Post-Global Crisis Spiritual Resilience of Muslim Families: Integrating Psychological Resilience Theory and *Maqāṣid al-Sharīʿah*

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Abstract

The mental health burden left by the COVID-19 pandemic did not end with the lifting of the global emergency declaration in 2023, and families now carry it amid overlapping global crises. This article aims to construct a resilience framework for Muslim families that adds a transcendental and normative dimension to psychological theories of family resilience. Using integrative-normative library research, it analyses 27 selected sources, from family resilience theory (Walsh, Bonanno, Masten) to Islamic legal thought on maqāṣid al-sharīʿah, through qualitative content analysis. The analysis yields the Islamic Spiritual Resilience Framework (ISRF), with tawḥīd at its core and three interacting dimensions: spiritual anchoring, in which tawakkul works as cognitive reframing; psycho-affective adaptation, in which ṣabr and raḥmah support emotion regulation; and protective action oriented by maqāṣid, especially ḥifẓ al-nafs and ḥifẓ al-dīn. Post-traumatic growth is read in Islamic terms as tazkiyah, a normative aim rather than a guaranteed outcome. The article concludes that ISRF offers a conceptual basis for integrative family counselling and religiously sensitive family policy, while its propositions still require empirical testing.

Keywords: Family Resilience; Islamic Spiritual Resilience Framework; Maqāṣid Al-Sharīʿah; Post-Traumatic Growth; Spiritual Resilience.

Abstrak

Beban kesehatan mental akibat pandemi COVID-19 tidak berakhir bersama dicabutnya status kedaruratan global pada 2023, dan keluarga kini menanggungnya di tengah krisis global yang saling bertaut. Artikel ini bertujuan mengonstruksi kerangka ketahanan keluarga Muslim yang menambahkan dimensi transendental dan normatif pada teori resiliensi keluarga dalam psikologi. Dengan studi kepustakaan integratif-normatif, artikel ini menganalisis 27 sumber terpilih, dari teori resiliensi keluarga (Walsh, Bonanno, Masten) hingga pemikiran hukum Islam tentang *maqāṣid al-syarīʿah*, melalui analisis isi kualitatif. Hasilnya adalah *Islamic Spiritual Resilience Framework* (ISRF) yang berinti pada tauhid dan bekerja dalam tiga dimensi saling menguatkan: penjangkaran spiritual, di mana *tawakkal* berfungsi sebagai pembingkaian ulang kognitif; adaptasi psiko-afektif, di mana *ṣabr* dan *raḥmah* menopang regulasi emosi; serta aksi protektif yang diarahkan *maqāṣid*, terutama *ḥifẓ al-nafs* dan *ḥifẓ al-dīn*. Pertumbuhan pascatrauma dibaca dalam bahasa Islam sebagai *tazkiyah*, yakni tujuan normatif, bukan hasil yang pasti. Artikel ini menyimpulkan bahwa ISRF memberi landasan konseptual bagi konseling keluarga integratif dan kebijakan keluarga yang peka terhadap nilai religius, sementara proposisinya masih perlu diuji secara empiris.

Kata Kunci: Islamic Spiritual Resilience Framework; Ketahanan Spiritual; Maqāṣid Al-Syarīʿah; Pertumbuhan Pascatrauma; Resiliensi Keluarga.

A. Introduction

The phrase post-global crisis is not used in this article merely as a temporal marker. On May 5, 2023, the Director-General of the WHO determined that COVID-19 no longer constituted a *public health emergency of international concern* and asked countries to move to long-term management.[1] The lifting of that status marked the end of the emergency phase, but it did not mean that the burden the pandemic left behind ended with it. Lawrence and colleagues describe the present state of the world as a polycrisis, that is, causal entanglement among crises in several global systems (the pandemic, climate change, and the war in Ukraine) that reinforce one another.[2] The post-global crisis is therefore understood in three layers: a transitional phase from emergency response to long-term management, a condition of layered crises that has not subsided, and a period in which families still bear the psychosocial residue.

[1] World Health Organization, "Statement on the Fifteenth Meeting of the International Health Regulations (2005) Emergency Committee regarding the Coronavirus Disease (COVID-19) Pandemic," May 5, 2023, https://www.who.int/news/item/05-05-2023-statement-on-the-fifteenth-meeting-of-the-international-health-regulations-(2005)-emergency-committee-regarding-the-coronavirus-disease-(covid-19)-pandemic.

[2] Michael Lawrence et al., "Global Polycrisis: The Causal Mechanisms of Crisis Entanglement," *Global Sustainability* 7 (2024): e6, https://doi.org/10.1017/sus.2024.1.

