functioning after conflict occurs. The principles of *islāh* and *taḥkīm* provide normative foundations for conflict resolution, while communication and problem-solving constitute important mechanisms within the *family resilience* perspective (Al-

Qurṭubī, 2006; Walsh, 2016a, 2016b). Patterson (2002) likewise demonstrates that family resilience involves the capacity to adjust to demands and stress through the mobilization of available capabilities. This stage is primarily associated with *Integration*, but it also involves *Adaptation* because families need to adjust to changing conditions resulting from conflict (Parsons, 1951). Studies of Muslim families indicate that conflict management based on the perspective of Islamic family law can contribute to preventing the escalation of conflict and divorce (Yulisa & Chan, 2026). The inclusion of this distinct stage represents one of the important outcomes of the reconstruction because conflict-resolution mechanisms in Islamic family law cannot be adequately explained through the general category of *Integration* alone.

Fifth, Social Expansion.

The family is a system that interacts with a broader social environment. Relationships with relatives, communities, and society can serve as sources of support when families encounter stress, while simultaneously providing contexts in which social responsibilities can be fulfilled. The *family resilience* perspective regards social and cultural contexts as important components of families' capacity to respond to change and stress (Walsh, 2021). Within the AGIL framework, this stage is primarily associated with *Adaptation* and *Integration*, because families must adapt to their environment while establishing relationships that support the continuity of their internal functions (Parsons, 1951). Studies of family resilience from a Qur'anic perspective likewise demonstrate the importance of social relationships and environmental factors in supporting family functioning (Hisyam et al., 2019). Accordingly, family resilience is not a closed process but is shaped through reciprocal relationships between the family and its social environment.

Sixth, Value Reproduction.

The final stage concerns education, parenting, value internalization, and the transmission of responsibilities to subsequent generations. From Parsons' (1951) perspective, this function has the strongest relationship with *Latency* or *pattern maintenance*, namely the preservation of value patterns and motivations that enable the system to maintain its continuity. However, Islamic family law gives this process a broader meaning because family education is not merely concerned with maintaining social patterns but also with developing generations that possess moral and religious orientations (Ibn Kathīr, 1999; Al-Qurṭubī, 2006). Studies of Muslim families likewise indicate that family resilience has an intergenerational dimension, particularly when associated with values, parenting, and the protection of offspring (Kurniawan & Shofi, 2026). Accordingly, *Value Reproduction* serves as a mechanism connecting present family functioning with the continuity of the family across subsequent generations.

These six stages form a **cycle** rather than a sequence that terminates at the final stage. *Value Reproduction* produces individuals who carry family values, knowledge, and capacities into the *Pre-Marital Foundation* stage of the next generation. This relationship can be expressed as follows:

Pre-Marital Foundation → Family Formation → Family Governance →
Conflict Management → Social Expansion → Value Reproduction → Pre-
Marital Foundation

This cyclical pattern provides the basis for the use of the term *Cycle* in the IFRCM. The concept is consistent with the understanding of *family resilience* as a dynamic process that may involve repeated adaptation to changes throughout family life (Patterson, 2002; Walsh, 2021). In practice, families may move forward, return to earlier stages, or experience several stages simultaneously when confronted with change or crisis.

Accordingly, the IFRCM reconstructs family resilience through three complementary layers. AGIL provides the functional structure, *family resilience* provides an understanding of the dynamics of adaptation and recovery, while Islamic family law provides normative and transcendental orientation. This complementary positioning enables each framework to be employed according to its analytical function: AGIL to examine system functioning (Parsons, 1951), *family resilience* to explain processes of adaptation and recovery (Patterson, 2002; Walsh, 2016a, 2021), and Islamic family law to provide normative orientations concerning family values and purposes (Fathoni, 2021; Sholeh et al., 2021). The conceptual strength of the IFRCM lies in its capacity to retain the functional dimensions of the system without eliminating categories that arise specifically from Islamic family law. The model therefore does not claim to constitute an empirically validated model; rather, it represents a theoretical reconstruction that provides an initial framework for understanding Muslim family resilience as a cyclical and intergenerational process.

3.5. Cyclical Architecture and Theoretical Contributions of the IFRCM

The reconstruction of the IFRCM demonstrates that family resilience should not be understood as a linear sequence of stages beginning with marriage and ending with family continuity. The six identified stages constitute a cyclical architecture, in which success or failure at one stage may influence subsequent stages, while the outcomes of the final stage become resources for family formation in the next generation. This view is consistent with the *family resilience* perspective, which conceptualizes resilience as a dynamic and continuous process of responding to change, stress, and the demands of family life (Patterson, 2002; Walsh, 2016b, 2021). Accordingly, the IFRCM conceptualizes the family as a system that continually undergoes formation, governance, adjustment, recovery, expansion of social relationships, and value reproduction.

