



The Role of Islamic Education in Constructing Family Resilience: A Socio-Theological Study

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Abstract:

This study aims to examine how Islamic education contributes to the construction of family resilience through socio-theological mechanisms in West Nusa Tenggara (NTB), Indonesia. In the context of rapid modernisation, socio-economic vulnerability, and recurrent natural disasters, families face increasing pressures that threaten stability and adaptive capacity. Previous studies on family resilience have emphasised psychological and structural factors but have insufficiently examined the role of religion and education in highly religious societies. This research employs a qualitative embedded single-case study design focusing on pesantren, majlis taklim, and resilient family units across Lombok and Sumbawa. Data were collected through in-depth interviews, participant observation, and document analysis and were analysed thematically using Family Resilience Theory and Social Capital Theory within a socio-theological framework. The findings reveal three interrelated processes. First, theological meaning-making rooted in tawakkul, sabr, and syukur enables families to reinterpret crises as purposeful divine tests, strengthening emotional regulation and optimism. Second, religious institutions function as social capital networks that provide trust-based support, collective problem-solving, and material assistance. Third, pedagogical transmission of family ethics and roles embeds moral discipline, adaptive communication, and relational responsibility in daily family life. These findings extend family resilience and social capital theories through an Islamic socio-theological lens and highlight Islamic educational institutions as strategic sites for resilience-building. Policymakers and educators are encouraged to integrate family counselling and psychosocial support into Islamic educational curricula.

Key Words: *Islamic Education; Family Resilience; Socio-Theological Analysis; Social Capital*

Abstrak:

Penelitian ini bertujuan untuk mengkaji bagaimana pendidikan Islam berkontribusi pada pembangunan ketahanan keluarga melalui mekanisme sosio-teologis di Nusa Tenggara Barat (NTB), Indonesia. Dalam konteks modernisasi yang cepat, kerentanan sosial ekonomi, dan bencana alam yang berulang, keluarga menghadapi tekanan yang meningkat yang mengancam stabilitas dan kapasitas adaptif. Studi sebelumnya tentang ketahanan keluarga telah menekankan faktor psikologis dan struktural tetapi tidak cukup meneliti peran agama dan pendidikan dalam masyarakat yang sangat religius. Penelitian ini menggunakan desain studi kasus tunggal yang disematkan secara kualitatif yang berfokus pada pesantren, majlis taklim, dan unit keluarga tangguh di Lombok dan Sumbawa. Data dikumpulkan melalui wawancara mendalam, observasi

peserta, dan analisis dokumen dan dianalisis secara tematik menggunakan Teori Ketahanan Keluarga dan Teori Modal Sosial dalam kerangka sosial teologis. Temuan ini mengungkapkan tiga proses yang saling terkait. Pertama, pembuatan makna teologis yang berakar pada tawakkul, sabar, dan syukur memungkinkan keluarga untuk menafsirkan kembali krisis sebagai ujian ilahi yang bertujuan, memperkuat regulasi emosional dan optimisme. Kedua, lembaga keagamaan berfungsi sebagai jaringan modal sosial yang memberikan dukungan berbasis kepercayaan, pemecahan masalah kolektif, dan bantuan materi. Ketiga, transmisi pedagogis etika dan peran keluarga menanamkan disiplin moral, komunikasi adaptif, dan tanggung jawab relasional dalam kehidupan keluarga sehari-hari. Temuan ini memperluas ketahanan keluarga dan teori modal sosial melalui lensa sosio-teologis Islam dan menyoroti lembaga pendidikan Islam sebagai situs strategis untuk membangun ketahanan. Pembuat kebijakan dan pendidik didorong untuk mengintegrasikan konseling keluarga dan dukungan psikososial ke dalam kurikulum pendidikan Islam.

