

Dynamics of Marital Resilience in Urban Muslim Families: A Couple Therapy Perspective

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Abstract / Abstrak

This research aims to qualitatively explore the dynamics of marital resilience from psychological and theological perspectives through an in-depth literature review, highlighting couple therapy as a conceptual lens to understand and strengthen the relationship between husband and wife. Through an in-depth literature review analyzed using thematic analysis, this study found that Islamic values such as patience (*ṣabr*), reliance on God (*tawakkul*), good communication, and collective responsibility significantly contribute to marital resilience. Couple therapy, especially the Acceptance and Commitment Therapy (ACT), Cognitive-Behavioral Therapy (CBT), and Emotion-Focused Therapy (EFT) approaches integrated with Islamic principles, have been shown to be effective in increasing relationship resilience by strengthening emotional and spiritual bonds. These findings confirm that marital resilience does not only depend on individual and relational factors, but also on the integration of deep religious values. Therefore, Islamic-based couple therapy can be a contextual and relevant therapeutic solution.

Studi ini menggunakan tinjauan literatur kualitatif mendalam dan analisis tematik untuk mengkaji dinamika ketahanan perkawinan dari sudut pandang psikologis dan teologis, menjadikan terapi pasangan sebagai kerangka konseptual untuk penguatan hubungan suami istri. Hasil penelitian menunjukkan bahwa nilai-nilai fundamental Islam—khususnya kesabaran (ṣabr), tawakal (tawakkul), komunikasi efektif, dan tanggung jawab bersama—memberikan kontribusi yang substansial terhadap ketahanan perkawinan. Lebih lanjut, modalitas terapi pasangan seperti Acceptance and Commitment Therapy (ACT), Cognitive-Behavioral Therapy (CBT), dan Emotion-Focused Therapy (EFT), bila diintegrasikan dengan prinsip-prinsip Islam, terbukti mampu meningkatkan resiliensi relasional melalui penguatan ikatan emosional dan spiritual. Temuan ini menggarisbawahi bahwa ketahanan perkawinan sangat bergantung pada perpaduan nilai-nilai keagamaan yang mendalam di samping faktor-faktor individu dan relasional. Dengan demikian, terapi pasangan berbasis Islam dapat menjadi strategi terapeutik yang relevan dan kontekstual.

Keywords / Kata kunci

Martial Resilience;
Muslim Urban
Families; Couples
Therapy

*Ketahanan pernikahan;
Keluarga muslim
perkotaan; Terapi
pasangan*

DOI:

<https://doi.org/10.15575/jpib.v8i2.46066>

Article Info

Received: May 28, 2025

Accepted: October 13, 2025

Published: October 31, 2025

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Introduction

Marriage represents a central institution in Islam, functioning not only as a sacred covenant between spouses but also as the foundation of social stability and moral responsibility. Within urban Muslim communities, however, this institution increasingly faces multidimensional pressures, ranging from rapid urbanization and economic instability to shifting gender roles and the weakening of extended kinship support systems. These conditions often erode traditional values and create vulnerabilities for couples navigating

marital life in the modern city (Febrianti et al., 2025).

Empirical evidence underscores the fragility of marriage in urban contexts. In Indonesia alone, more than 447,743 divorce cases were officially recorded in 2023, with nearly 70% occurring in urban areas (BPS, 2023). Globally, Muslim families in metropolitan settings experience higher divorce rates compared to their rural counterparts, largely due to modernization, economic stress, and evolving social norms (Pew Research Center, 2023). These trends highlight the

urgent need to develop frameworks that can sustain marital harmony amidst urban challenges.

Marriage in the context of urban Muslim families faces complex challenges. Rapid urbanization, social change, and economic pressures often create challenging situations for couples. Many urban Muslim couples struggle to maintain harmony in their marriages due to shifting traditional and modern values. This can lead to prolonged conflict, dissatisfaction, and even divorce, negatively impacting the well-being of individuals and the family as a whole (Bagheri et al., 2019).

Marital resilience is key to maintaining family harmony. This resilience includes the ability of couples to adapt, cope with stress, and remain supportive of each other in the face of challenges. Couples who have high levels of resilience tend to be better able to manage conflict and maintain healthy relationships. Therefore, it is important for couples to develop resilience skills that can help them face the various challenges that arise (Daneshpour, 2017).

Recent scholarship suggests that marital resilience can be strengthened through therapeutic interventions. Couple therapy, particularly models such as Cognitive-Behavioral Therapy (CBT), Emotionally Focused Therapy (EFT), and Acceptance and Commitment Therapy (ACT), has been shown to improve intimacy, trust, and adaptive communication (Whiting et al., 2024). When integrated with Islamic values, including *sabr* (patience), *tawakkul* (reliance on God), and *ma'ruf* (mutual respect), these approaches provide culturally sensitive frameworks that resonate with Muslim couples (Rassool, 2021). Research shows that CBT based on the Muslim scholar approach is highly effective, showing a 29.2% increase in resilience among couples experiencing conflict (Kazerouni et al., 2024). Additionally, the concept of relational resilience emphasizes the importance of reciprocal vulnerability and shared meaning-making, which are critical to cultivating a strong sense of "we" in relationships (Reid & Ahmad, 2015).

These relational dynamics not only help in overcoming challenges but also increase overall marital satisfaction. Furthermore, the integration of Islamic values into therapeutic practices can enhance family resilience, especially during stressful times such as the COVID-19 pandemic, by promoting positive communication and collective trust (Djamil et al., 2022). In line with this, couples therapy has emerged as an important

strategy for strengthening marital bonds and resilience in urban Muslim families.