The relationships among the stages can be formulated as follows: Pre-Marital Foundation → Family Formation → Family Governance → Conflict Management → Social Expansion → Value Reproduction → Pre-Marital Foundation. This relationship does not imply that every family necessarily moves through the stages sequentially or according to an identical pattern. Rather, the six stages are better understood as interconnected functions within the family life cycle. A family may experience governance-related challenges while simultaneously confronting conflict or pressures from the social environment. Likewise, experiences of conflict resolution may generate learning that subsequently strengthens family governance and the process of childrearing. This understanding of resilience as a process involving repeated adjustment is also consistent with the FAAR framework, which emphasizes the relationship between family demands, capabilities, and adaptive processes (Patterson, 2002).

3.5.1. Interrelationships among the Stages of the Family Resilience Cycle

The *Pre-Marital Foundation* stage provides the initial capital for *Family Formation*. Individual quality, moral preparedness, understanding of the purposes of marriage, and the capacity to assume responsibilities may influence how marital relationships are established. Literature on Muslim family resilience indicates that awareness of Islamic law, preparedness to assume responsibilities, and the application of family *fiqh* principles are relevant components in building family resilience (Fathoni, 2021; Sholeh et al., 2021). Subsequently, *Family Formation* provides the relational structure that constitutes the foundation for *Family Governance*. Once the family has been established, marital values and commitments must be translated into the distribution of responsibilities, resource management, parenting, and decision-making.

Family Governance is then closely connected to *Conflict Management*. Effective governance does not eliminate the possibility of conflict but provides the capacity to respond to it. Conversely, experiences of conflict can test and simultaneously improve mechanisms of family governance. Within this framework, conflict is not positioned merely as a disruption to the system but as a condition that can generate learning and adjustment when managed constructively. This perspective is consistent with *family resilience* scholarship, which identifies communication, family organization, problem-solving, and adaptive capacity as important processes in responding to adversity (Walsh, 2016a, 2016b). In the context of Muslim families, conflict management based on the principles of Islamic family law is likewise considered relevant to preventing the escalation of conflict and divorce (Yulisa & Chan, 2026).

After developing the capacity to manage internal dynamics, the family interacts with its broader environment through *Social Expansion*. Relationships with relatives and the wider community can provide social support, resources, and networks that help families cope with stress. Conversely, the social environment may also generate new demands, requiring families to continually adapt. This perspective is consistent with Walsh's (2021) framework, which situates families within broader social and cultural contexts and regards relational and environmental resources as components of the resilience process.

All of these processes ultimately contribute to *Value Reproduction*. Values, experiences, communication patterns, problem-solving capacities, and forms of responsibility developed within the family are transmitted to subsequent generations. Accordingly, *Value Reproduction* does not merely refer to the transmission of religious doctrines or knowledge, but also to the reproduction of family capacities. This understanding extends the function of *Latency* in Parsons' (1951) theory, which concerns the maintenance of the system's value patterns and motivations, while also connecting it with contemporary attention to the intergenerational dimensions of family resilience (Kurniawan & Shofi, 2026).

3.5.2. Value Reproduction as an Intergenerational Link

The most significant relationship within the IFRCM architecture lies between *Value Reproduction* and *Pre-Marital Foundation*. If the model were understood linearly, *Value Reproduction* would appear to be the final stage. Within the cyclical construction, however, this stage becomes the mechanism that reactivates the cycle.

Education and parenting produce individuals who carry particular values, knowledge, experiences, and capacities into adulthood. These individuals subsequently become actors in

the *Pre-Marital Foundation* process of the next generation. Thus, the quality of family resilience in one generation has the potential to influence the capacity to form families in subsequent generations. This notion of intergenerational continuity is consistent with developments in family resilience scholarship that increasingly emphasize the transmission of family capacities, values, and resources across generations (Walsh, 2021; Kurniawan & Shofi, 2026).

This relationship introduces an intergenerational dimension that is not fully visible in the AGIL mapping. Although the function of *Latency* explains pattern maintenance and value reproduction, the IFRCM extends this meaning by positioning value reproduction as a regenerative mechanism within the family cycle. Values are not merely preserved to maintain the stability of the existing system; they are also transformed into resources for the formation of the subsequent family system. From the perspective of Islamic family law, the orientation toward generational continuity is likewise related to the responsibility for educating and protecting offspring (Ibn Kathīr, 1999; Al-Qurṭubī, 2006).