Families are where that residue settles. In the first year of the pandemic, the global prevalence of anxiety and depression rose by 25 percent, according to the WHO. Social isolation, fear of infection, bereavement, and financial anxiety are cited as the triggers.[3] Prime, Wade, and Browne show the systemic pathway behind these figures: social disruption affects caregiver well-being, which then spreads to family processes and children's adjustment, with consequences that are likely to be long-lasting.[4] Economic pressure, the burden of caregiving, and confinement at home do not automatically cease once restrictions are lifted. In Indonesia, the issue has already entered legal language. Law No. 52 of 2009 defines family resilience and welfare by including psychological, mental, and spiritual capacities alongside physical and material ones.[5]

The literature on family resilience during and after the pandemic has grown rapidly. Walsh is the principal reference, with a framework of three domains: belief systems, organisational patterns, and communication and problem-solving. Within the first domain she includes meaning-making, a hopeful outlook, and transcendent values or spiritual anchors.[6] Its empirical evidence has grown through studies in Singapore, Romania, and the United States, as well as a literature review of family resilience during the pandemic.[7] On a separate track, research on religious coping shows that religion is used as a resource in times of crisis. Prayer searches surged globally in the early stage of the pandemic,[8] positive religious coping was associated with higher well-being when hope was low in Colombia and South

[3] World Health Organization, "COVID-19 Pandemic Triggers 25% Increase in Prevalence of Anxiety and Depression Worldwide," news release, March 2, 2022, https://www.who.int/news/item/02-03-2022-covid-19-pandemic-triggers-25-increase-in-prevalence-of-anxiety-and-depression-worldwide.

[4] Heather Prime, Mark Wade, and Dillon T. Browne, "Risk and Resilience in Family Well-Being during the COVID-19 Pandemic," *American Psychologist* 75, no. 5 (2020): 631–43, https://doi.org/10.1037/amp0000660.

[5] Indonesia, *Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga* [Law of the Republic of Indonesia No. 52 of 2009 on Population Development and Family Development], State Gazette of the Republic of Indonesia Year 2009 No. 161, Supplement to the State Gazette No. 5080, art. 1.

[6] Froma Walsh, *Strengthening Family Resilience*, 3rd ed. (New York: Guilford Press, 2016); Froma Walsh, "Loss and Resilience in the Time of COVID-19: Meaning Making, Hope, and Transcendence," *Family Process* 59, no. 3 (2020): 898–911, https://doi.org/10.1111/famp.12588.

[7] Y.-C. L. Ho et al., "Family Resilience and Psychological Responses to COVID-19: A Study of Concordance and Dyadic Effects in Singapore Households," *Frontiers in Psychology* 13 (2022): 770927, https://doi.org/10.3389/fpsyg.2022.770927; Elena Otilia Vladislav et al., "Family Resilience in a Social-Ecological Context: Emotional Difficulties and Coping Strategies," *Frontiers in Psychology* 15 (2024): 1421745, https://doi.org/10.3389/fpsyg.2024.1421745; K. J. Perry et al., "A US National Study of Family Resilience during the COVID-19 Pandemic," *Journal of Child and Family Studies* 32 (2023): 1627–42, https://doi.org/10.1007/s10826-023-02581-5; M. Gayatri and D. K. Irawaty, "Family Resilience during COVID-19 Pandemic: A Literature Review," *Family Journal* 30 (2022): 132–38, https://doi.org/10.1177/10664807211023875.

[8] Jeanet Sinding Bentzen, "In Crisis, We Pray: Religiosity and the COVID-19 Pandemic," *Journal of Economic Behavior & Organization* 192 (2021): 541–83, https://doi.org/10.1016/j.jebo.2021.10.014.

Africa,[9] and among Muslim respondents in the United Arab Emirates positive religious coping was inversely related to depressive symptoms.[10] Koenig, in a commentary, reviews the role of faith and religious practice in spiritual, mental, and physical resilience during the pandemic.[11]

From the Islamic side, studies of coping have identified *tawakkul*, supplication, remembrance of God (*dhikr*), *ṣabr* (patience), and gratitude (*shukr*) as strategies that Muslims use in facing life's pressures.[12] A review of a decade of research notes efforts to integrate Western psychological models with Islamic beliefs and practices, including the development of interventions and measurement instruments.[13] The scope of Islamic psychology itself remains debated.[14] As for *maqāṣid al-sharīʿah*, which in Auda's systems approach is read as multidimensional and interrelated legal purposes,[15] it has already been used to assess family resilience policy during the pandemic. Sadzali, Saleh, and Putra conclude that Indonesia's pandemic-response regulations have not yet delivered holistic public welfare (*maṣlaḥah*) and have not made family resilience an explicit priority.[16]

From this map, a gap that remains unfilled becomes visible. Mainstream family resilience frameworks treat spirituality as one component among several. Research on religious coping is generally conducted at the individual level and is not specific to Islam. The available studies on Islamic coping tend to be conceptual and to focus on individuals or workers.[17] Studies of *maqāṣid* and family resilience in Indonesia are policy-oriented and normative-juridical, and have not yet translated *maqāṣid* into psychological processes that families can carry out.[18] This study differs in one respect: it constructs a single framework

[9] Victor Counted et al., "Hope and Well-Being in Vulnerable Contexts during the COVID-19 Pandemic: Does Religious Coping Matter?," *Journal of Positive Psychology* 17, no. 1 (2022): 70–81, https://doi.org/10.1080/17439760.2020.1832247.

