



Family Harmony and the Question of National Resilience: A *Maqāṣid al-Sharī'ah* Perspective

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Abstract

Indonesia's national resilience is currently facing multidimensional pressures that have a direct impact on social stability, including family harmony as the smallest yet strategically significant social unit. Departing from this reality, this study aims to explain the urgency of national resilience in shaping and maintaining family harmony, while also exploring its contribution through the perspective of *maqāṣid al-sharī'ah*. Employing a qualitative approach based on a literature review, this research examines a wide range of academic sources, including books, scholarly journal articles, findings from authoritative research institutions, and Islamic normative frameworks, to construct an in-depth theoretical synthesis. The findings indicate that various dimensions of national resilience, such as economic, ideological, cultural, security, digital resilience, equitable development, and institutional integrity, can be understood as structural conditions that shape the quality and stability of relationships within the family. Accordingly, family harmony in this article is positioned not as a determinative empirical indicator, but as an analytical and conceptual indicator for assessing the effectiveness of the national resilience system. When the state fails to fulfil one or more of these aspects, families are exposed to structural pressures that threaten communication, caregiving roles, role modelling, and emotional stability.



From the perspective of *maqāṣid al-sharī'ah*, national resilience is shown to support efforts to protect the five fundamental principles, namely religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Therefore, family harmony is not merely an expression of interpersonal relations but also an indicator of the effectiveness of the national resilience system. In this context, the study offers conceptual novelty by positioning family harmony not solely as the outcome of internal household dynamics, but as a socio-legal indicator of the quality of national resilience. This approach extends the study of *maqāṣid al-sharī'ah* from the normative domain of family law into a structural analysis that links state responsibility with the lived realities of family life. Thus, this article not only synthesises existing ideas but also constructs a new analytical framework that is relevant to the study of Islamic law and social governance.

[Ketahanan nasional Indonesia tengah menghadapi tekanan multidimensional yang berdampak langsung pada stabilitas sosial, termasuk keharmonisan keluarga sebagai unit sosial terkecil namun strategis. Berangkat dari realitas tersebut, penelitian ini bertujuan untuk menjelaskan urgensi ketahanan nasional dalam membentuk dan menjaga keharmonisan keluarga, serta mengeksplorasi kontribusinya melalui perspektif *maqāṣid al-sharī'ah*. Dengan menggunakan pendekatan kualitatif melalui studi kepustakaan, penelitian ini menelaah berbagai literatur akademik, mulai dari buku, artikel jurnal ilmiah dan hasil riset lembaga otoritatif serta kerangka normatif Islam guna membangun sintesis teoretis yang mendalam. Temuan menunjukkan bahwa berbagai dimensi ketahanan nasional seperti ekonomi, ideologi, budaya, keamanan, digital, pemerataan pembangunan dan integritas institusional dapat dipahami sebagai kondisi struktural yang membentuk kualitas dan stabilitas relasi dalam keluarga. Oleh karena itu, keharmonisan keluarga dalam artikel ini diposisikan bukan sebagai indikator empiris yang bersifat determinatif, melainkan sebagai indikator analitis-konseptual untuk membaca efektivitas sistem ketahanan negara. Ketika negara gagal memenuhi salah satu aspek tersebut, keluarga terpapar pada tekanan struktural yang mengancam komunikasi, peran pengasuhan, keteladanan serta stabilitas emosional. Dalam perspektif *maqāṣid al-sharī'ah*, ketahanan nasional terbukti mendukung upaya perlindungan terhadap lima prinsip utama, yaitu agama (*ḥifẓ al-dīn*), jiwa (*ḥifẓ al-naḥs*), akal (*ḥifẓ al-'aql*), keturunan (*ḥifẓ al-nasl*) dan harta (*ḥifẓ al-māl*). Oleh karena itu, keharmonisan keluarga tidak hanya merupakan ekspresi relasi interpersonal, melainkan juga indikator keefektifan sistem ketahanan negara. Dalam konteks ini, penelitian ini menawarkan kebaruan konseptual dengan memposisikan keharmonisan keluarga bukan semata sebagai hasil dinamika internal rumah tangga, tetapi sebagai

indikator sosio-legal atas kualitas ketahanan nasional. Pendekatan ini memperluas kajian maqāṣid al-sharī'ah dari ranah normatif hukum keluarga menuju analisis struktural yang menghubungkan tanggung jawab negara dengan realitas kehidupan keluarga. Dengan demikian, artikel ini tidak hanya mensintesis gagasan yang telah ada, tetapi membangun kerangka analitis baru yang relevan bagi kajian hukum Islam dan tata kelola sosial.]