3.5.3. Five Theoretical Characteristics of the IFRCM

Based on this architecture, the IFRCM possesses five principal characteristics.

First, it is cyclical.

The IFRCM does not conceptualize resilience as a linear process with a definitive endpoint. The final stage is connected to the initial stage through the mechanism of value reproduction. This characteristic enables the model to explain family continuity from an intergenerational perspective. It also extends the understanding of *family resilience* as a dynamic process that unfolds throughout changes and developments in family life (Patterson, 2002; Walsh, 2021).

Second, it is multidimensional.

Family resilience is not explained through a single indicator, such as marital stability or economic capacity. The model integrates individual preparedness, relationship formation, governance, conflict resolution, social relationships, and generational education. Accordingly, failure in one dimension does not automatically mean that the entire family system has lost its resilience. This multidimensional characteristic is consistent with developments in *family resilience* theory, which conceptualize resilience through a combination of belief systems, organizational patterns, communication processes, resources, and family social contexts (Walsh, 2016a, 2016b, 2021).

Third, it is integrative.

The IFRCM brings together three distinct analytical layers. AGIL provides a framework for understanding system functions; *family resilience* explains adaptive capacity, recovery, and the management of stress; while Islamic family law provides normative orientations concerning family goals, responsibilities, relationships, and continuity. This integration does not eliminate the distinctions among the three approaches but assigns each to a different analytical function. This positioning enables Parsons' theory to be used to examine system functioning (Parsons, 1951), while Walsh and Patterson are used to explain the dynamics of adaptation and family responses to stress (Patterson, 2002; Walsh, 2016b, 2021).

Fourth, it is normatively dynamic.

The model asks not only how families can endure but also how family functioning should be oriented in accordance with the values of Islamic family law. At the same time, the model does not assume that families always exist in stable conditions. Adaptation, conflict, recovery, and change constitute integral components of the cycle. This characteristic distinguishes the IFRCM from approaches that assess resilience solely in terms of structural stability, because resilience also encompasses the capacity to adjust to stress and change (Patterson, 2002; Walsh, 2021).

Fifth, it is intergenerational.

Family success is not measured solely by the capacity to maintain current conditions, but also by the capacity to develop generations possessing the values and capabilities necessary to establish subsequent families. Accordingly, *Value Reproduction* occupies a strategic position within the model, not as a concluding stage but as a bridge toward a new cycle. This perspective is supported by scholarship on Muslim families that increasingly connects family resilience with generational continuity, *maqāṣid al-usrah*, and the protection of offspring (Kurniawan & Shofi, 2026; Qomaro, 2026).

With these five characteristics, the principal theoretical contribution of the IFRCM lies in reconceptualizing the way family resilience is positioned. Resilience is no longer understood merely as the capacity to maintain systemic equilibrium, nor solely as the capacity to recover after experiencing a crisis. Within the IFRCM, resilience is understood as a cyclical process that develops capacities prior to marriage, establishes relationships, manages family functioning, responds to conflict, mobilizes social relationships, and reproduces values and capacities for subsequent generations. The model therefore brings together the structural dimension of AGIL, the processual dimension of *family resilience*, and the normative dimension of Islamic family law within an architecture oriented toward intergenerational continuity.

However, this contribution should be understood proportionately. The IFRCM remains a conceptual model derived from theoretical reconstruction, rather than an empirically tested model. Therefore, it cannot yet be used to establish causal relationships among variables or determine the effectiveness of each stage. The contribution of this study lies in providing a conceptual architecture and initial propositions that can be examined through subsequent empirical research, either through qualitative studies of Muslim families' experiences or through the development of quantitative instruments to test indicators associated with each stage. This position is consistent with the nature of the model, which has been constructed through theoretical synthesis rather than empirical validation.

3.6. Implications and Limitations of the Conceptual Model

The reconstruction of the *Islamic Family Resilience Cycle Model* (IFRCM) has implications for the development of family resilience scholarship, particularly from the perspective of Islamic family law. These implications, however, need to be considered proportionately because the IFRCM developed in this study is a conceptual model derived from theoretical reconstruction and has not yet undergone empirical validation. Accordingly, the model is not intended to provide a measure of family resilience or establish causal relationships among variables, but rather to offer a conceptual framework that can be further developed and empirically tested. This position is consistent with developments in *family resilience*

scholarship, which conceptualizes resilience as a dynamic process that must be understood in relation to family contexts, resources, and adaptive mechanisms (Patterson, 2002; Walsh, 2016a, 2021).