[10] Justin Thomas and Mariapaola Barbato, "Positive Religious Coping and Mental Health among Christians and Muslims in Response to the COVID-19 Pandemic," *Religions* 11, no. 10 (2020): 498.

[11] Harold G. Koenig, "Maintaining Health and Well-Being by Putting Faith into Action During the COVID-19 Pandemic," *Journal of Religion and Health* 59, no. 5 (2020): 2205–14, https://doi.org/10.1007/s10943-020-01035-2.

[12] Meguellati Achour, Benaouda Bensaid, and Mohd Roslan Bin Mohd Nor, "An Islamic Perspective on Coping with Life Stressors," *Applied Research in Quality of Life* 11, no. 3 (2016): 663–85, https://doi.org/10.1007/s11482-015-9389-8.

[13] Amber Haque et al., "Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years," *Journal of Muslim Mental Health* 10, no. 1 (2016): 75–100.

[14] Carrie York Al-Karam, ed., *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice* (West Conshohocken, PA: Templeton Press, 2018).

[15] Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008).

[16] Ahmad Sadzali, Muhammad Saleh, and Aulia Rachman Eka Putra, "Preferensi Kebijakan Pemerintah Pusat dan Daerah dalam Aspek Ketahanan Keluarga di Masa Pandemi: Tinjauan Perspektif Maqasid Syariah" [Policy preferences of the central and regional governments on family resilience during the pandemic: A review from the maqasid sharia perspective], *Mimbar Hukum* 34, no. 2 (2022): 355–77, https://doi.org/10.22146/mh.v34i2.3681.

[17] Achour, Bensaid, and Nor, "Islamic Perspective."

[18] Sadzali, Saleh, and Putra, "Preferensi Kebijakan."

that brings together Walsh's family resilience processes and the priority structure of *maqāṣid*, and then derives from it testable propositions.

The research question of this study is how the principles of *maqāṣid al-sharīʿah* can be integrated with family resilience theory to form a framework of spiritual resilience for Muslim families in the post-global crisis context. It has three objectives: to map how the literature conceptualises family resilience in the post-crisis phase, to examine the *maqāṣid* elements and Islamic coping practices that support resilience and post-traumatic growth, and to formulate the *Islamic Spiritual Resilience Framework* (ISRF). Data were collected through library research and analysed using qualitative content analysis. The theoretical lenses are Walsh's family resilience framework, Tedeschi and Calhoun's concept of post-traumatic growth, and Auda's systems approach to *maqāṣid*.

The urgency is both practical and theoretical. Practically, family counsellors, religious extension officers (*penyuluh agama*), and policymakers need a framework that can be used for Muslim families without separating the psychological dimension from the religious one. A meta-analysis of 97 studies shows that psychotherapy adapted to clients' religious values is as effective as standard therapy in reducing distress in the more rigorous additive studies, and superior for spiritual well-being.[19] Theoretically, this article contributes to Islamic family psychology and Islamic family law (*aḥwāl shakhṣiyyah*): an explanation of why the obligation to safeguard life and the soul (*ḥifẓ al-nafs*) can be read as a basis for seeking psychological help, and of how *ṣabr* and *tawakkul* work as active processes rather than passive resignation.

B. Research Method

This study is qualitative in nature, using an integrative-normative library research approach. Library research was chosen because its aim is a conceptual construction rather than measurement among respondents.[20] An integrative approach was used because the relevant literature is scattered across family psychology, the psychology of religion, and Islamic law, and an integrative review is suited to producing a new framework from fragmented literature.[21] Its normative character lies in reading the text of the Qur'an and *maqāṣid* works as a source of values that is brought into dialogue with the findings of psychology. The researcher acts as the main instrument, selecting, interpreting, and synthesising the data. Because there is no field site and no human subjects, this study has no research time and place in the conventional sense. The search and final verification of the sources were completed in October 2026.

Primary data are the sources that contain the formulation of the core theories and concepts analysed: the relevant verses of the Qur'an (Q. al-Rūm [30]: 21 and the verses on

[19] Laura E. Captari et al., "Integrating Clients' Religion and Spirituality within Psychotherapy: A Comprehensive Meta-Analysis," *Journal of Clinical Psychology* 74, no. 11 (2018): 1938–51.

[20] Mestika Zed, *Metode Penelitian Kepustakaan* [Library research methods] (Jakarta: Yayasan Obor Indonesia, 2004).

[21] Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.

trials, *ṣabr*, and *tawakkul*),[22] Walsh's work on family resilience, Auda's work on the systems approach to *maqāṣid*, Bonanno's work on resilience, and Tedeschi and Calhoun's work on post-traumatic growth. Secondary data comprise empirical studies and literature reviews on families, religious coping, and Islamic psychology, WHO documents, and Indonesian regulations on family resilience. Methodological literature is separated from the analytical corpus.