Keywords: *Maqāṣid al-Sharī'ah*, National Resilience, Family Harmony, Socio-Legal Framework, Islamic Family Law

Introduction

Indonesia's national resilience is currently under multidimensional pressure triggered by the complexity of global dynamics and domestic challenges. The COVID-19 pandemic exposed the simultaneous vulnerability of both the health and economic systems (Harapan et al. 2023; Al Araafi et al. 2024), followed by the impact of the Russia–Ukraine war which generated an energy crisis and a global surge in food prices that further weakened the purchasing power of the population (Handayani and Purba 2022; Bakrie et al. 2022). Meanwhile, geopolitical rivalry between the United States and China in the Indo-Pacific region has heightened strategic tensions that affect regional stability, including Indonesia (Khoo 2022; Shambaugh 2018; Kementerian. Pertahanan Repub. Indones. 2025). Non-traditional threats such as cyberattacks, disinformation and the infiltration of transnational ideologies have further eroded social cohesion and created anxiety at the grassroots level (Putra 2024). Under such conditions, efforts to strengthen national resilience cannot rely solely on national resilience institutions but require a strong social foundation beginning with the family as the most basic community unit (B.T. 2021). Attention to the family in this context is therefore not merely directed at its role as an agent of resilience but also at its function as an indicator of fragile social stability when the state fails to create a safe and dignified living environment for its citizens.

Recent research shows that as social pressures intensify, shaping and maintaining family harmony becomes increasingly important. This is due to the fact that family harmony is influenced by social conditions and the prevailing values of each community, both of which face greater challenges in times of uncertainty (Jančius and Gavenauskas 2022). In their comprehensive review of fifty-six articles, Nailul Fauziah and colleagues explain that theories of family

harmony have evolved from individualistic Western approaches to more collectivist concepts that are grounded in togetherness, spirituality and familial roles within the Indonesian context (Fauziah et al. 2023). Extending this perspective, Nailul Fauziah identifies that in families with children with special needs, harmony is shaped not only by role structures but also by the family's ability to adjust their interactions within a complex and demanding environment (Fauziah 2020). This perspective is reinforced by the empirical study of Nene C Oluwagbohun, which found that open communication skills, emotional intelligence and conflict resolution abilities are central pillars in creating resilient and harmonious family relationships, particularly amid the pressures of modern life (Oluwagbohun 2024).

The dimension of family harmony has also been shown to play a preventive role against juvenile delinquency. Dwi Laksmi Danisworo and Muhammad Nur Wangid note that emotional regulation and a family environment characterised by harmony contribute significantly to reducing deviant behaviour among adolescents (Danisworo and Wangid 2022). Expanding the theoretical framework, Amanda Sheffield Morris and colleagues developed a tripartite model which emphasises that children's emotional regulation is shaped through observing parental behaviour, explicit emotion-related parenting practices and the overall emotional climate within the family, all of which serve as essential foundations for establishing long-term relational harmony (Morris et al. 2007).

The literature reviewed above shows that family harmony is influenced by several factors, including healthy communication, emotional regulation, parenting patterns and the influence of culture and relational dynamics. Although these studies have made important contributions to understanding the internal mechanisms of family life, most remain focused on the psychosocial domain and have not explicitly linked family harmony with the framework of national resilience or Islamic normative foundations. This is where the distinctiveness of the present study lies, as it seeks to view family harmony not merely as an interpersonal relationship but also as part of a broader social system. In contrast to previous studies that primarily situate family harmony within psychological, sociological, or normative frameworks of Islamic family law, this study conceptually repositions family harmony as a structural indicator of national resilience. This perspective becomes increasingly important as global dynamics, digitalisation and shifts in state governance demonstrate how

structural pressures permeate domestic spaces and shape communication patterns, emotional stability and the psychological resilience of family members.

Integrating a national resilience approach into the examination of family harmony is therefore not simply a theoretical expansion but an attempt to understand how the macro conditions of the state configure micro-level relationships within households. Consequently, the first focus of this research is to examine the urgency of national resilience in shaping and maintaining family harmony, while the second focus is to explore the contribution of national resilience from the perspective of *maqāṣid al-sharī'ah*, that is the principles of Islamic legal protection of religion, life, intellect, lineage and property (al-Imām Abū Ishāq al-Shāṭibī 2003). This study does not aim to replace existing approaches but seeks to expand them through a complementary strategic and religious perspective.

In addition, this study employs a qualitative approach using a literature-based method, whereby all data are derived from relevant literature, including books, journal articles, policy reports and academic documents related to national resilience, family harmony and studies of *maqāṣid al-sharī'ah*. The selection of literature is based on its direct relevance to the focus of the research. Grounded in the two central foci articulated above, this study is expected to offer two primary contributions which also constitute its uniqueness. First, it fills a gap in the literature by linking national resilience as a macro concept in national resilience studies with family harmony which has thus far been discussed predominantly within psychological and social domains. Second, it introduces the *maqāṣid al-sharī'ah* framework as an analytical tool capable of bridging the structural dimensions of the state and family dynamics, thereby providing a new perspective within *maqāṣid*-based socio-legal framework on families in Indonesia.