3.6.1. Academic Implications

Academically, the principal contribution of the IFRCM lies in its effort to bring together three perspectives with distinct analytical emphases. First, AGIL is employed to explain family functioning as a system through *Adaptation*, *Goal Attainment*, *Integration*, and *Latency* (Parsons, 1951). Second, the *family resilience* perspective emphasizes the capacity of families to cope with stress, adapt, restore functioning, and mobilize internal and external resources (Patterson, 2002; Walsh, 2016b, 2021). Third, Islamic family law provides a normative dimension concerning the purposes of marriage, responsibilities, relationships among family members, conflict resolution, education, and the continuity of values (Fathoni, 2021; Sholeh et al., 2021).

This integration provides an alternative to approaches that examine family resilience from a single dimension. In the IFRCM, family resilience is understood as a process involving individual foundations, marital relationship formation, internal governance, conflict management, social connectedness, and value reproduction. Such a multidimensional framework is consistent with developments in *family resilience* theory, which conceptualizes families as systems that mobilize diverse resources and relational patterns when confronted with adversity (Walsh, 2016a, 2021). In the context of Muslim families, previous studies have also indicated that family resilience is associated with awareness of Islamic law and the capacity to implement principles of Islamic family *fiqh* in everyday family life (Fathoni, 2021; Sholeh et al., 2021). Accordingly, the model can serve as a conceptual framework for broadening discussions of Islamic family law beyond questions of legal status, rights, and obligations toward the study of family functioning and continuity.

Another academic contribution lies in positioning *Value Reproduction* as an intergenerational link. This function extends the meaning of *Latency* within AGIL. Value reproduction is understood not merely as a mechanism for maintaining existing patterns, but also as a process of developing the capacities of subsequent generations, which subsequently become part of the *Pre-Marital Foundation*. This understanding is consistent with emerging scholarship on family resilience that increasingly emphasizes intergenerational continuity within the perspectives of family law and *maqāṣid al-sharī'ah* (Kurniawan & Shofi, 2026). The IFRCM therefore offers a basis for understanding family resilience as an intergenerational phenomenon, rather than merely as a family's capacity to address challenges during a particular period of its life cycle.

3.6.2. Practical Implications

At the practical level, the IFRCM may serve as an initial framework for designing family-strengthening programs, particularly premarital education, family counseling, and programs for strengthening Muslim families. The six stages of the model can help demonstrate that interventions aimed at strengthening family resilience should not be directed solely toward families already experiencing conflict. The *family resilience* perspective itself emphasizes the application of resilience frameworks in practice, training, and research, with attention to family belief systems, organization, communication, and resources (Walsh, 2016a).

At the *Pre-Marital Foundation* stage, for example, programs may focus on individual preparedness and understanding the purposes and responsibilities of marriage. At *Family Formation*, attention may be directed toward developing relationships grounded in *sakinah*, *ma'waddah*, and *rahmah*. *Family Governance* can provide a framework for addressing role allocation, communication, parenting, and resource management. *Conflict Management* can be used to strengthen constructive conflict-resolution capacities, while *Social Expansion* and *Value Reproduction* can broaden attention to social support networks, education, and the development of subsequent generations. This orientation is relevant to research on Muslim families that links resilience with the implementation of family *fiqh*, awareness of Islamic law, and the management of family life (Fathoni, 2021; Sholeh et al., 2021).

Nevertheless, these practical implications should not yet be interpreted as recommendations supported by empirical evidence of effectiveness. The IFRCM currently identifies potential areas of intervention on the basis of conceptual synthesis. Its effectiveness in premarital education, family counseling, or family policy must still be examined through empirical research.

3.6.3. Limitations of the Model

Several limitations should be acknowledged. First, the IFRCM has not yet been empirically validated. All stages and relationships among the stages were constructed through literature analysis, theoretical mapping, and conceptual reconstruction. Therefore, this study cannot yet establish whether the six stages empirically function as predictors or mechanisms determining family resilience. This limitation is important because *family resilience* theory itself conceptualizes resilience as a complex process that needs to be examined within the lived experiences of families and their social environments (Walsh, 2021; Yang et al., 2023).

Second, the relationships among the stages have not been causally tested. The relationship *Value Reproduction* → *Pre-Marital Foundation*, for example, represents a theoretical proposition concerning a possible intergenerational mechanism. This study does not provide empirical evidence that the quality of value reproduction in one generation directly determines the quality of marital preparedness in the next generation. Accordingly, this relationship should be treated as a proposition requiring empirical testing rather than as an established causal relationship.