The search used Scopus, Web of Science, and Google Scholar with keywords such as "family resilience," "post-pandemic," "religious coping," "Islamic coping," "maqāṣid al-sharīʿah," and "ketahanan keluarga." A generative AI tool (ChatGPT-4) was used in a limited way to assist with semantic keyword searching and preliminary thematic grouping. Following the ethical guidelines discussed by Lund and colleagues, all AI-assisted search results and preliminary syntheses were manually re-verified by reading the original texts, and the bibliographic identity of every source (DOI or official URL) was checked.[23] The selection yielded 27 substantive sources under the criteria in Table 1.

Table 1. Criteria for Literature Selection

Criterion	Inclusion	Exclusion
Topic	Family resilience, religious coping and Islamic coping, *maqāṣid al-sharīʿah*, post-pandemic mental health, polycrisis	Medical-physical health (vaccines, viruses); macroeconomics unrelated to families
Document type	Reputable journal articles (Scopus/Web of Science or SINTA 1–2), academic books, official documents of international organisations, legislation	News, blogs, personal opinion, unpublished undergraduate theses/dissertations, sources without a verifiable bibliographic identity
Language	English and Indonesian; Arabic text for the Qur'an	Other languages
Year of publication	2020–2026 for empirical and conceptual evidence on the crisis; foundational theoretical works are not limited by year	Empirical studies on crises before 2020 that are not of foundational theoretical value
Context	Muslim families or relevant universal contexts	Non-family contexts (for example, organisational resilience)

Source: author's compilation.

The analysis uses qualitative content analysis with an interactive flow: data reduction, data display, and conclusion drawing.[24] There are four steps. First, coding the indicators of

[22] The Qur'an is cited by sūrah and verse number. Translations or paraphrases in this article are the author's own.

[23] Brady D. Lund et al., "ChatGPT and a New Academic Reality: Artificial Intelligence-Written Research Papers and the Ethics of the Large Language Models in Scholarly Publishing," *Journal of the Association for Information Science and Technology* 74, no. 5 (2023): 570–81, https://doi.org/10.1002/asi.24750.

[24] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014); Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

resilience and post-traumatic growth in the psychological literature. Second, coding Islamic normative concepts (*tawakkul*, *ṣabr*, *shukr*, *sakīnah*, *mawaddah*, *raḥmah*, and the five principles of *maqāṣid*). Third, cross-mapping the two sets of codes, then testing their normative fit against the parameters of *maqāṣid* according to Auda's systems approach, which does not read legal texts literally and in isolation.[25] Fourth, synthesising the mapping results into the ISRF. Krippendorff stresses that valid content analysis must produce replicable inferences from texts to the contexts of their use,[26] so the coding results are presented in tables that can be traced again (Table 3 and Table 4).

Three questions guide the analysis: (1) how the meaning of resilience shifts from the pandemic period to the period after it; (2) which *maqāṣid* elements support post-traumatic growth; and (3) how *tawakkul* and *ṣabr* relate to psychological concepts such as cognitive reframing, emotion regulation, and self-efficacy.

C. Results and Discussion

Muslim family resilience in a post-global crisis situation

The main issue of this article stems from the three layers of meaning of the post-global crisis outlined in the introduction (Table 2). The temporal layer rests on the WHO decision of 2023, the structural layer on the concept of polycrisis, and the psychosocial layer on the mental health burden and the pathway of stress transmission within families. This distinction determines what "resilience" means. If post-crisis is read only as the period after the pandemic, resilience simply means recovery. If it is read as a period of layered crises, resilience means the capacity to adapt to the next shock.

Table 2. Three Layers of Meaning of the Post-Global Crisis

Layer	Marker	Implications for family resilience (author's analysis)
Temporal	On May 5, 2023, the WHO declared that COVID-19 was no longer a public health emergency of international concern and encouraged long-term management	Families manage the impact of the pandemic within a long-term framework, not as an emergency response
Structural	The pandemic, climate, and war crises are interlinked; fast triggers meet slow pressures	Families face repeated and layered shocks, not a single event
Psychosocial	A 25% rise in anxiety and depression in the first year of the pandemic; disruption of mental health services; caregiver stress spreading to children	The psychological burden persists within families and requires a long process of adaptation

[25] Auda, *Maqasid al-Shariah*.
[26] Krippendorff, *Content Analysis*.

Source: author's compilation.[27]

In Indonesia, this issue has a legal dimension. Law No. 52 of 2009 already includes psychological, mental, and spiritual elements in its definition of family resilience, but a study of pandemic-era policy found that family resilience had not become an explicit priority in pandemic-response regulations.[28] There is a gap between the normative formulation and policy practice, and families themselves fill that gap. For Muslim families, what fills it is religious resources. These resources can help, but they are easily misunderstood. *Ṣabr* and *tawakkul* can be read as resignation that halts effort, while psychological efforts detached from a value foundation may feel foreign to religious families. The ISRF is designed to bridge these two risks.