Method

This study employs a qualitative approach with library research as the primary method for addressing conceptual and normative questions. This approach is selected due to its relevance in exploring in-depth the relationship between national resilience and family harmony, as well as examining it within the framework of Islamic legal values. Within a qualitative approach, the explanation of meaning, context and interrelated concepts becomes a priority, making it suitable for investigating issues that are not merely factual but also multidimensional and layered socially, politically and spiritually.

The choice of library research is based on the need to examine various theoretical perspectives and prior studies directly related to national resilience, family dynamics and *maqāṣid al-sharī'ah*. Library research enables the researcher to access a wide range of sources, including academic books, peer-reviewed journal articles and reports from authoritative institutions. Through this method, the researcher is able to construct a comprehensive and in-depth theoretical synthesis to explain the interconnection between state structures and family institutions.

The characteristics of this study are descriptive, analytical and exploratory. The descriptive dimension is used to map the realities concerning the challenges of national resilience and its impact on family harmony. The analytical dimension is applied when examining and elaborating the links between various forms of national resilience and aspects of family harmony. The exploratory dimension functions to trace opportunities for developing new approaches that integrate the concept of national resilience with the value framework of *maqāṣid al-sharī'ah*. The data in this study consist of secondary sources collected from diverse scholarly and credible literature. The data were obtained through systematic searches of several online databases, including Google Scholar, ResearchGate, Scopus, Garuda Ristekbrin, DOAJ and official governmental websites. These sources were selected within a publication range of 2010 to 2025 based on academic authority, recency and relevance to the research theme.

During the search process, a number of thematic keywords aligned with the research focus were used, such as “national resilience and family”, “household harmony”, “*maqāṣid al-sharī'ah*” and “social development”. The selection of these terms was contextual and selective to ensure that the literature search captured sources directly relevant to the *maqāṣid* based analytical framework in the context of family and national resilience. Boolean operators (AND/OR) were also employed to refine the search results. The inclusion criteria consist of three elements: first, reputable journal articles, academic books and official reports; second, publications directly related to national resilience, family studies or *maqāṣid* based analysis; and third, literature in Indonesian, English or Arabic. The exclusion criteria cover duplicate documents, non-scholarly commentaries and publications lacking methodological clarity.

The data analysis technique is conducted through thematic analysis grounded in the theoretical framework of *maqāṣid al-sharī'ah*. This framework is used to interpret the social dynamics of families within the context of national

resilience through the five principal dimensions of protection, namely religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*) and property (*ḥifẓ al-māl*). Through this framework, all dimensions of national resilience are examined not only as the geopolitical strategies of the state but also as social and spiritual ecosystems that directly influence family structure and function. The analysis is carried out inductively and deductively, inductively in interpreting social realities emerging from literature and empirical reports, and deductively in applying the *maqāṣid* framework to explain how the ideal principles of the *sharīʿah* may be translated into the context of social policy and family resilience.

In accordance with the ethical guidelines and quality assurance standards, this study also includes an ethics statement and a quality assurance declaration. As the study is based on library research, it does not involve human subjects. Nevertheless, the researcher upholds academic ethics through citation accuracy, the avoidance of plagiarism and the critical evaluation of every source. Quality assurance is carried out through cross-checking across databases, the triangulation of theoretical perspectives and transparent thematic coding procedures to minimise interpretative bias. These mechanisms strengthen the validity, reliability and consistency of the analysis.

Furthermore, it should be emphasised that this study does not aim to establish an empirical causal relationship between national resilience and family harmony, but rather to develop a conceptual and socio-legal analysis. It is not intended to address the question of whether such a relationship is empirically proven, but instead to explain how the relationship between the state and the family can be theoretically understood through the perspective of *maqāṣid al-sharīʿah*. In this context, a library-based research approach is employed to interpret the structural relationship between the state and the family through the framework of *maqāṣid al-sharīʿah*. Accordingly, the primary contribution of this study lies in strengthening an analytical framework that integrates Islamic law, national resilience, and family dynamics, rather than in empirical generalisation.

Objective Indicators of Family Harmony

The family as the basic social unit of society plays a vital role in shaping individuals and collective life. As a primary social institution, the family functions not only as a place for fulfilling biological and economic needs but also as the main arena for value socialisation, character formation and emotional

protection (Arora 2025). Therefore, determining the extent to which a family can be considered harmonious is not a trivial matter. It requires a set of criteria that can rationally and operationally explain what is meant by family harmony and how such criteria can be empirically identified.

Family harmony may be understood as a condition in which balance, stability and positive interaction among family members are present (Rosyidah et al. 2023). However, this definition needs to be elaborated into more concrete indicators so that it may serve as an objective measurement tool. In this regard, the criteria for family harmony have been mapped in this study into ten interrelated multidimensional aspects, namely communication, trust, role distribution, conflict management, emotional support, shared time, value alignment, parental role modelling, resilience and the subjective satisfaction of each family member.