From this perspective, Islamic psychology offers a relevant approach to improving marital resilience. Islamic principles, such as mutual respect, good communication, and emotional support, can be a strong foundation for couples to build a harmonious relationship. Couple therapy, as one of the therapeutic strategies, can serve as an effective tool to help couples overcome existing problems and strengthen the couple's bond. Therapy that integrates Islamic values can provide a more holistic perspective in resolving marital conflicts (Al-Qaradawi, 1999).

The increasing phenomenon of divorce, even among newly married couples, is a clear indication of the fragility of marriage (Irfan et al., 2021). Interpersonal conflict, dissatisfaction in relationships, and lack of effective communication are the main triggers. In this context, marital resilience becomes crucial. Resilience is defined as the capacity to survive, recover, and even grow from adversity (Walsh, 2015). This enables couples to face life's challenges, manage stress, and maintain the quality of their relationship (Abbas et al., 2023).

In the context of marital resilience in Muslim families, the importance of internalizing spiritual values as the main foundation. A deep understanding of religious teachings, such as the concept of patience (*sabr*), gratitude, and *tawakkul* (*tawakkul*), not only serves as a coping mechanism in the face of difficulties, but also forms an adaptive mindset that allows couples to see challenges as part of a divine test that can strengthen their bond. This spiritual aspect is the main support, especially amidst the pressures of urban modernity that often erode traditional and spiritual values (Mubarak et al., 2023).

However, despite the increasing number of studies on family resilience, a significant research gap remains. Most previous works either focus narrowly on psychological constructs (e.g., resilience as an individual or relational trait) or emphasize theological and spiritual dimensions in isolation. Very few studies attempt to integrate these two perspectives in the context of urban Muslim families. Furthermore, couple therapy is often examined quantitatively for its effectiveness, but rarely conceptualized as a qualitative framework to understand the dynamics of marital resilience (Walsh, 2015). Therefore, this study seeks to address this research gap by offering an integrative review that combines psychological and theological insights, highlighting couple

therapy as a conceptual lens to explore resilience in Muslim urban families.

Despite the growing number of studies on resilience and therapy, critical gaps remain. Most previous works either treat resilience as a purely psychological construct or emphasize theological and spiritual dimensions in isolation, with little effort to integrate both. Furthermore, couple therapy research has been dominated by quantitative outcome studies, while qualitative perspectives on how therapy is conceptualized and experienced by Muslim urban couples are rarely explored. Addressing this gap is crucial: academically, it enriches interdisciplinary scholarship on marriage; practically, it provides culturally relevant models for counselors, mediators, and policymakers addressing marital instability in urban Muslim communities (Rasoul et al., 2025).

Based on the background of the problem, the formulation of the problem in this study is how marital resilience can be built and strengthened in urban Muslim families, and to what extent couple therapy contributes as one approach in the process. The research objective is to explore the various factors that influence marital resilience, by highlighting the role of couple therapy as one of the therapeutic strategies that can support harmony and sustainability of husband and wife relationships. Through a psychological and theological approach, this study systematically analyzes existing literature to explore how marital resilience is conceptualized and strengthened in urban Muslim families, while also examining how couple therapy integrated with Islamic values can offer effective strategies for sustaining marital bonds. One of the study's objectives is also to identify and clarify the underlying concepts that shape these dynamics, thereby enriching both theoretical understanding and practical application.

Method

Search and Selection of Literature

This study adopts a qualitative in-depth literature review (integrative/narrative review) designed to explore conceptual and empirical literatures on marital resilience in urban Muslim families and to examine how couple-therapy approaches are represented, adapted, and discussed within those literatures. The approach follows established guidance for integrative/narrative reviews and for literature reviews as a research methodology (Othman et al., 2021).

This qualitative approach provides space to explore the broader meaning and context of existing theories and practices, allowing researchers to present a comprehensive and systematic analysis of relevant scientific sources (Creswell & Creswell, 2017).

A structured and transparent literature search was conducted exclusively through Scopus, chosen for its reputation as the most comprehensive and reliable multidisciplinary database indexing high-quality, peer-reviewed international journals. Scopus was deliberately selected over other platforms to ensure both rigor and efficiency in identifying publications that directly address the dynamics of marital resilience in urban Muslim families from the perspective of couple therapy (Dwinandita, 2024).

The search strategy employed Boolean combinations of key terms such as "marital resilience," "family resilience," "couple therapy," "marital therapy," "Muslim families," "urban," and "Islamic perspective." These terms were systematically adapted to the Scopus search syntax to capture literature at the intersection of psychology, family studies, and Islamic studies. The search was limited to publications between 2000 and June 2025 to ensure the inclusion of contemporary theoretical and empirical studies, although seminal references in resilience and couple therapy frameworks were allowed regardless of publication date when conceptually relevant.

The screening process began with an initial pool of sixty-two (n=62) articles retrieved from Scopus. Each record underwent a rigorous two-step screening process. The first step involved evaluating titles and abstracts to ensure the relevance of studies to marital resilience, couple therapy, and Muslim family contexts. In the second step, full texts were reviewed in depth to determine their eligibility according to the predefined inclusion and exclusion criteria.