The Literature Map and the Construction of the ISRF

The mapping of the 27 substantive sources yielded six clusters (Table 3). Of those 27 sources, 17 were published between 2020 and 2024 and 10 earlier, namely foundational theoretical works, reference books, and regulations. No source was published in 2025 or 2026, so the most recent evidence on the post-crisis phase remains thin. This is one of the limitations discussed in the final section.

Table 3. Map of Literature Clusters

Cluster	Sources	Tendencies in findings
Family resilience (8)	Walsh 2016 and 2020; Prime et al. 2020; Masten 2021; Ho et al. 2022; Gayatri and Irawaty 2022; Perry et al. 2023; Vladislav et al. 2024	Resilience is understood as a systemic process; family beliefs, organisation, and communication are the main domains
Individual resilience and post-traumatic growth (3)	Bonanno 2021; Chen and Bonanno 2020; Tedeschi and Calhoun 2004	Most people are resilient; flexibility and meaning-making play a role; growth is not automatic
Religious coping and therapy (7)	Pargament 2011; Pargament et al. 2011; Counted et al. 2022; Koenig 2020; Thomas and Barbato 2020; Bentzen 2021; Captari et al. 2018	Religion is used in facing crises; its benefits depend on the form of coping
Islamic psychology and coping (3)	Achour et al. 2016; Haque et al. 2016; York Al-Karam 2018	*Tawakkul*, *ṣabr*, *dhikr*, and *shukr* are recognised as coping strategies; the studies are scattered and still conceptual
Maqāṣid and family resilience (3)	Auda 2008; Sadzali et al. 2022; Law No. 52 of 2009	*Maqāṣid* is used as a systems framework and a policy assessor; it has not yet been translated into family processes

[27] WHO, "Statement on the Fifteenth Meeting"; Lawrence et al., "Global Polycrisis"; WHO, "COVID-19 Pandemic Triggers 25% Increase"; Prime, Wade, and Browne, "Risk and Resilience."

[28] Law No. 52 of 2009, art. 1; Sadzali, Saleh, and Putra, "Preferensi Kebijakan."

Cluster	Sources	Tendencies in findings
Post-crisis context (3)	WHO 2022; WHO 2023; Lawrence et al. 2024	The psychosocial burden continues; crises are interlinked

Source: author's compilation; bibliographic details are in the Bibliography.

Table 3 shows two initial findings. First, no single cluster contains all the elements that Muslim families need in the post-crisis period. The family cluster is strong on process but general on spirituality. The religious coping cluster is strong on individual evidence but not family-focused. The Islamic cluster is rich in concepts but scattered, and the *maqāṣid* cluster is strong on norms but has not yet touched psychological processes. Second, all clusters converge on meaning-making. Walsh places it at the heart of the belief system,[29] Tedeschi and Calhoun make the cognitive processing of events that shatter beliefs a mechanism of growth,[30] and the Islamic tradition frames hardship as a trial (*ibtilā'*) answered with *ṣabr* and *tawakkul* (Q. al-Baqarah [2]: 155–156).

It is from this meeting point that the ISRF is constructed (Figure 1). *Tawḥīd* and *'aqīdah* occupy the core as the basis of faith that gives the ultimate meaning to crisis. Around it, three dimensions work together in a mutually reinforcing way that is circular rather than sequential: spiritual-cognitive anchoring (*ḥusn al-ẓann* and meaning-making), psycho-affective adaptation (*ṣabr*, *raḥmah*, and emotion regulation), and *maṣlaḥah*-based protective action (*ikhtiyār* and problem-solving). The outermost ring is *maqāṣid*, especially *ḥifẓ al-nafs* and *ḥifẓ al-dīn*, which provides the direction and the measure of whether a family's step is in line with the objectives of the sharī'ah. The intended outcome is post-traumatic growth, which in Islamic normative language is read as *tazkiyah* (the purification and maturation of the soul).

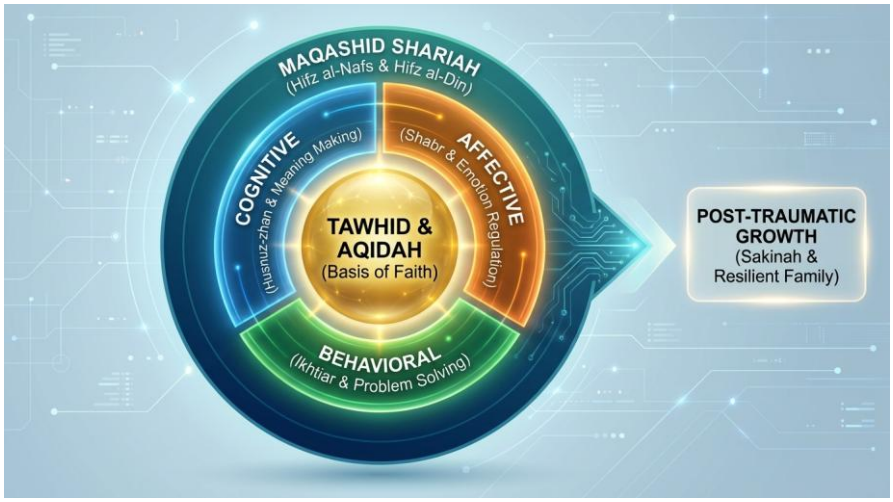


Figure 1. *Islamic Spiritual Resilience Framework* (ISRF). Source: author's compilation (2026).