First, effective communication constitutes one of the most central indicators in assessing family harmony. In this context, communication does not only refer to the intensity of message exchange but more importantly to the quality of verbal and non-verbal interaction characterised by openness, honesty, willingness to listen and the ability to express feelings or ideas constructively. Poor communication may lead to misunderstanding, emotional distance and prolonged conflict. Conversely, family harmony is marked by the ability of each member to articulate needs and to listen respectfully without fear or pressure (Sabah et al. 2023).

Second, the level of trust among family members forms an essential foundation for healthy relational bonds. Trust within a family does not solely concern the fidelity of spouses but also encompasses the belief that each member can be relied upon, can keep confidences and does not pose psychological threats to others. High levels of trust reinforce a sense of safety and stability in daily interactions (Ying et al. 2015). In family harmony, there is no excessive suspicion, surveillance or restriction of communication driven by insecurity (Roman et al. 2025).

Third, the fair and mutually agreed distribution of roles and responsibilities represents another characteristic of family harmony. In practice, roles need not be rigid or based on gender stereotypes but may be adapted to the abilities, time and circumstances of each member (Nur Has Winda and Zainuddin Sunarto 2025). What matters is clarity and agreement in the division of domestic tasks, childcare and economic responsibilities (Newkirk et al. 2017).

When one party feels disproportionately burdened without compensation or recognition, tension and dissatisfaction may arise and ultimately undermine family harmony (Carlson et al. 2020).

Fourth, harmony may also be assessed through the manner in which families manage conflict. Conflict is a normal part of relational dynamics in any family. The significant difference lies in how conflicts are addressed. In family harmony, conflicts are managed through rational dialogue, the use of non-degrading language and a commitment to finding joint solutions (Ünal and Akgün 2022). By contrast, disharmonious families tend to conceal conflicts through prolonged silence or express them through verbal or physical aggression (Labella and Masten 2018).

Fifth, consistent emotional support is also one of the key indicators of family harmony. This form of support includes empathy, attention, psychological reinforcement and acknowledgement of each family member's existence. Emotional support serves as a protective buffer against both external and internal pressures faced by individuals (An et al. 2024). Children raised in emotionally supportive environments tend to have better mental stability and higher social competence (Qian et al. 2024). Similarly, spouses who support each other emotionally are more resilient to stress and differences of opinion (Acibal et al. 2023).

Sixth, the intensity and quality of shared time also serve as important measures of family harmony. Families that spend time together, whether through shared meals, recreational activities or other household routines, are able to strengthen emotional bonds and facilitate informal communication (Offer 2013). However, it should be noted that duration alone is not the determining factor. More crucial is the quality of attention given during these moments, for instance by avoiding distractions from digital devices when interacting (Radesky et al. 2014). Families that are frequently together yet not emotionally engaged remain at risk of experiencing relational emptiness (Caughlin and Huston 2006, 131–55).

Seventh, the alignment of values, life principles and long-term goals constitutes the ideological foundation of family harmony. When each family member, especially spouses, shares an understanding of fundamental values such as honesty, hard work, religion, education and approaches to child-rearing, decision-making processes tend to run more smoothly. Fundamental differences in values may become the root of disharmony that is not immediately visible yet gradually erodes the relationship (Firdaus et al. 2024).

Eighth, parental role modelling in everyday behaviour also has a direct correlation with the level of family harmony. Parents who demonstrate consistency between words and actions are more likely to earn respect from their children and foster a healthy relational atmosphere (Rothwell and Davoodi 2024). Such role modelling includes ways of speaking, problem-solving, appreciating one's partner and practising fairness. In the long term, the behavioural patterns demonstrated by parents will influence how children interact within the family and society (Lu et al. 2025).

Ninth, the ability of a family to endure and adapt in difficult situations is an indicator of resilience that reflects the quality of relationships among its members. When facing crises such as job loss, chronic illness or economic pressure, harmonious families tend to respond by strengthening solidarity rather than engaging in blame (Davila et al. 2025). Family resilience reflects relational maturity, flexibility in role distribution and emotional cohesion that does not depend solely on external circumstances.

Tenth, and often overlooked in objective assessment, is the subjective satisfaction of each family member regarding their family life. Even if all previous indicators are fulfilled, harmony that appears outwardly may be superficial if any member feels oppressed, unappreciated or lacking space to grow (Van Eickels et al. 2022). Therefore, evaluating family harmony must include the perceptions and actual feelings of all parties, including children who may not yet have adequate channels to express their discomfort.

Every family naturally possesses its own distinct characteristics shaped by culture, educational background, economic conditions and internal dynamics, yet the fundamental principles outlined above generally remain applicable. Family harmony is not an immaculate ideal but a condition that allows each member to grow within a healthy, equitable and mutually supportive environment. Consequently, maintaining family harmony must be undertaken comprehensively and continuously by involving all members actively in processes of learning, adjustment and decision-making.