Inclusion and Exclusion Criteria

The inclusion criteria required that studies be peer-reviewed, published in English, and directly address marital or family resilience, couple therapy interventions, or the integration of Islamic values into therapeutic approaches. Only empirical research, theoretical articles, or reviews that explicitly engaged with couple processes in Muslim or Islamic family contexts were retained. Conversely, the exclusion criteria ruled out conference abstracts without full texts, non-peer-reviewed opinion pieces, and studies dealing sole-

Table 1
Analysis of Selected Articles (Scopus Indexed)

No	Article Title	Authors / Year	Method & Design	Context	Key Relevance to Marital Resilience & Couple Therapy
1	<i>Therapy with Muslim Couples and Families: Basic Guidelines for Effective Practice</i>	Springer, P. R., Sauerheber, J. D., & Altareb, L. (2009)	Conceptual and clinical practice guidelines	Muslim couples and families, primarily urban immigrant contexts in the U.S.	Provides culturally adapted therapeutic guidelines for Muslim couples; highlights family resilience processes in therapy; bridges Western couple therapy with Islamic values (Paul R. Springer et al., 2009).
2	<i>The Effectiveness of an Islamic Couple Therapy Approach to Reducing Marital Envy and Enhancing Psychological Well-being in Distressed Muslim Couples</i>	Fayyaz, F., & Jafari, F. (2023)	Quasi-experimental intervention study	Muslim couples in an Iranian urban setting	Directly tests Islamic couple therapy; shows positive effects on well-being and marital adjustment, implicitly linked to resilience in urban Muslim marriages (Fayyaz & Jafari, 2023).
3	<i>Comparing the Effectiveness of Structural Family Therapy and Mindfulness-Based Therapy on Family Cohesion and Adaptability</i>	Delghandi, B. (2024)	Experimental comparative study	Families in an urban context (Middle East)	Examines therapeutic effects on cohesion/adaptability, dimensions conceptually close to resilience; contributes to couple and family therapy in Muslim-majority contexts (Bahare Delghandi & Ebrahim Namani, 2024).

ly with non-marital resilience (such as parent-child dynamics or community resilience) unless the findings were explicitly connected to marital functioning. Studies focusing exclusively on rural or non-Muslim populations were also excluded, unless urban Muslim family contexts were part of their comparative analysis.

After applying these strict filters, only twelve (n=12) articles were deemed to fully meet the eligibility requirements and were included in the final analysis. To minimize potential bias and ensure reliability, the inclusion and exclusion criteria were independently reviewed and validated by researchers, with disagreements

resolved through discussion and consensus (Othman et al., 2021). These twelve articles represent the most relevant sources identified through the applied search criteria, directly informing the thematic exploration of marital resilience in urban Muslim families within a couple therapy framework.

Data Extraction and Analysis

The data extraction process involved carefully reading each of the twelve selected articles in full, extracting details on author, year, methodology, geographic context, key findings, therapeutic approaches, and integration with Islamic

perspectives. The extracted data were then subjected to a thematic analysis following Braun and Clarke's six-phase model, combining inductive coding to allow novel insights to emerge with deductive coding grounded in established resilience and couple therapy theories. This analytic strategy enabled the development of a robust framework capturing both the universal and culturally specific dynamics of marital resilience in urban Muslim contexts (Braun & Clarke, 2006).

The final screening identified four key articles that examine the intersection of marital resilience, Muslim family contexts, and couple therapy. Although not all explicitly mention "urban," the studies largely involve metropolitan Muslim family settings and serve as representative examples of the relevant scholarly discourse.

These three articles serve as examples of the literature retrieved from Scopus that directly or indirectly address marital resilience in Muslim urban families from a couple therapy perspective. Together, they demonstrate the evolving integration of resilience, couple therapy methodologies (Islamic, structural, mindfulness-based), and the cultural specificities of Muslim family systems in urban settings.

Theological Sources and Thematic Exegesis

Qur'anic verses and hadiths were handled using a thematic-exegesis approach: relevant verses and narrations were identified using thematic indexes (e.g., Al-Mu'jam al-Mufahras and standard tafsir works), cross-referenced with classical tafsir (e.g., Ibn Kathir, al-Maraghi) and contemporary tafsir literature, and then analyzed qualitatively to extract resilience-related concepts (e.g., sabr, tawakkul, mawaddah). Where appropriate, inductive content analysis procedures (preparation, organizing, reporting) were used to group religious texts into resilience-related themes (e.g., patience, communication, communal responsibility). This combination of thematic exegesis and qualitative content analysis allows rigorous, contextualized interpretation of the theological material alongside empirical studies (Hanafi, 1996).

Results

Empirical and Theological Insights on Marital Resilience

The synthesis of the twelve selected studies reveals interconnected perspectives on marital resilience, couple therapy, and the integration of Islamic values within therapeutic contexts. The reviewed works demonstrate that resilience in Muslim marriages is strongly associated with

processes such as emotional regulation, supportive communication, and shared meaning-making. Reid & Ahmad (2015) for instance, argue that resilience emerges not only from individual coping strategies but also from mutual vulnerability and shared sense-making in the relationship. Similarly, Abbas et al., (2023) provide empirical evidence that supportive communication significantly mitigates the negative psychological and physical health outcomes of intimate partner abuse among Pakistani couples.

Empirical interventions further demonstrate the effectiveness of therapy models when adapted to Muslim contexts. Kazerouni et al., (2024) reported stronger improvements in resilience with CBT adaptations grounded in Islamic principles compared to ACT. Bagheri et al., (2019) showed that solution-focused therapy enhanced communication among Iranian divorce-applicant couples, while Bahare & Ebrahim (2024) found both structural and mindfulness-based family therapies effective in improving cohesion, with structural therapy showing greater benefits for dual-earner urban couples. In a similar vein, Fayyaz & Jafari (2023) demonstrated that Islamic-based couple therapy protocols significantly improved marital adjustment and well-being.

In Arabic, the equivalent word for "resilience" is *ṣumūd* (صمود), which signifies endurance and steadfastness. This term reflects the capacity to persevere amid trials and challenges, a quality deeply embedded in Islamic teachings. Other words that capture similar nuances of resilience include *ṣabr* (صبر), *tawakkul* (توكل), and *ṭabāt* (ثبات). *Ṣabr* refers to patience, one of the central moral values in Islam, highlighting the ability to restrain oneself and remain composed in the face of adversity. *Tawakkul* embodies surrender and reliance upon Allah after exerting one's best effort, signifying a belief that Allah will provide solutions to every problem. Meanwhile, *ṭabāt* connotes firmness and moral strength when facing hardship, representing constancy in faith despite external trials (Febrianti et al., 2025).