[29] Walsh, "Loss and Resilience."

[30] Richard G. Tedeschi and Lawrence G. Calhoun, "Posttraumatic Growth: Conceptual Foundations and Empirical Evidence," *Psychological Inquiry* 15, no. 1 (2004): 1–18, https://doi.org/10.1207/s15327965pli1501_01.

Table 4. Synthesis Matrix of the ISRF Dimensions

Dimension	Psychological concept	Islamic concept	Testable proposition
Spiritual-cognitive anchoring	Belief systems and meaning-making; cognitive reframing	*Tawakkul*, *ḥusn al-ẓann*, faith in destiny	P1: families that interpret crisis as a trial, with *tawakkul* accompanied by effort, report lower hopelessness than families that interpret it fatalistically
Psycho-affective adaptation	Flexibility in emotion regulation; open communication	*Ṣabr*, *sakīnah*, *raḥmah*	P2: *ṣabr* understood as the acknowledgement and management of emotion is associated with more open family communication and lower distress
Maṣlaḥah-based protective action	Collaborative problem-solving; socio-economic resources; help-seeking	*Ḥifẓ al-nafs*, *ḥifẓ al-māl*, *muʿāsharah biʾl-maʿrūf*	P3: families that regard professional help as a *sharʿī* form of effort (*ikhtiyār*) access psychological services sooner

Source: author's compilation; the propositions are hypothetical and have not yet been tested.[31]

Theoretical Foundations as a Lens for Reading the Findings

Three psychological theories serve as lenses. First, Walsh's framework divides the key processes of family resilience into belief systems, organisational patterns, and communication and problem-solving.[32] Second, Masten defines resilience as the capacity of a dynamic system to adapt successfully to challenges that threaten its function, survival, or development, and stresses that children's adaptation in disasters depends on the resilience of interconnected systems, including the family.[33] This definition is adaptive, not a definition of returning to a prior condition. Third, Bonanno and Chen show that most people are resilient after potentially traumatic events, that outcomes are shaped by exposure, individual differences, family context, and community characteristics, and that flexibility matters as situations evolve.[34]

Post-traumatic growth, according to Tedeschi and Calhoun, is the positive change that arises from the struggle with highly challenging life crises, including, among others, a deeper appreciation of life, more meaningful relationships, a sense of personal strength, changed priorities, and a richer existential and spiritual life. They also affirm that growth is

[31] Walsh, *Strengthening Family Resilience*; George A. Bonanno, *The End of Trauma: How the New Science of Resilience Is Changing How We Think about PTSD* (New York: Basic Books, 2021); Auda, *Maqasid al-Shariah*.

[32] Walsh, *Strengthening Family Resilience*.

[33] Ann S. Masten, "Resilience of Children in Disasters: A Multisystem Perspective," *International Journal of Psychology* 56, no. 1 (2021): 1–11, https://doi.org/10.1002/ijop.12737.

[34] Bonanno, *End of Trauma*; Shuquan Chen and George A. Bonanno, "Psychological Adjustment during the Global Outbreak of COVID-19: A Resilience Perspective," *Psychological Trauma: Theory, Research, Practice, and Policy* 12, no. S1 (2020): S51–54.

not a certain outcome and may coexist with distress.[35] This note is important because the ISRF must not promise growth as an inevitability.

From the standpoint of Islamic law, Auda reads *maqāṣid* through a systems approach: the sharīʿah is understood as a whole, open, and purpose-oriented system, not a collection of texts read in isolation.[36] Its five main objectives, namely the preservation of religion (*ḥifẓ al-dīn*), the soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*), are used here as a compass rather than a list of prohibitions. The affective foundation of the Muslim family is found in Q. al-Rūm [30]: 21, which mentions tranquillity (*sakīnah*), love (*mawaddah*), and mercy (*raḥmah*) between husband and wife.

Within the Islamic coping tradition, Achour and colleagues map the strategies commonly used by Muslims: religiosity, belief, *tawakkul*, supplication, self-restraint, petition, Qur'anic recitation, *dhikr*, *ṣabr*, and gratitude.[37] Pargament describes his approach as spiritually integrated psychotherapy, which understands and addresses the sacred in clients' lives.[38] *Tawakkul* in the text does not stand alone. Q. Āli ʿImrān [3]: 159 mentions *tawakkul* after resolve and consultation, so it follows effort and does not replace it. Hardship is also framed together with relief: Q. al-Baqarah [2]: 286 states that Allah does not burden a soul beyond its capacity, and Q. al-Inshirāḥ [94]: 5–6 states that with hardship comes ease.