Kata Kunci: Pendidikan Islam; Ketahanan Keluarga; Analisis Sosio-Teologis; Modal Sosial

INTRODUCTION

The family unit remains the most fundamental social institution, serving as the primary site for emotional development, moral formation, and social continuity. In contemporary societies, however, families are increasingly exposed to multidimensional pressures stemming from rapid technological change, shifting economic structures, urbanisation, and ideological pluralism. These transformations have weakened traditional support systems and heightened the vulnerability of families to conflict, fragmentation, and psychosocial stress. Empirical studies indicate that declining family resilience correlates with rising domestic instability, weakened intergenerational bonds, and reduced social cohesion (Walsh, 2021; Ungar, 2022). In societies where religion remains a central organizing force, the erosion of family stability presents not only a private concern but a broader societal risk, affecting moral transmission and communal solidarity. Consequently, strengthening family resilience has become a strategic social priority rather than a purely personal matter. This research is therefore important for society at large because it seeks to identify culturally rooted mechanisms, particularly Islamic education, that enable families to withstand adversity and maintain functionality. By examining family resilience through a socio-theological lens, this study contributes to broader efforts to sustain social stability in rapidly transforming contexts.

Despite widespread recognition of the importance of family resilience, many contemporary families struggle to adapt effectively to structural and cultural disruptions. Economic uncertainty, digital saturation, changing gender roles, and weakened communal ties have intensified family stress, often exceeding families' adaptive capacities. In Indonesia, these challenges are compounded by uneven development, disaster vulnerability, and the coexistence of traditional religious values with modern lifestyles. While religion is often assumed to provide moral guidance and emotional support, its practical role in strengthening family resilience remains insufficiently articulated in policy and

educational frameworks. Existing interventions tend to emphasize economic assistance or psychological counseling while overlooking the formative role of faith-based education in shaping belief systems, coping strategies, and social networks. This gap has resulted in a disconnect between religious ideals and lived family practices. As a result, families may possess strong religious identities yet lack structured educational resources that translate theological values into adaptive behaviors. The general problem underlying this research is the absence of an integrated framework that explains how Islamic education systematically contributes to family resilience in contemporary Muslim societies facing both routine and extraordinary challenges.

Field observations in several Indonesian regions, particularly West Nusa Tenggara, reveal complex and sometimes contradictory family dynamics. On the one hand, communities demonstrate strong religious commitment, as evidenced by high participation in Islamic rituals and in educational institutions such as *pesantren* and *madrasah*. On the other hand, families increasingly experience marital conflict, parenting challenges, and economic strain, particularly following crises such as natural disasters or sudden disruptions to livelihoods. The 2018 Lombok earthquake, for example, revealed significant differences in families' capacity to recover emotionally and socially, despite similar material losses. Families embedded in strong religious-educational networks appeared more capable of meaning-making, mutual support, and collective recovery. Informal interviews and local reports suggest that religious teachings on patience (*sabr*), mutual responsibility, and communal solidarity were actively mobilized through educational forums and religious counseling. However, these practices remain largely undocumented and theoretically underexplored. This phenomenon indicates that Islamic education may function as a mediating structure that transforms theological doctrines into practical resilience strategies. Understanding this process empirically is essential for explaining why some families adapt more successfully than others within the same socio-cultural environment.

Recent scholarship on family resilience has expanded beyond deficit-oriented models toward strength-based and process-oriented perspectives. Family Resilience Theory emphasizes belief systems, organizational patterns, and communication processes as key adaptive resources (Walsh, 2021). Parallel research in social capital theory highlights the importance of trust, networks, and shared norms in enhancing collective resilience (Hall, C. E., et al., 2023; Carmen, E. et al., 2022). In religious studies, scholars increasingly acknowledge that faith traditions shape coping strategies and moral frameworks, particularly in non-Western contexts (Oxhandler, H. K., et al., 2021; Garssen, B., et al., 2021). Studies on Islamic family life suggest that religious values influence marital commitment, parenting practices, and social support mechanisms (Abubakar, B., et al., 2023; Dwinandita, A., 2024). Additionally, educational research indicates that faith-based institutions play a significant role in transmitting values and sustaining

communal bonds (Huda, M., 2024; Akrim, A. 2023). However, much of this literature treats religion as a static variable measured through affiliation or ritual frequency, rather than as an educational process that actively constructs resilience. Consequently, the mechanisms through which Islamic education translates theology into adaptive family practices remain theoretically fragmented.