The Urgency of National Resilience in Shaping and Preserving Family Harmony

National resilience is a fundamental foundation that supports the continuity of various sectors of life, including family life. Although the family is recognised as the smallest social unit, its strategic position within society cannot stand

independently without a strong connection to the broader condition of the state. Findings by Sasini Uditha and Asanka Bulathwatta in Sri Lanka demonstrate that a national economic crisis, exacerbated by socio-political dynamics, has a direct impact on family vulnerability, triggering psychological distress, weakening relationships among family members and disrupting overall family harmony (Uditha and Bulathwatta 2025).

The economic dimension is one of the main indicators for assessing the extent to which national resilience is able to sustain family life. A state that fails to maintain national economic stability will inevitably impose structural pressures on households (Nasr et al. 2024). The monetary crisis that occurred in Indonesia in 1998 stands as undeniable empirical evidence. During that period, extreme increases in the prices of basic necessities, surges in unemployment and large scale layoffs created significant financial strain within families (Frankenberg et al. 2004). Media reports also indicate that divorce rates rose sharply during this time (Ella Syafputri 2011), particularly in urban areas affected by the economic crisis. These data affirm that national economic resilience is closely correlated with family harmony.

The ideological dimension likewise plays an important role in shaping a conducive environment for family life. When the state lacks strong ideological resilience, conflicts of identity, social polarisation and value disorientation inevitably emerge within society (Erfain 2025). Under such conditions, the private sphere of the family is not immune to the consequences. An illustrative case can be seen in Sindang Asih Village, Tangerang Regency, where differing political choices during a village head election resulted in divorce. A wife, Neng Iroh, supported her uncle as a candidate while her husband, Sholeh, was also running for the same position. This ideological tension not only undermined communication within the household but was further compounded by pressure from the extended family, eventually leading to divorce (Mubarok 2021). When political ideologies are held rigidly and with excessive fanaticism, even among fellow Muslims, the family as an institution becomes vulnerable to division. This situation indicates that ideological resilience is not only relevant at the national level but also directly influences the consistency of values and internal cohesion within the family.

National cultural resilience also shapes family dynamics, especially in the transmission of values across generations. In an era of globalisation and massive penetration of foreign cultures through digital media, the state is required to

build an adaptive value protection system (Urbaite 2024). When the state fails to restrict the infiltration of cultural influences that are incompatible with local character, families become increasingly vulnerable to a crisis of values (Herawati et al. 2024). Research by Amalia and colleagues shows that Indonesian adolescents are more influenced by social media figures in forming values and behaviour than by family authorities (Amalia et al. 2024). This confirms that weak national cultural resilience contributes to a shift in the centre of value formation from the family to an uncontrolled digital sphere, thereby creating communication gaps and intergenerational conflict within families.

National resilience in the security sector directly contributes to creating a sense of safety for all citizens, including families. A state that fails to guarantee security stability will generate fear, social tension and collective anxiety that ultimately lead to psychosocial disruptions at the family level (Theisen-Womersley 2021). Armed conflict in Papua provides a clear example of how inadequate national security resilience compromises family harmony. Many families are forced to live in displacement, lose family members or experience psychological trauma due to recurring violence (Fernando Arquilion and Prilla Marsingga 2025). Under such circumstances, family harmony becomes difficult to achieve because all energy is directed towards physical and emotional survival.

National resilience must also encompass the state's capacity to manage the digital ecosystem. A state that is weak in regulating digital content creates substantial risks for the psychosocial development of children and for family stability (Singh et al. 2021; Caecilia Mediana 2025). Violent content, pornography, online gambling, hate speech and freely circulating misinformation can fracture relationships between parents and children (Cho and Cheon 2005). A review of 148 empirical studies shows that scholarly attention to child protection in digital spaces has tended to focus more on potential risks than on concrete evidence of the actual impacts experienced by children and adolescents. Yet several forms of harm have been clearly established, including health disturbances caused by pro suicide websites, online sexual abuse and cyberbullying. The lack of policy support and digital literacy for families further complicates parents' efforts to protect their children from harmful content (Cho and Cheon 2005). This indicates that weak digital resilience is a significant factor contributing to the decline in the quality of family harmony.

Furthermore, regional development disparities, which reflect weak national resilience in ensuring equitable distribution, contribute to family disintegration. When the state fails to provide basic infrastructure alongside equal access to education and healthcare, families in underdeveloped areas are compelled to make decisions that weaken family integration, such as large scale migration from rural to urban areas. As a consequence, millions of children are left behind in their home villages while their parents work in the cities (Xu and Xie 2015). Economic migration that separates family members, for instance fathers or mothers working far from home for extended periods, creates emotional distance and reduces the intensity of familial interaction (Zhao et al. 2018). An explanation in an article by LPM INSTITUT notes that children raised without the direct presence of their parents are more vulnerable to behavioural problems and difficulties in social adaptation (Rachmat Mulyono 2024). This condition can be understood as rooted in the state's failure to fulfil its role in ensuring equitable development justice.