Psychologically, marital resilience refers to the ability of couples to survive, adapt, and recover from the stresses and conflicts that arise in married life. This resilience involves emotional, cognitive, and behavioral aspects that enable couples to manage stress and maintain a healthy relationship. In the Islamic perspective, marital resilience is not only seen from a psychological aspect, but more deeply as a manifestation of faith and submission to Allah SWT. Marriage is a

mitqāl ghalīz (a strong and heavy bond), where couples are encouraged to be patient and put their trust in facing trials (QS. Al-Baqarah: 153). Resilience in Islam is formed from the values of faith, patience, and sincerity in building a sakinah, mawaddah, and rahmah family (QS. Ar-Rum: 21), which is a strong foundation for household resilience (Zakaria et al., 2023).

In essence, marital resilience in Islam is defined as the couple's capacity to confront and overcome challenges and stressors within shared life. This resilience stems not only from psychological adaptability but also from spiritual endurance grounded in faith and divine trust.

Thematic Study of the Qur'an and Hadith on Marital Resilience

Resilience in marriage from an Islamic perspective can be understood through a thematic study of the Qur'an and hadith that emphasizes the importance of a strong family, patience, cooperation, and conflict resolution. The following is an illustration of a thematic study of the Qur'an and hadith related to resilience in marriage in Table 2.

The thematic interpretation of Qur'anic verses such as QS. Ar-Rum: 21, An-Nisa: 19, and At-Talaq: 2–3 highlights the concepts of sakinah, mawaddah, rahmah, and mu'āsarah bil ma'rūf as foundations of marital harmony (Shihab, 2002). Classical and modern commentaries, including those of Ibn Kathir (1998a; 1998b), Qutb (2001) and al-Maraghiy and Thalib (2001), further emphasize the moral and spiritual dimensions of family responsibility and compassion, enriching the understanding of marital resilience in Islam.

Thematic findings from the Qur'an and hadith highlight patience, communication, forgiveness, and justice as essential foundations for marital endurance. These values reflect the harmony (sakinah), compassion (mawaddah), and mercy (rahmah) that underpin a resilient Islamic family. So, to complete the thematic analysis, themes related to resilience in marriage can be categorized if a thematic study is conducted, then the components can be seen in the Table 4.

The thematic study of the Qur'an and Hadith underscores that marital stability is rooted in communication, mutual respect, and adherence to Islamic principles. The Qur'an portrays marriage as a bond of sakinah, mawaddah, and rahmah, emphasizing moral coexistence, respectful dialogue, and shared responsibility as foundations for sustaining harmony in family life (Akmansyah, 2012).

Factor Affecting Marital Resilience

Marital resilience is influenced by a variety of interrelated factors that enhance a couple's ability to withstand challenges. Key elements include supportive family relationships and effective communication, which foster a strong marital bond and facilitate coping with stressors (Greeff & Du Toit, 2009). Additionally, resilience mediated the relationship between marital satisfaction and variables such as partner attachment and social support, suggesting that higher resilience is correlated with greater marital satisfaction (Bradley & Hojjat, 2017). Additionally, resilience is related to psychological well-being, suggesting that although it may not directly predict marital adjustment, it is critical to fostering positive outlooks and coping strategies in married individuals (Sajjad & Thakur, 2025).

In addition to relational and theological determinants, contextual factors play a critical role in shaping marital resilience among Muslim urban families. The reviewed studies frequently mention "urban pressures" but rarely explicate their precise nature. To strengthen this point, empirical evidence highlights several stressors of urban living. For instance, Indonesia recorded 463,654 divorce cases in 2023, with significantly higher prevalence in metropolitan areas compared to rural regions (Sofiyandi & Siregar, 2020). Rising housing costs in cities, reported by the BPS (2023) as increasing by 67% over the past decade, place additional strain on young families.

Moreover, 61% of Indonesian urban households depend on dual incomes, which often exacerbates work-life imbalance (Ranita & Herlambang, 2023). Long commuting times, averaging more than 55 minutes per day in major urban centers (BPS, 2023), coupled with near-universal digital media penetration in cities such as Jakarta and Bandung (BPS, 2023), add to the structural pressures on family dynamics. These indicators underscore that urban living conditions not only influence economic stability but also shape relational resilience, communication, and conflict management in marriage.

Collectively, these internal and external dimensions underscore that resilience is not an inherent trait but a dynamic process of adaptation shaped by psychological, relational, and social resources.

Islamic Family Typology According to Famous Islamic Figures

The Islamic family typology, as articulated by various Islamic figures, emphasizes the family as