Third, the model requires further operationalization. Terms such as *Pre-Marital Foundation*, *Family Governance*, and *Value Reproduction* remain at the level of conceptual constructs. Future research needs to translate these constructs into observable and measurable indicators without eliminating the normative dimensions underlying their formulation. The need to develop family resilience models and indicators is also evident in contemporary research seeking to develop family resilience frameworks and integrate them with the perspective of *maqāṣid al-usrah* (Qomaro, 2026; Yang et al., 2023).

Fourth, the model is not intended to represent the full diversity of Muslim families. Muslim families vary in their social, economic, cultural, educational, and relational contexts. Because the IFRCM is constructed primarily through normative and theoretical synthesis, its application to particular family contexts requires contextual adaptation and empirical testing. This is consistent with the *family resilience* approach, which emphasizes that family resilience

is always associated with the social, cultural, and environmental contexts in which families are situated (Walsh, 2021).

Fifth, the integration with AGIL has conceptual boundaries. Not all categories derived from Islamic family law can be mapped perfectly onto the four AGIL functions. *Pre-Marital Foundation* and *Conflict Management*, in particular, demonstrate the existence of categories that possess more specific characteristics than those captured by the AGIL functions. This should not be regarded as a weakness that needs to be eliminated by forcing all categories into the AGIL framework. Rather, it constitutes one of the principal reasons for reconstructing the model. In this formulation, AGIL remains an analytical framework for understanding system functioning, while categories that cannot be adequately accommodated are retained on the basis of findings from Islamic family law sources (Parsons, 1951).

Given these limitations, the position of the IFRCM in this study should be understood as a conceptual proposition, rather than as an established theory or a validated measurement model. Further research is required to examine the six-stage structure, the relationships among the stages, and its relevance across diverse Muslim family contexts. Such testing may involve qualitative studies exploring family experiences, *expert validation* to assess construct validity, and quantitative research to develop and test indicators for each dimension. A staged approach of this kind is important because the development of family resilience models requires processes of conceptualization, indicator development, and testing across different contexts (Yang et al., 2023).

Thus, the principal contribution of this study does not lie in claiming that the IFRCM has demonstrated any particular effectiveness, but rather in providing a conceptual architecture that can serve as a foundation for subsequent empirical research and the development of family-strengthening interventions. Explicitly acknowledging this boundary is important for preserving the study's theoretical novelty while avoiding claims that extend beyond the evidence currently available.

4. Conclusion

This study demonstrates that family resilience from the perspective of Islamic family law constitutes a multidimensional construct that cannot be reduced to the capacity to preserve marital unity. Based on the categorization of Islamic normative sources, six principal dimensions were identified as constitutive of family resilience: *Pre-Marital Foundation*, *Family Formation*, *Family Governance*, *Conflict Management*, *Social Expansion*, and *Value Reproduction*. These six dimensions demonstrate that family resilience in Islam encompasses individual preparedness prior to marriage, the formation of marital relationships, the management of roles and resources, conflict resolution, connectedness with the broader social environment, and the education and intergenerational reproduction of values. Accordingly, Islamic family law provides not only rules governing the legal status and relationships within the family but also normative orientations concerning family formation and continuity.

The mapping of Parsons' structural functionalist theory demonstrates that the AGIL framework is relevant for explaining family functioning through *Adaptation*, *Goal Attainment*, *Integration*, and *Latency*. However, AGIL does not fully account for the normative dimensions and specific dynamics of Muslim families, particularly individual development prior to marriage and the mechanisms of *iṣlāḥ* and *taḥkīm* in conflict resolution. Meanwhile, the *family*

resilience perspective, particularly the frameworks developed by Walsh and FAAR, strengthens the understanding of adaptation, recovery, communication, resources, and family responses to stress, but does not specifically provide a normative framework grounded in Islamic family law. The critical synthesis of these three perspectives therefore provided the basis for reconstructing the *Islamic Family Resilience Cycle Model* (IFRCM).

The IFRCM organizes these six dimensions into a cyclical architecture consisting of *Pre-Marital Foundation*, *Family Formation*, *Family Governance*, *Conflict Management*, *Social Expansion*, and *Value Reproduction*. The *Value Reproduction* stage subsequently serves as a link back to *Pre-Marital Foundation* in the next generation. This relationship demonstrates the model's intergenerational character, as the values, experiences, and capacities transmitted within a family become part of the foundation for family formation in the subsequent cycle. The model has five principal characteristics: cyclical, multidimensional, integrative, normatively dynamic, and intergenerational. Nevertheless, the IFRCM remains a conceptual model derived from theoretical reconstruction and has not yet been empirically validated. Therefore, the principal contribution of this study lies in providing a conceptual architecture that can serve as a foundation for indicator development, empirical validation, premarital education, family counseling, and further research on Muslim family resilience.

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