A crisis of trust in state institutions also contributes to the erosion of values within families. When society witnesses legal injustice, rampant corruption and policy inconsistency, the credibility of the state as a symbol of moral authority declines (Suriadi 2025). In such circumstances, values such as honesty, responsibility and discipline lose their social legitimacy because they contradict everyday realities. Children who grow up in this environment tend to question parental authority when the narratives taught within the family are incompatible with the conditions they observe. As a result, family communication becomes strained and the process of value internalisation becomes ineffective (Brown 2023). This phenomenon indicates that the integrity of the state in performing its governmental functions directly shapes the family's capacity to conduct moral education.

Strong national resilience is not only reflected in the state's ability to defend its territory or stabilise its currency, but also in its capacity to construct social structures that ensure the proper functioning of families (al-Razi and Kamilia 2023). Access to basic services, legal justice, ideological cohesion, comprehensive security and protected cultural values are components that enable families to perform their roles optimally. Conversely, when the state fails to build these systems of resilience, families are forced to endure pressures that should not fall upon them alone.

Therefore, building and strengthening national resilience is an essential prerequisite for creating an environment in which families can grow in a healthy and harmonious manner. A state that neglects the micro dimensions of societal life when formulating national resilience policies risks generating social fragmentation that originates within fractured families. The long term implications will affect not only individuals, but also the resilience of the nation itself. For this reason, strengthening national resilience must be understood as a multidimensional agenda that is directly linked to the stability of the family as a social institution.

An Analysis of *Maqāṣid al-Sharī'ah* on National Resilience as a Prerequisite for Family Harmony

Within the framework of *maqāṣid al-sharī'ah*, efforts to build and sustain family harmony through the strengthening of national resilience can be understood as part of the realisation of the primary objectives of Islamic law (*al-maqāṣid al-khamsah*) which comprise the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*) and property (*ḥifẓ al-māl*). Conceptually, this analysis extends the function of *maqāṣid al-sharī'ah* from a merely normative ethical framework into an instrument of socio-legal analysis. In this study, *maqāṣid* are not only employed to assess the extent to which families comply with the values of the *sharī'ah*, but also to evaluate the degree to which the state fulfils its structural responsibilities in creating conditions that enable families to live in harmony. The findings of this research concerning the urgency of national resilience in shaping and maintaining family harmony indicate that various dimensions of national resilience, such as the economy, ideology, culture, security, digital capacity, equitable development and the integrity of state institutions, are directly related to the continuity and quality of family harmony.

When national economic resilience weakens, as demonstrated during the 1998 monetary crisis, the financial pressures experienced by families become a trigger for internal conflict and even divorce (Frankenberg et al. 2004; Ella Syafputri 2011). From the perspective of *maqāṣid al-sharī'ah*, economic stability within the family is a crucial component of the preservation of wealth (*ḥifẓ al-māl*). Families that are unable to meet their basic needs due to the state's failure to maintain economic stability fall into an emergency condition that threatens their survival and disrupts the preservation of life (*ḥifẓ al-nafs*). The *Qur'ān* explicitly underscores the function of property as the foundation of livelihood,

stating, “Do not entrust those who lack sound judgement with the wealth which Allah has made a means of support for you” (*al-Qur’ān, Sūrat al-Nisā’,* verse 5). Hence, the state’s responsibility to create a healthy economic climate is not merely a matter of macro policy but forms an integral part of the mission of the *sharī’ah* to uphold justice and public welfare (*maṣlaḥah ‘āmmah*).

The ideological aspect is equally important within the *maqāṣid* framework. When the ideological resilience of the state is weak, social polarisation and identity conflict become real threats to the preservation of intellect (*‘aql*) and lineage (*nasl*). One example occurred in Sindang Asih Village in Tangerang Regency, where political ideological differences during a village head election resulted in the divorce of a married couple. The husband stood as a candidate for village head, yet his wife supported her uncle as an opposing candidate. This tension not only generated disputes but also prompted interference from the extended family, culminating in divorce (Mubarok 2021). The differing political choices, each elevated to a matter of ideological principle, penetrated the domestic sphere and dismantled the family bond. This phenomenon illustrates how unguarded ideology can erode internal family cohesion and jeopardise broader social resilience. In this context, the following verse serves as a fundamental reminder, “Indeed the believers are brothers, so reconcile between your brothers” (*al-Qur’ān, Sūrat al-Hujurāt,* verse 10). Thus, safeguarding ideological resilience also means protecting the integrity of rational judgement and ensuring the continuation of future generations within a healthy psychosocial environment.