Table 2
Thematic Study of the Qur'an on Marital Resilience

No	Letters & Verses	Main Theme of Verse	The Values of Resilience in Marriage	Psychological and Social Relevance
1	Ar-Rum: 21	Peaceful, loving, merciful	Emotional and spiritual foundations in marriage	Building emotional closeness and secure attachment
2	An-Nisa: 19	Mu'asyarah bil ma'ruf	Positive and respectful interactions in the household	Empathetic and assertive communication as a safeguard against prolonged conflict
3	Al-Baqarah: 187	“Libas” symbol (clothing)	Closeness, protection, and emotional comfort	Intimacy and a sense of complementarity strengthen the inner bond.
4	At-Talaq: 2-3	Piety in the face of conflict	Submission to divine values in solving problems	Spiritual mindfulness as a safeguard against extreme emotional decisions
5	Al-Baqarah: 224-225	Don't make vows an obstacle to goodness	Flexibility, openness and forgiveness in relationships	Encourage open dialogue and be persistent in maintaining your ego.
6	Al-Mujadilah: 1-2	The story of household conflict	Support for open and fair conflict resolution	Validation of women's voices and the importance of two-way communication
7	An-Nisa: 128	Concern about nusyuz	Room for compromise and negotiation	Adaptability as the key to dealing with differences or changes in relationship dynamics
8	Al-Baqarah: 237	Forgiveness in divorce	An attitude of big heart and respect even in separation	Emotional resilience in dealing with the end of a relationship in a healthy way
9	Al-Hujurat: 10	Reconciliation and reconciliation	Encourage mediation in social and family conflicts	The role of third parties (counselors, mediators) in rebuilding relational connections
10	Luqman: 14	Will to do good to parents	Family education as a foundation for the values of love and patience	A strong role model in creating a resilient generation through examples of healthy relationships
11	Al-Ahzab: 6	The Prophet is more important for believers	Spiritual leadership in the family	The importance of the role of a spiritually and morally stable family leader figure
12	Al-Tahrim: 6	Protect yourself and your family from hellfire	Shared responsibility in caring for the family	Collective resilience based on values of faith and responsibility
13	Al-Baqarah: 228	Rights and obligations of husband and wife	Balance of rights and responsibilities in marriage	A fair role structure avoids relational inequality.
14	An-Nur: 26	Good match for good	Conformity of values and morals as the basis of relationships	Shared values as a safeguard against long-term value conflicts
15	An-Nur: 32	Recommendation to marry single people	Institutionalization of marriage as part of social stability	Social support for marriage also strengthens the resilience of couples
16	Al-Baqarah: 233	Child weaning and consultation	Deliberation in family decision making	Cultivating a culture of compromise and productive communication
17	An-Nisa: 35	Mediation in domestic conflict	The role of third parties in couple reconciliation	Strengthening social structures to support troubled families
18	Al-Ahzab: 70-71	Command to tell the truth	Honesty in household relationships	Emotional transparency as a factor of trust and resilience
19	Ali Imran: 134	Holding back anger and forgiving	Managing emotions in conflict	Emotional regulation as a strong indicator of marital resilience
20	Al-Mumtahanah: 10	Protection of women in marriage	Justice and legal protection for wives	Being legally and spiritually safe provides a sense of security in relationships.

Table 3
Thematic Study of Hadith on Marital Resilience

No	Arabic Hadith Editorial	Short Translation	Marital Resilience Values	Psychological & Social Analysis
1	خَيْرَكُمْ وَأَنَا لِأَهْلِهِ، خَيْرَكُمْ خَيْرَكُمْ لِأَهْلِي (HR. Tirmidhi)	"The best of you are those who are best to their families, and I am the best to my family."	Kindness, compassion, relational role model	Kind relationships create secure attachments & increase resilience to conflict.
2	مِنْهَا كَرَهُ أَنْ يُؤْمِنَهُ، مُؤْمِنٌ يَفْرَكُ لَا آخَرَ مِنْهَا رَضِيَ خُلُقًا، (HR. Muslim)	"A believer does not hate a believer; if he hates one behavior, he will be pleased with another behavior."	Tolerance, accepting your partner's shortcomings	Acceptance and focus on the positive strengthens long-term relationships.
3	خَيْرًا بِالنِّسَاءِ اسْتَوْصُوا (HR. Bukhari & Muslim)	"Be kind to women."	Protection, respect for a partner	Empathetic and supportive attitudes increase feelings of emotional security in marriage.
4	يَوْمَ اللَّهُ عِنْدَ الْأَمَانَةِ أَعْظَمُ مِنْ أَنْ امْرَأَتِهِ إِلَيَّ يَفْضِي الرَّجُلُ الْقِيَامَةَ، سِرَّهَا يَنْشُرُ ثُمَّ إِلَيْهِ، وَتَفْضِي (HR. Muslim)	"Among the greatest trusts in the sight of Allah is a husband and wife who reveal secrets to each other, then one of them leaks them."	Trust, keeping secrets, relational integrity	Trust is the foundation of marital resilience; breaches of confidentiality can damage attachment.
5	عَلَيْهِمَا، وَبَارِكْ لَهُمَا، بَارِكِ اللَّهُمَّ خَيْرٌ فِي بَيْنَهُمَا وَاجْمَع (HR. Abu Dawud)	"O Allah, bless them and unite them in goodness."	Prayer as a form of spiritual support	The spiritual dimension enhances long-term meaning and purpose in marriage.
6	رَعِيَّتِهِ عَنْ مَسْئُولٍ وَكُلُّكُمْ رَاعٍ كُلُّكُمْ (HR. Bukhari & Muslim)	"Each of you is a leader and will be held accountable for your leadership."	Shared responsibility	Collaborative leadership strengthens the sense of mutual care and control over relationships.
7	أَحْسَنُهُمْ إِمَانًا، الْمُؤْمِنِينَ أَكْمَلَ لِنِسَائِهِمْ خَيْرًاكُمْ وَخَيْرًاكُمْ خُلُقًا، (HR. Tirmidzi)	"The most perfect believer in faith is the one with the best morals, and the best among you is the one who is best to his wife."	Noble morals, respect, gentleness	Positive relationship ethics impact the quality of emotional bonds and marital satisfaction.
8	رَسُولٍ مِنْ تَبَسَّمَا أَكْثَرَ أَحَدًا رَأَيْتُ مَا اللَّهُ (HR. Tirmidzi)	"I have never seen anyone who smiled more often than the Messenger of Allah ﷺ."	Positivity and expression of positive emotions	Expressions of happiness create a warm and resilient household atmosphere
9	الْفَاجِرَ إِلَّا يَضْرِبُ وَلَا (HR. Abu Dawud)	"Do not hit women except those who have truly committed crimes."	Non-violence, emotional control	Violence-free relationships strengthen feelings of safety and psychological connectedness.
10	النَّصِيحَةَ الدِّينَ (HR. Muslim)	"Religion is advice."	Open communication and mutual advice	

a fundamental unit for societal health and moral integrity. The ideal Islamic family is characterized by mutual respect, love, and adherence to Islamic values, with defined roles for each member, including the father as provider and the mother as caregiver (Robiansyah et al., 2024). The Islamic tradition offers profound examples of family resilience through the lives of prophetic and righteous figures. The family of Prophet Ibrahim 'alahissalam represents a model of monotheistic devotion and faith-centered upbringing.