Although existing studies acknowledge the positive association between religiosity and family well-being, they often lack contextual depth and explanatory power. Quantitative approaches dominate the field, prioritizing correlation over process and overlooking local socio-cultural dynamics. Moreover, research on Islamic education frequently focuses on institutional management, curriculum development, or character education, without linking these elements to outcomes related to family resilience (Muzakki, Z., & Nurdin, N., 2022; Anwar, S., et. al., 2024; Nurhayati et al., 2024). Few studies integrate Family Resilience Theory and Social Capital Theory within an Islamic educational framework, particularly using qualitative, context-sensitive designs. Furthermore, the disaster resilience literature highlights the role of religious institutions in recovery but rarely examines how educational content specifically shapes family-level adaptation (Shaw et al., 2022). This reveals a critical research gap: the absence of a socio-theological analysis that explains how specific Islamic teachings mediated through education function as protective factors for families. Addressing this gap is essential to move beyond generalized claims that “religion helps” toward a nuanced understanding of how resilience is constructed in lived Muslim contexts.

The novelty of this study lies in its integrative socio-theological approach that positions Islamic education as an active constructor of family resilience rather than a peripheral moral influence. By synthesizing Family Resilience Theory, Social Capital Theory, and Islamic pedagogical analysis, this research offers a multi-layered explanatory model grounded in the local context. Unlike previous studies that isolate psychological, economic, or religious variables, this study conceptualizes resilience as a dynamic process shaped by the internalization of beliefs, educational transmission, and social networking. Focusing on West Nusa Tenggara provides empirical richness, as the region combines strong Islamic traditions with exposure to modernization and environmental risk. The state-of-the-art contribution of this research is its emphasis on educational content such as tafsir, fiqh keluarga, and tasawwuf as operational mechanisms of resilience. This approach advances current scholarship by demonstrating how theology becomes socially effective through education. Given the growing calls for culturally responsive resilience frameworks, this study addresses an urgent theoretical and practical need in contemporary Islamic education research.

Based on the preceding discussion, the central research problem this study addresses is how Islamic education contributes to the construction of family resilience in contemporary Indonesian society. Specifically, the study asks: how

are Islamic theological values transmitted through educational institutions translated into adaptive family practices? Which educational elements function as protective factors in strengthening belief systems, social capital, and coping strategies? How do families utilize these resources when facing both everyday stressors and extraordinary crises such as natural disasters? These questions emerge from the observed gap between strong religious identity and uneven resilience outcomes among families. Addressing these problems requires a qualitative, contextually grounded approach that can capture meaning-making processes and lived experiences. By focusing on families connected to Islamic educational networks in West Nusa Tenggara, this research seeks to uncover the social mechanisms through which education mediates resilience. The research problem is therefore not whether religion matters, but how Islamic education operationalizes resilience at the family level.

This study argues that Islamic education functions as a strategic socio-theological mechanism that constructs family resilience by shaping belief systems, reinforcing social capital, and guiding adaptive practices. Through structured learning, moral habituation, and communal engagement, Islamic educational institutions translate abstract theological concepts such as *sakinah*, *sabr*, and *mu'asyarah bi al-ma'ruf* into practical resources for coping and recovery. The anticipated contribution of this research is threefold. Theoretically, it extends Family Resilience Theory by incorporating religious education as a central process of resilience. Empirically, it provides in-depth qualitative evidence from a disaster-prone and culturally rich Indonesian context. Practically, it offers actionable insights for policymakers, educators, and religious leaders to design curricula that strengthen family resilience. By bridging theology, education, and social theory, this study contributes to the development of culturally grounded resilience models essential for sustaining family and societal stability in the twenty-first century.

RESEARCH METHOD

This study employs an embedded, single-case qualitative design to examine how Islamic education contributes to the construction of family resilience in West Nusa Tenggara (NTB), Indonesia. A qualitative case study is appropriate because the phenomenon under investigation, family resilience shaped by religious education, is deeply contextual, value-laden, and socially constructed, making it unsuitable for reductionist quantitative measurement (Butler, C. R., et. Al., 2021; Brown, S. E., & White, T. J., 2023; Yin, 2023). The single case centers on the interaction between Islamic education and family resilience in NTB, while embedded units include pesantren-based educational institutions, religious educators, and family units. This design enables an in-depth exploration of how theological doctrines are translated into educational practices and internalized within family life. Recent qualitative studies emphasise that embedded case designs are particularly effective for capturing multilevel social

processes involving institutions, beliefs, and lived experiences (Saldana & Omasta, 2021; Muzakki, Z., & Nurdin, N., 2022; Anwar, S., et al., 2024). Therefore, this design enables the researcher to uncover the socio-theological mechanisms through which Islamic education functions as a resilience-building system rather than merely a symbolic religious practice.