Spiritual anchoring: tawakkul as reframing accompanied by effort

The analysis shows a functional similarity between *tawakkul* and cognitive reframing, in that both change the way a family appraises a situation that cannot be controlled. This similarity is a functional analogy proposed by the author, not an empirical finding about *tawakkul*. The nearest evidence comes from research on religious coping. In Colombia and South Africa, when hope was low, well-being tended to be higher among people with high positive religious coping,[39] and among Muslim respondents in the United Arab Emirates positive religious coping was inversely related to depressive symptoms.[40] Pargament and colleagues distinguish positive from negative religious coping,[41] and in the study by Counted et al. the negative form was associated with poorer well-being. This distinction protects the ISRF from the charge of fatalism. The *tawakkul* intended is *tawakkul* that follows effort (Q. Āli ʿImrān [3]: 159). Resignation that halts effort is not what the ISRF intends, and it needs to be distinguished from positive religious coping in further research.

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[35] Tedeschi and Calhoun, "Posttraumatic Growth."

[36] Auda, *Maqasid al-Shariah*.

[37] Achour, Bensaid, and Nor, "Islamic Perspective."

[38] Kenneth I. Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred* (New York: Guilford Press, 2011).

[39] Counted et al., "Hope and Well-Being."

[40] Thomas and Barbato, "Positive Religious Coping."

[41] Kenneth I. Pargament, Margaret Feuille, and Donna Burdzy, "The Brief RCOPE: Current Psychometric Status of a Short Measure of Religious Coping," *Religions* 2, no. 1 (2011): 51–76.

Psycho-affective adaptation: ṣabr, affection, and family communication

Ṣabr counts as a coping strategy in the Islamic literature,[42] and in the ISRF it is read as emotion management, not silent suppression. Bonanno and Chen stress flexibility, that is, the ability to adjust responses to the demands of the situation.[43] Active *ṣabr* resembles that flexibility in one respect: both require an assessment of what is happening, not a uniform response. At the family level, a study of 1,010 parents in Romania found that the communication and problem-solving dimension of the family moderated the relationship between parental depression and rumination,[44] so open communication becomes a plausible pathway for *raḥmah*. That study was cross-sectional and did not include Islamic variables, so the bridge to *sakīnah* remains a proposition (P2), not yet evidence.

Protective action: maqāṣid as a guide to priorities and the legitimacy of seeking help

The third dimension works through priorities. The principle of *ḥifẓ al-nafs* gives Muslim families a normative basis for regarding mental health care as part of safeguarding the soul, so that seeking a counsellor or psychologist is read as effort, not as a sign of weak faith. The practical reasons are strong enough. The meta-analysis by Captari et al. of 97 studies found that psychotherapy adapted to clients' religious values yields greater improvement than no therapy or non-religious therapy, is equivalent to standard therapy in reducing distress in the more rigorous additive studies, and is superior for spiritual well-being.[45] Other principles work on everyday decisions. The prohibition of wastefulness (*tabdhīr*, Q. al-Isrā' [17]: 26–27) can be translated into disciplined management of property (*ḥifẓ al-māl*) when the family economy is under strain, and the command to live together in kindness (*mu'āsharah bi'l-ma'rūf*, Q. al-Nisā' [4]: 19) becomes a reference for the relationship between husband and wife. Both are the author's readings of the verses, and their influence on family resilience has never been tested.

Ṣabr is not a reason to tolerate harm, and growth is not inevitable

Two cautions need to be stated. First, the ISRF must not be used to justify resilience that causes harm. Preserving a marriage through *ṣabr* does not apply when the marriage brings harm. Q. al-Baqarah [2]: 231 forbids retaining a wife with the intention of harming her, and in such conditions *ḥifẓ al-nafs* should take precedence over the impulse to preserve the unity of the household. Second, post-traumatic growth is uncertain and can coexist with distress,[46] so *tazkiyah* is better read as a normative aim than as a guaranteed outcome.

The first question asks how the meaning of resilience shifts from the pandemic period to the period after it. Literature from the early pandemic highlights risks and the cascade of

[42] Achour, Bensaid, and Nor, "Islamic Perspective."
[43] Chen and Bonanno, "Psychological Adjustment."
[44] Vladislav et al., "Family Resilience in a Social-Ecological Context."
[45] Captari et al., "Integrating Clients' Religion and Spirituality."
[46] Tedeschi and Calhoun, "Posttraumatic Growth."

stress from caregivers to children,[47] while more recent work has begun to examine family processes as protective factors, for example communication and a positive outlook.[48] Masten's definition shifts the centre of attention from returning to the prior state to the successful adaptation of the system.[49] This shift is consistent with the meaning of post-crisis in Table 2: when crisis is no longer singular, the measure of resilience is the capacity to adapt, not a return to the starting point.