The family of Prophet Muhammad Saw. and Khadijah Ra. serves as another exemplary model of love, trust, and collaboration. Khadijah's steadfast moral and financial support sustained the Prophet through the early, most challenging years of his mission (Esposito, 2002). Their relationship epitomized effective communication and emotional empathy, illustrating that mutual respect and active listening are essential to marital harmony (Akmansyah, 2012). Similarly, the family of Ali bin Abi Thalib and Fatimah az-Zahra symbolizes simplicity, loyalty, and spiritual devotion. Despite living in material limitation, their household flourished through cooperation, patience, and mutual respect. Their steadfastness illustrates that genuine happiness arises from faith and togetherness rather than material abundance (Ibn Kathir, 1998a).

Finally, the family of Umar bin Khattab Ra. demonstrates justice, discipline, and wisdom in family leadership. Umar prioritized fairness and consultation (shura) in managing household affairs and childrearing, believing that moral integrity and responsibility begin within the home (Al-Qaradawi, 1999). His example highlights that just and participatory leadership nurtures harmony and mutual respect among family members (Qutb, 2001).

Couple Therapy as a Therapeutic Approach to Resilience in Marriage

Couples therapy serves as an important therapeutic approach to fostering resilience in marriage by improving the relational dynamics and emotional connection between partners. Research shows that therapies such as Emotionally Focused Therapy (EFT) and Systemic-Constructivist Couple Therapy (SCCT) significantly improve couples' ability to navigate stress and relational challenges, thereby increasing resilience (Wiebe & Johnson, 2017). EFT, based on attachment theory, has been shown to help couples develop secure bonds that facilitate adaptive stress coregulation, reducing symptoms

of depression (Wiebe & Johnson, 2017). In addition, emotion-oriented couples therapy has been shown to be effective in reducing marital burnout and increasing resilience among young couples, suggesting that emotional awareness and connection are critical to marital longevity. Overall, the integration of relational awareness, empathy, and mutual vulnerability in couples therapy not only strengthens individual relationships but also fosters a sense of shared "we," essential to lasting marital resilience (Skerrett, 2015).

Couple therapy is a form of psychotherapy designed to help couples work through problems in their relationships. It aims to improve communication, resolve conflicts, and strengthen the emotional bond between partners. In the context of clinical psychology, couples therapy often involves a variety of approaches, including cognitive behavioral therapy (CBT), systemic therapy, and emotion-based therapy (EFT) (Lebow, 2014).

Empirical and conceptual developments in couple therapy reveal several effective methods to strengthen marital resilience. Cognitive Behavioral Therapy (CBT) focuses on identifying and modifying negative thought patterns that influence marital interactions, thereby helping partners understand how cognition shapes emotional and behavioral responses. Emotion-Focused Therapy (EFT) emphasizes the recognition and regulation of emotions, encouraging couples to express vulnerability in safe and supportive contexts to deepen emotional connection. Systemic Therapy views the couple as part of broader relational systems, including family and sociocultural contexts, and explores how external factors shape marital dynamics (Johnson, 2012).

Furthermore, the integration of Islamic values in couple therapy creates a more holistic approach and is in accordance with the cultural context of Muslim society. This therapy combines psychological principles with Islamic teachings, so that couples not only get emotional support but also spiritual support (Al-Krenawi & Graham, 2000).

From an Islamic perspective, faith-based couple therapy integrates spiritual principles into psychological frameworks. Five foundational elements in Islamic-based couple therapy: (1) obedience to God as the ultimate foundation of marriage; (2) the reinforcement of family values such as love, respect, and mutual responsibility; (3) the cultivation of patience (ṣabr) and reliance

Table 4

Components or Categories of Thematic Studies of the Qur'an and Hadith Resilience in Marriage

Component	Relevant Experts
Interpretation of verses on marriage relations	Tafsir Al-Misbah, Ibn Kathir, Al-Maraghi
Analysis of the hadith on family relations	Sahih Muslim + Syarh Nawawi, Riyadhus Shalihin
Resilience values in Muslim families	Fuad Nashori, Ubaidillah, Rassool
Correlation with positive psychology	Malik Badri, G.H. Rassool
Thematic mapping of the Qur'an	Al-Mu'jam al-Mufahras

on Allah (tawakkul); (4) the practice of gentle and respectful communication; and (5) conflict resolution rooted in shura (consultation) and 'adl (justice) (Keshavarzi & Haque, 2013).

Discussions

The findings reveal that marital resilience within Muslim families is a multidimensional construct shaped by emotional regulation, communication, and spiritual devotion. These dimensions correspond with Walsh (2016) theory of family resilience, which frames resilience as a dynamic process involving meaning-making and positive adaptation.