Cultural resilience is equally significant. When the transmission of values across generations is disrupted due to the infiltration of foreign cultural influences through digital media (Urbaite 2024; Nabila and Putri 2022), what becomes threatened is the preservation of both *nasl* and *‘aql*. Culture is not merely a symbolic inheritance but the primary mechanism through which the personality structures of children and adolescents are formed (Febrian et al. 2025). The *Qur’ānic* command underscores this protective family responsibility: “O you who believe, protect yourselves and your families from a fire...” (*al-Qur’ān, Sūrat al-Taḥrīm,* verse 6). If the state fails to regulate and filter destructive foreign cultural flows, families lose direction in shaping the character of their children (Herawati et al. 2024). *Maqāṣid al-sharī’ah* places strong emphasis on this aspect because *nasl* refers not only to biological continuity but also to the preservation of values, morality and personal integrity across generations.

A deeper analysis emerges when security resilience is examined critically. A state that fails to guarantee a sense of safety causes families to experience trauma, tension and displacement as seen in Papua (Fernando Arquilion and Prilla Marsingga 2025). This condition is a concrete manifestation of the failure to protect life (*hifẓ al-nafs*), where the preservation of life is a primary objective of the *sharī'ah*. The Prophet stated, "There should be neither harm nor reciprocating harm." When families are unable to live in tranquillity, every aspect of their lives becomes dysfunctional. Children cannot study effectively, communication among family members becomes strained and all attention shifts to survival rather than spiritual or intellectual development. National security resilience is therefore a foundational pillar of the *maqāṣid* in social life.

Meanwhile, the issue of digital resilience adds further complexity to the analysis. A state that is weak in regulating digital content exposes children to harmful materials such as pornography, online gambling, violence and hate speech (Cho and Cheon 2005). This situation can damage both intellect and life (*hifẓ al-'aql wa al nafs*) and lead to the collapse of value structures within the family. The Prophet Muhammad reminded the community, "Each of you is a shepherd and each of you is responsible for his flock." Exposure to an unprotected digital environment produces a deconstruction of emotional relations between children and parents (Slavtcheva-Petkova et al. 2015). It weakens parenting and at a certain point may lead to the failure to protect the younger generation from moral deterioration.

The dimension of equitable regional development is also significant when viewed from the perspective of the *maqāṣid*. When access to basic infrastructure, education and health services is uneven, economic migration arises and separates family members (Xu and Xie 2015). This weakens emotional intensity and interaction among them (Zhao et al. 2018). From the standpoint of *maqāṣid al-sharī'ah*, such a condition disrupts the preservation of *nasl* and *nafs*. A *Qur'ānic* verse serves as a universal foundation for the importance of distributive justice, "Indeed Allah commands justice and good conduct..." (*al-Qur'ān, Sūrat al-Naḥl*, verse 90). The absence of parents in caregiving due to economic necessity represents a form of sacrifice that should not occur if the state fulfilled its functions justly.

A crisis of trust in state institutions further complicates all the issues mentioned above. When people witness rampant corruption and legal injustice, values such as honesty and responsibility lose their appeal in the eyes of children.

They observe contradictions between the moral education taught at home and the social reality broadcast daily (Suriadi 2025; Brown 2023). Within the *maqāṣid* framework, this constitutes a threat to the preservation of *‘aql* and *dīn* (religion). A *Qur’ānic* verse reprimands the phenomenon of value hypocrisy, “O you who believe, why do you say what you do not do?” (*al-Qur’ān, Sūrat al-Ṣaff*, verse 2). Children experience cognitive dissonance and the process of internalising values becomes ineffective. Thus, the integrity of the state in its policies, legal practices and public communication forms the foundation upon which families can perform their religious functions authentically and effectively.

It is equally important to emphasise that family harmony is not a universally uniform social expression, but is shaped by the social conditions and dominant values within its environment. This aligns with the findings of Rūtenis Jančius and Algirdas Gavenauskas which show that the values upheld in society influence attitudes including those related to parenting and household harmony (Jančius and Gavenauskas 2022). In other words, when the social environment is engulfed by uncertainty, polarisation and vulnerability due to weak national resilience, families are subjected to complex value pressures. In such circumstances, the family no longer functions as a comfortable and stable space but becomes the earliest site where the impacts of social disorientation are felt.

The research findings of Nailul Fauziah and her colleagues also demonstrate that the concept of family harmony has undergone an important evolution, beginning with the individualistic approaches that developed in the West and shifting towards a collectivistic framework that is more suited to the cultural context of Indonesia (Fauziah et al. 2023). In this regard, the role of national resilience becomes decisive. When the state fails to create a stable social order that upholds collective values such as mutual cooperation, justice and the protection of the vulnerable, the collectivistic value structures within families begin to erode. This aligns with research showing that weak ideological and cultural resilience at the national level causes families to lose their footing in carrying out their role as a space for value cultivation.

Meanwhile, in families that face particular challenges such as raising children with special needs, Nailul Fauziah also emphasises that harmony is not merely a matter of role structure but also the capacity to adapt to situational complexity (Fauziah 2020). In this respect, the state holds a strategic role in ensuring that social systems, including infrastructure, inclusive education and social support, operate equitably and robustly. If not, families will be forced to

shoulder burdens that lie beyond their actual capacity. This illustrates that when national resilience fails to create a supportive environment, family harmony becomes not only difficult to achieve but also vulnerable to disintegration.