The research is conducted in West Nusa Tenggara (NTB), focusing on selected areas of Lombok and Sumbawa. NTB was purposively chosen due to its strong Islamic cultural orientation, dense network of pesantren and madrasah, and its exposure to simultaneous pressures of modernization and environmental vulnerability. Previous studies identify NTB as a region where religious values significantly influence social organization and family life (Widiastuti, 2021; (Huda, M., 2024; Akrim, A. 2023). Additionally, NTB has experienced recurrent natural disasters, most notably the 2018 Lombok earthquake, which provides a critical context for examining resilience processes at the family level (Shaw et al., 2022). The coexistence of traditional religious norms, rapid socio-economic change, and disaster recovery efforts makes NTB a strategic “social laboratory” for socio-theological analysis. Studying Islamic education in this context allows the research to capture how religious teachings are mobilized not only for spiritual guidance but also for coping, meaning-making, and social reconstruction within families (Hall, C. E., et al., 2023; Carmen, E. et al., 2022).

Data are collected using multiple qualitative techniques to ensure depth, credibility, and triangulation. First, semi-structured in-depth interviews are conducted with purposively selected participants, including resilient families, pesantren leaders (kiai), Islamic educators, and community figures. Purposive sampling is employed to select participants who are directly involved in Islamic educational processes and family guidance (Palinkas et al., 2021). Second, participant observation is conducted through prolonged engagement of at least three months, allowing the researcher to observe educational activities, religious counseling, and family interactions in natural settings. Third, document analysis includes curricula, teaching materials, sermons, and institutional guidelines related to family education. The use of multiple data sources strengthens analytical rigor and supports methodological triangulation, which is essential in qualitative resilience research (Tracy, 2020; Braun & Clarke, 2022). Together, these techniques enable the researcher to capture both explicit educational content and implicit social practices shaping family resilience.

Data analysis follows an interactive, iterative process adapted from Miles, Huberman, and Saldana’s qualitative analysis model, comprising data condensation, data display, and conclusion drawing/verification (Miles et al., 2020). First, data condensation involves systematic transcription, coding, and thematic reduction of interview, observation, and document data. Initial codes are generated inductively and refined through constant comparison. Second, data are presented using thematic matrices and narrative charts to visualize relationships among Islamic educational practices, belief systems, and resilience

outcomes. Third, data verification is achieved through triangulation, member checking, and theoretical integration with Family Resilience Theory and Social Capital Theory. Finally, a socio-theological interpretation explains how doctrines such as *sakinah*, *tawakkal*, and *sabr* are internalised through education and translated into functional family strengths. This analytical strategy ensures methodological transparency and theoretical coherence (Walsh, 2021; Ungar, 2022).

RESULT AND DISCUSSION

Result

The fieldwork took place across Lombok and Sumbawa, West Nusa Tenggara (NTB), which are characterized by a strong Sasak-Islamic culture and a dense Pesantren network. These communities have experienced modernisation-related stress and disaster recovery challenges, making them ideal settings for examining how religious education sustains family resilience. Families identified as resilient reinterpreted hardship through theological concepts such as *tawakkal* (trust in God), *sabr* (patience), and *syukur* (gratitude), all of which are central tenets of Islamic pedagogy and community life.

Theological Meaning-Making as the Core of Resilience

In this study, theological meaning-making is operationally defined as the process through which families interpret life adversities by internalizing Islamic theological concepts such as *tawakkul* (reliance on God), *sabr* (patience), *syukur* (gratitude), and *qadar Allah* (divine decree) as cognitive and emotional frameworks for coping. Empirically, this construct manifests in how families narrate crises, regulate emotional responses, and justify adaptive decisions during hardship. Rather than perceiving adversity as chaos or personal failure, families frame it as a divinely meaningful test (*ibtila'*) that demands spiritual discipline and moral endurance. This meaning-making process, cultivated through Islamic education in pesantren and majlis taklim, functions as an internal resilience mechanism that stabilizes emotions, sustains hope, and reinforces family coherence. In the NTB context, theological meaning-making is not abstract belief but a lived interpretive practice embedded in daily routines, religious discourse, and family communication patterns.