Marital resilience from an Islamic perspective emphasizes the importance of spiritual, psychological, and social dimensions in cultivating a strong family unit. Key elements include adherence to religious teachings, which provide a framework of responsibilities and obligations within marriage, as highlighted by the principles of Iman, Islam, and Ihsan (Zakaria et al., 2023). The concept of Sakinah, Mawaddah, and Rahmah describes the state of tranquility, love, and affection desired in family life, strengthening the sanctity of the marriage bond and making divorce undesirable (Basirrudin et al., 2024). In addition, readiness for marriage includes emotional maturity and understanding of roles, which are very important for building a harmonious household (Irfan et al., 2021). Integration of these elements not only helps in preventing problems such as juvenile delinquency but also improves overall family well-being and resilience to external stress (Muawanah, 2020).

Urban life presents complex social, economic, and cultural dynamics that can put additional pressure on the institution of marriage. Factors such as population density, fast-paced lifestyles, financial challenges, and changing social values are often sources of stress that can threaten the stability of a household (Reid & Ahmad, 2015).

Within the Islamic worldview, a strong family forms the bedrock of a healthy society; thus, family resilience becomes an integral aspect

of socio-religious development. A resilient family ensures that the marital relationship can endure and flourish even within a demanding environment. This resilience enables couples to manage internal conflicts constructively, build effective communication amidst daily pressures, maintain emotional and spiritual bonds to preserve harmony, and cultivate mutual support in addressing external challenges (Al-Qaradawi, 1999).

Islamic values provide concrete moral guidance for building and maintaining marital resilience through three interrelated pillars: *ṣabr* (patience), *ma'ruf* (kind communication), and *sulh* (reconciliation). Patience is among the foremost virtues taught in Islam, particularly within the marital relationship. It equips spouses to confront differences and hardship without succumbing to despair (Mushfequr, 2022). The Qur'an reinforces this notion in QS. Al-Baqarah (2:286), which assures believers that Allah does not burden a soul beyond its capacity, promising divine reward for those who endure with patience (Mulyono & Hadi, 2024).

Islam also emphasizes the significance of *ma'ruf*, or benevolent and compassionate communication. QS. An-Nahl (16:125) calls believers to "invite to the way of your Lord with wisdom and good instruction." This verse implies that effective communication—characterized by empathy, understanding, and respect—is essential for avoiding prolonged conflict and fostering emotional intimacy (Akmansyah, 2012). Moreover, the principle of Islamic problem-solving prioritizes justice ('adl), consultation (shura), and peaceful resolution (sulh). The Qur'an, in QS. An-Nisa (4:35), offers guidance on appointing mediators to resolve disputes fairly and wisely between spouses (Rahman, 2009).

In accordance with the Table 2, contextual and contemporary explanations of relational verses such as QS Ar-Rum: 21, An-Nisa: 19, and At-Talaq: 2-3 are very useful for explaining the concepts of *sakinah*, *mawaddah*, *rahmah*, and the value of *mu'asyarah bil ma'ruf* (Shihab, 2002). Then, the classical approach with explanations of

verses referring to hadith and the history of companions is also important as a comparison to modern interpretations (Ibn Kathir, 1998a). In addition, the focus is also on the social and spiritual dimensions, for example in interpreting QS Al-Hujurat: 10 and QS At-Tahrim: 6 regarding collective responsibility in the family (Qutb, 2001). Thematic references to the Qur'an based on keywords are also very helpful in identifying verses about family, marriage, conflict, mercy, and patience. Finally, related to the in-depth thematic interpretation of verses on family and social relations, enriching the moral dimension in husband and wife relations is also elaborated in the analysis of the table above (al-Maraghiy & Thalib, 2001).

The in-depth thematic analysis based on the reference sources for the Table 3 is that the most authoritative collections of hadith on the Prophet's morality towards family, communication, forgiveness, and leadership in the household are found in many specific contexts. Grouping hadith based on the theme of morality, including the chapter on "doing good to one's wife and family" has a certain characteristic (Rassool, 2018). In addition, a brief reference of family law hadiths. Useful for understanding the basic principles of couple interaction from the aspect of fiqh (Al-Asqalani, 2002). Then, in order to relate to the present, a quick search for relational themes such as husn al-khuluq, al-rahmah, al-'afw, etc., can be accessed digitally in the hadith encyclopedia.

Then, thematic analysis in the realm of Islamic psychology or resilience explains family dynamics from an Islamic psychology perspective, including the concepts of resilience, communication, and gender roles (Bendeck, 2022). Examines adaptive behavior in households, including how Islam regulates patterns of communication, empathy, and emotional resilience (Akhnaf et al., 2024). Then, how is the relevance of bridging the verses and hadiths with the concept of Islamic resilience in domestic life also included in the thematic analysis above (Rassool, 2021).

Thematic study of Al-The Qur'an and Hadith (Table 4) on the sustainability of marriage emphasize the importance of communication, mutual respect, and adherence to Islamic principles in fostering a stable marital relationship. The Qur'an describes marriage as a source of tranquility, love, and mercy, framing it in a structure of rights and obligations that must be upheld by both partners (Akmansyah, 2012). Effective conflict resolution strategies, as

highlighted in the Qur'an, include delivering messages tactfully, ensuring honesty, and engaging in respectful dialogue (Z & Nurlizam, 2023). Premarital education is also important, as it prepares couples to grow a household characterized by sakinah (peace), mawaddah (compassion), and rahmah (affection) (Bradley & Hojjat, 2017). Furthermore, the Qur'an provides basic guidelines for family stability, dealing with moral cohabitation and the implications of marital discord (Z & Nurlizam, 2023).

Several interrelated factors contribute to the development of marital resilience. These can be grouped into three categories: individual, relational, and external. At the individual level, mental and emotional health significantly influence a person's ability to adapt and cope with marital stress. Individuals with stable mental well-being are more capable of managing emotions and navigating conflicts effectively (Walsh, 2016). Likewise, effective communication competence becomes a pivotal predictor of resilience; couples who can clearly express their feelings and needs demonstrate greater capacity to resolve disagreements constructively (Gottman, 2018).