This conception is reinforced by the findings of Nene C. Oluwagbohun, who notes that open communication skills, emotional intelligence and the ability to resolve conflicts constitute the foundation of a family harmony. However, these three elements are shaped by the social ecosystem in which the family exists. If the social environment is saturated with symbolic violence, hate speech or extreme economic pressure, the psychological and emotional spaces within the family become constrained (Oluwagbohun 2024). In this context, the findings related to the impact of weak digital resilience and national insecurity become particularly relevant. How can families cultivate emotional intelligence and conflict resolution skills when they must grapple daily with external threats that the state is unable to manage?

Other research also underscores the preventive role of family harmony in relation to various forms of social deviance, including juvenile delinquency. Dwi Laksmi Danisworo and Muhammad Nur Wangid observe that emotional regulation and a family harmony atmosphere significantly mitigate deviant tendencies among adolescents. Yet emotional regulation cannot flourish if families live continuously under structural pressures caused by unequal development or social exclusion (Danisworo and Wangid 2022). In this regard, findings on economic migration provide a concrete illustration of how uneven national resilience creates significant emotional gaps between children and parents.

The theoretical framework proposed by Amanda Sheffield Morris and her colleagues concerning the tripartite model of emotional regulation in children is also useful for reinterpreting these findings. This model asserts that a child's ability to manage emotions is shaped through three main pathways, namely the observation of parental behaviour, explicit parenting practices related to emotion and the general emotional climate of the family (Morris et al. 2007). Each of these pathways depends on the internal stability of the family, which in turn is influenced by the external stability guaranteed by the state. When national resilience fails to provide safety, welfare and justice, the emotional climate of the family will never reach stability. In the long term, this produces generations that are emotionally and socially fragile.

In conclusion, the results of the above analysis and discussion indicate that family harmony is influenced by the quality of national resilience as a structural context, without negating the role of other micro-level factors operating within the family. When the state focuses solely on dimensions such as military defence or fiscal stability while neglecting ideological, social and cultural resilience, it fails to recognise that family harmony is the foremost indicator of national strength. The family is not merely a passive recipient of the effects of national resilience but a unit that is highly sensitive to all forms of state vulnerability. When families fracture, the nation loses its foundation. When families are harmonious, the strength of the nation takes root from within.

Conclusion

This study demonstrates that national resilience holds a high degree of urgency in shaping and maintaining family harmony because families cannot stand independently without being supported by a stable state structure in the economic, ideological, cultural, security, digital and developmental spheres. When national resilience weakens in one or several of these domains, the family as a micro social unit experiences significant pressure ranging from internal conflict and value fragmentation to dysfunctional parenting and divorce. The 1998 monetary crisis, which triggered a surge in divorce rates, ideological conflicts within households resulting from political polarisation, and the effects of economic migration driven by developmental inequality can be read as empirical illustrations demonstrating how macro-level national conditions generate structural pressures on the stability and harmony of family relationships.

From the perspective of *maqāṣid al-sharī'ah*, the contribution of national resilience to the realisation of family harmony is closely linked to the protection of the five fundamental principles of the *sharī'ah* (*dīn*, *naḥs*, *'aql*, *naṣl* and *māl*). Economic resilience safeguards family assets from financial pressures that trigger conflict, ideological resilience prevents value disorientation that undermines reason and relationships, cultural resilience protects the continuity of moral and character formation across generations, security resilience ensures the preservation of life, while digital resilience and equitable development support emotional stability, education and the quality of caregiving. All these dimensions affirm that national resilience is a prerequisite for the concrete realisation of the objectives of the *sharī'ah* within the family.

Nevertheless, it should be emphasised that the relationship between national resilience and family harmony in this study is understood as a conceptual and analytical relationship, rather than a causal relationship established through field-based empirical research. This study has not examined in-depth the active role of families in strengthening national resilience even though it has been noted that families are a sensitive indicator of state vulnerability. In addition, the limited availability of primary data constrains the generalisability of the findings and warrants further testing within diverse regional contexts. Practically, the findings open avenues for strengthening family law and national policy. In the field of family law, the results underscore the importance of incorporating aspects of national resilience such as economic, digital and cultural resilience as variables that influence the quality of family harmony. The principles of *maqāṣid* can serve as a basis for strengthening regulations on family education, child protection in digital spaces and state interventions for vulnerable families. At the level of national resilience policy, the findings suggest that family development should be positioned as one of the strategic indicators of national resilience so that policies on equitable development, economic stability and the integrity of public institutions must not be separated from the agenda of strengthening families as the core of social resilience.

As a direction for further research, this study recommends comparative empirical investigations across regions or countries to examine how variations in national resilience influence the dynamics of family harmony within different socio-cultural contexts. Such an approach will not only strengthen the validity of the findings but also help formulate a more applicable conceptual model for the development of social and family policies grounded in *maqāṣid*.

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