A female informant, a mother and small-business owner in Lombok who had experienced economic loss after a natural disaster, explained: "When everything collapsed, we reminded each other that this was Allah's test. If we are patient and continue praying, Allah will open another way. That belief keeps us calm and united as a family."

This statement indicates that *tawakkul* and *sabr* operate as emotional regulators rather than passive resignation. The informant's narrative reflects a proactive form of spiritual coping, in which faith reduces anxiety and motivates persistence. From the researcher's interpretation, Islamic education had

equipped the family with a shared theological vocabulary that enabled collective emotional regulation. The belief that hardship carries divine purpose prevented blame, despair, and family fragmentation. Instead, adversity became a unifying moral challenge. This finding aligns with Family Resilience Theory, which identifies shared belief systems as a central mechanism for maintaining emotional balance and adaptive functioning during crisis.

A male informant, a pesantren educator and father of four in Sumbawa, stated: "We teach our children that every difficulty has wisdom. If they fail or suffer, we say, 'Be grateful, Allah is educating us.' This makes them stronger and not easily broken."

This narrative illustrates how theological meaning-making is pedagogically transmitted across generations. The informant positions *syukur* not merely as gratitude for positive outcomes but as an interpretive lens for adversity. The researcher interprets this as evidence that Islamic education embeds resilience at the cognitive level by normalizing hardship within a moral-spiritual framework. Such interpretation transforms stress into spiritual learning, reinforcing optimism and emotional endurance. Importantly, this meaning-making process is actively taught, rehearsed, and modeled within the family, indicating that resilience is socially and educationally constructed rather than individually innate.

Participant observation across pesantren-based family gatherings and *majlis taklim* sessions revealed consistent patterns of collective theological reframing. During post-disaster religious gatherings, educators frequently emphasized Qur'anic narratives of trial and perseverance, linking contemporary suffering to prophetic experiences. Families were observed engaging in *doa bersama* and *dzikir*, followed by reflective discussions on patience and divine wisdom. The researcher observed that such practices created a shared emotional atmosphere characterized by calmness, mutual reassurance, and collective hope. These observations suggest that theological meaning-making is reinforced through repetitive communal rituals that normalize emotional expression while simultaneously regulating it. From an interpretive standpoint, these practices function as informal psychosocial interventions embedded within religious education, strengthening emotional resilience without formal therapeutic structures.

In essence, the data demonstrate that theological meaning-making serves as the foundational mechanism of family resilience in NTB. Families consistently interpret adversity through Islamic theological concepts learned in religious education, which, in turn, shape emotional responses, family narratives, and coping behaviors. Rather than denying suffering, families reframe it as purposeful and morally meaningful. This shared interpretive framework reduces emotional volatility, sustains optimism, and strengthens intra-family solidarity. Thus, resilience emerges not merely from material resources or communication skills, but from a deeply internalized belief system that provides existential

clarity and emotional stability during crisis.

A clear pattern emerges across interviews and observations: families exposed to sustained Islamic educational engagement demonstrate a coherent theological narrative that structures their response to hardship. This narrative follows a consistent sequence acceptance (*qadar*), emotional regulation (*sabr*), trust (*tawakkul*), and moral growth (*syukr*). The repetition of this sequence across diverse family contexts indicates that theological meaning-making operates as a patterned resilience cycle rather than an incidental belief. Islamic education institutionalizes this cycle through the curriculum, rituals, and exemplification, thereby fostering resilient family identities that endure socioeconomic and environmental disruptions.