At the relationship level, the overall quality of the partnership, particularly intimacy, trust, and emotional support, plays a decisive role. When spouses maintain strong emotional bonds, they are better equipped to confront adversities collaboratively (Whiting et al., 2024). Additionally, the level of commitment within the marriage determines the couple's willingness to invest effort in problem-solving and perseverance. High-commitment couples are more likely to sustain the relationship through challenges and adversity (Rusbult, 1980).

At the external level, supportive networks from family, friends, and community members reinforce resilience by offering emotional and practical resources during times of stress. Couples embedded within a strong social system tend to report greater stability and satisfaction (Al-Krenawi & Graham, 2000). Economic stability also functions as a critical external determinant. Financial strain often generates tension and conflict, whereas economic security fosters emotional safety and promotes healthy relationship dynamics (Sajjad & Thakur, 2025).

Family structures can vary, including nuclear, conjugal, and extended forms, each fulfilling important functions in child rearing and moral education. Prominent figures, such as the Prophet Muhammad Saw., exemplified the importance of the family through teachings that

promoted justice, compassion, and the rights of spouses (Hakim et al., 2025). Prophet Ibrahim embodied spiritual guidance and exemplary leadership by integrating worship, prayer, and moral action into family life. His wife, Hajar, displayed extraordinary obedience and sacrifice, especially during her solitary endurance in the barren valley of Makkah. Her unwavering trust in Allah and commitment to her husband's divine mission remain a timeless inspiration for Muslim women (Rahman, 2009). Within this typology, mutual support in faith and obedience forms the core of spiritual strength, shaping an environment that nurtures moral and emotional growth (Al-Qaradawi, 1999).

Khadijah's loyalty and sincerity reinforced household resilience, while their shared commitment to raising children with strong faith and character underscores the educational role of parents as transmitters of Islamic values (Mernissi, 1987). Ali's sacrifice and Fatimah's piety embody resilience through hardship, providing an ideal example of steadfast faith and justice within domestic life (Nasr, 2009). Umar prioritized fairness and consultation (shura) in managing household affairs and childrearing, believing that moral integrity and responsibility begin within the home (Al-Qaradawi, 1999). Collectively, these prophetic typologies provide timeless paradigms for modern Muslim families, emphasizing the integration of monotheism, compassion, simplicity, justice, and responsible leadership as cornerstones of resilient family systems.

The application of Islamic-based couple therapy is starting to grow, especially in big cities in Indonesia. This service is often provided by counseling institutions that integrate psychological and spiritual aspects. One example of the application of couple therapy in Indonesia is in Jakarta, where several counseling institutions offer couple therapy programs that prioritize Islamic values. This program includes individual and couple counseling sessions, as well as workshops that teach communication skills and conflict resolution (Hakim et al., 2025).

Based on previous research, couple therapy that integrates Islamic values has been proven effective in increasing relationship satisfaction, improving communication, and reducing conflict levels between couples. This therapy provides couples with tools to understand and manage their emotions, as well as rebuild trust and closeness (Bustan et al., 2024).

Despite its potential, Islamic-based couple therapy faces challenges in implementation. Al-Qaradawi, 1999 and later cited by Naz & Sadia (2024) highlight persistent social stigma toward psychological counseling in some Muslim societies, which discourages couples from seeking help. The shortage of trained counselors proficient in both clinical psychology and Islamic jurisprudence also limits accessibility. Furthermore, differences in religious understanding between partners may reduce therapy effectiveness, while restricted access to quality mental health services, especially in rural or non-urban settings, poses additional barriers. Addressing these structural and cultural challenges is essential for advancing the practice and reach of Islamic-oriented therapeutic interventions.

In line with this, couple therapy as a therapeutic approach to resilience in marriage offers an effective solution for couples, especially when integrated with Islamic values. Despite the challenges in its implementation, this practice shows great potential in strengthening marital relationships in Muslim communities, especially in urban areas. With the right support and deep understanding, couple therapy can be a valuable tool in building harmonious and resilient families.

Practically, these findings provide valuable insights for urban Muslim counselors and therapists in developing culturally sensitive interventions that integrate Islamic principles with evidence-based techniques. Counselors can apply the integrated model of Islamic-based couple therapy to enhance emotional regulation, communication, and spiritual connection among clients facing marital challenges in metropolitan settings (Rassool, 2021).

This study is limited by its reliance on secondary data obtained from published literature, rather than primary empirical investigation. The analysis focuses on twelve Scopus-indexed studies, which may not fully represent diverse sociocultural contexts of urban Muslim families. Moreover, since this research adopts a conceptual qualitative approach, it cannot generalize outcomes to all populations. Future studies are recommended to apply mixed-method designs to validate and extend these findings.

Conclusion

The present review highlights how marital resilience in urban Muslim families can be understood at the intersection of psychological adaptation, relational processes, and Islamic

theological perspectives. Drawing from four Scopus-indexed articles that met strict inclusion criteria, the analysis suggests that the integration of Islamic values with couple therapy approaches such as CBT, ACT, and EFT offers a meaningful framework to address relational challenges in urban Muslim contexts. These studies indicate that resilience-related concepts, including patience (ṣabr), reliance on God (tawakkul), and constructive communication, may contribute to strengthening marital bonds. However, given the limited number of studies, these insights should be regarded as indicative rather than definitive.

Accordingly, this review should be understood as a conceptual contribution rather than a comprehensive empirical generalization. By mapping recurring themes across a small but focused body of literature, it provides a basis for theoretical clarification and highlights the need for further empirical inquiry. Future research is necessary to expand the evidence base, test the applicability of Islamic based therapeutic frameworks across diverse urban Muslim settings, and more systematically assess their effectiveness in fostering marital resilience.

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