The second question asks which *maqāṣid* elements support post-traumatic growth. Two elements appear most clearly. *Ḥifẓ al-dīn* provides a framework of meaning that supports the interpretation of suffering, while *ḥifẓ al-nafs* provides a basis for caring for mental health and seeking help. The other elements work at the behavioural level, namely *ḥifẓ al-māl* in economic decisions and *ḥifẓ al-nasl* in parenting and family relations. The third question asks about the relationship of *tawakkul* and *ṣabr* to psychological concepts. The mapping shows the strongest functional equivalence between *tawakkul* and cognitive reframing, and between *ṣabr* and flexible emotion regulation. The equivalence with self-efficacy is weaker, because self-efficacy emphasises belief in one's own abilities, whereas *tawakkul* entrusts the final outcome to Allah after effort has been made. The two can operate together, but they cannot be equated.

For family counselling practice, these answers have concrete consequences. Counsellors can use the language of *tawakkul* and *ṣabr* to open conversations about emotions, not to close them. Families can be invited to set priorities for spending, the division of caregiving, and shared talking time with *maqāṣid* as a reference, while still using psychological skills such as open communication and joint problem-solving. Support for this direction comes from the evidence that therapy sensitive to clients' religious values is no less effective than standard therapy,[50] and from the note that research on interventions and measurement instruments in Islamic psychology is growing.[51]

Table 5. Position of the ISRF in Relation to Existing Frameworks

Framework	Treatment of religion	Relative limitation for Muslim families	What the ISRF adds
Family resilience (Walsh)	Spirituality is part of the belief-system domain	General, not specific to a particular legal tradition	Priority structure of *maqāṣid* and Islamic concepts as processes
Religious coping (Pargament et al.)	Religion as an individual coping strategy	Individual in scale, not specific to Islam or the family	Family as the unit of analysis and Islamic family law norms
Islamic coping (Achour et al.)	List of Islamic strategies	Conceptual, not yet mapped onto family processes	Mapping of strategies onto three process dimensions

[47] Prime, Wade, and Browne, "Risk and Resilience."
[48] Vladislav et al., "Family Resilience in a Social-Ecological Context."
[49] Masten, "Resilience of Children in Disasters."
[50] Captari et al., "Integrating Clients' Religion and Spirituality."
[51] Haque et al., "Integrating Islamic Traditions."

Framework	Treatment of religion	Relative limitation for Muslim families	What the ISRF adds
Maqāṣid and family policy (Sadzali et al.)	*Maqāṣid* as a policy assessor	Does not touch the psychological processes of the family	Translation of *maqāṣid* into propositions on family processes

Source: author's compilation.[52]

With this reading, the claim to novelty of the ISRF is limited. The ISRF does not discover spirituality in family resilience, since Walsh has already included it. Its contribution is narrower but defensible: translating the normative structure of Islam into processes that families can carry out, and linking it to the context of family law in Indonesia. Its limitations are clear. This study is conceptual, its corpus is dominated by pandemic-era studies, some of them cross-sectional, and it draws on diverse cultural contexts (Singapore, Romania, the United States, Colombia, South Africa, and the United Arab Emirates), so transferring the findings to Indonesian Muslim families requires caution. Propositions P1 to P3 need to be tested through quantitative or mixed-methods studies, including the development of ISRF-based instruments.

D. Conclusion

This study answers its research question by formulating the ISRF, a framework of spiritual resilience for Muslim families in the post-global crisis context that has *tawḥīd* and *ʿaqīdah* at its core, works through three circular dimensions (spiritual-cognitive anchoring, psycho-affective adaptation, and *maṣlaḥah*-based protective action), and is directed by *maqāṣid al-sharīʿah*, especially *ḥifẓ al-nafs* and *ḥifẓ al-dīn*. The literature mapping shows that meaning-making is the meeting point of family psychology and the Islamic tradition, while the gap lies in the lack of a framework that translates *maqāṣid* into family processes.

The novelty of the ISRF is limited and specific. It does not add spirituality to resilience theory, but translates the priority structure of *maqāṣid* and Islamic coping concepts into testable propositions, and provides *sharʿī* legitimacy for seeking psychological help. The post-global crisis in this article is understood as a phase of transition, layered crises, and psychosocial residue, so resilience means the capacity to face the next shock and not only recovery.

Three recommendations are offered. For researchers, propositions P1 to P3 need to be tested among Indonesian Muslim families through quantitative or mixed-methods studies, including the development of ISRF-based instruments. For family counsellors and extension officers, psychological coping skills can be incorporated into family guidance framed by *maqāṣid*, making sure that *ṣabr* is not used to normalise violence. For policymakers, the psychological, mental, and spiritual dimensions in the definition of family resilience in Law No. 52 of 2009 need to be translated into programme indicators, not left at the level of formulation.

[52] Walsh, *Strengthening Family Resilience*; Pargament, Feuille, and Burdzy, "Brief RCOPE"; Achour, Bensaid, and Nor, "Islamic Perspective"; Sadzali, Saleh, and Putra, "Preferensi Kebijakan."

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