Table 1. The Influence of Theological Meaning-Making on Family Resilience

Informant Position	Interview Excerpt	Indicator
Mother & Micro-Entrepreneur	"This is Allah's test; patience keeps our family calm and united."	Emotional regulation through <i>sabr</i>
Pesantren Educator & Father	"We teach gratitude even in hardship; Allah is educating us."	Cognitive reframing through <i>syukr</i>
Community Religious Leader	"Trials bring families closer to Allah and to each other."	Shared belief system
Majlis Taklim Facilitator	"Prayer together removes fear and strengthens trust."	Collective theological coping

The table illustrates how theological meaning-making functions across different social roles within the family and community system. Despite varying positions, informants consistently emphasize theological constructs as primary coping mechanisms. Emotional regulation, cognitive reframing, and collective trust emerge as dominant indicators, suggesting that resilience is anchored in shared spiritual interpretation rather than individual psychological traits. This reinforces the argument that Islamic education produces a standardized yet flexible framework for meaning-making accessible across social strata.

Moreover, the convergence of indicators across informants demonstrates that theological meaning-making is both vertically transmitted (from educators to families) and horizontally reinforced (among community members). This dual transmission strengthens resilience by embedding it within both personal belief systems and communal norms. Consequently, theological meaning-making functions as a stabilizing force that aligns the emotional, cognitive, and social dimensions of family resilience, thereby confirming its role as the core adaptive mechanism identified in this study.

Religious Institutions as Social Capital Networks

In this study, religious institutions as social capital networks are operationally defined as the capacity of Islamic educational institutions, particularly pesantren and majlis taklim, to generate, sustain, and mobilize

relational resources that support family resilience. Empirically, this social capital manifests through bonding ties within religious communities and bridging ties that connect families to broader social and institutional resources. These networks facilitate trust, reciprocity, emotional support, and material assistance, especially during periods of crisis, rather than functioning solely as sites of religious instruction, *pesantren* and *majlis taklim* operate as socially embedded infrastructures that translate shared faith into collective action. Within the NTB context, social capital produced by these institutions is deeply moralized, grounded in Islamic norms of mutual responsibility (*ukhuwah*), charity (*zakat*), and cooperation (*ta'awun*), which collectively reinforce family stability and communal resilience.

A community religious leader and senior *kiai* in Lombok explained: "When a family faces hardship, the *pesantren* becomes the first place they come. We organize assistance, prayers, and, at times, funds. No one is left alone because we are responsible for each other."

This statement illustrates the role of *pesantren* as a central hub of bonding social capital. The informant highlights trust-based relationships that enable rapid mobilization of support without bureaucratic mediation. From the researcher's interpretation, religious authority functions as a source of social legitimacy, ensuring cooperation and collective responsibility. This finding suggests that resilience is strengthened not only through individual faith but also through institutionalized trust networks that transform moral obligation into practical assistance. Such mechanisms align with Social Capital Theory, which emphasizes the role of shared norms and trust in facilitating coordinated action.

A female informant, an active member of a *majlis taklim* and mother of three in Sumbawa, stated: "Through *majlis taklim*, I know who to ask for help. If someone is sick or loses income, we collect donations and visit them. It feels like an extended family."

This narrative demonstrates how *majlis taklim* fosters bridging social capital by connecting families across neighborhoods and socioeconomic backgrounds. The researcher interprets this as evidence that religious learning spaces double as social connectors that reduce isolation and vulnerability. The informant's emphasis on emotional closeness ("extended family") indicates that social capital is both affective and functional. Importantly, these networks operate continuously, not only during emergencies, embedding resilience into everyday social life. Islamic education thus sustains resilience by maintaining relational infrastructures that families can rely on during both ordinary and extraordinary challenges.

The flow of this sub-theme begins with religious education as the foundational input, transmitted through *pesantren* and *majlis taklim*. This educational process cultivates shared moral norms and collective identity (*ukhuwah*), which foster trust and reciprocity among participants. Trust then enables the formation of bonding and bridging social networks, facilitating collective practices such as *zakat*, *gotong royong*, and *doa bersama*. These

practices translate faith into tangible social support, including emotional reassurance, material assistance, and coordinated problem-solving. Ultimately, this flow culminates in enhanced family resilience, as families are embedded within supportive networks that buffer stress and enable recovery. The interpretation suggests that social capital is not incidental but systematically produced through religious education, making resilience a socially organized outcome rather than an individual achievement.

Participant observation revealed that *pesantren* and *majlis taklim* routinely function as coordination centers during times of need. The researcher observed organized community responses to illness, economic hardship, and post-disaster recovery, including collective fundraising, shared labor, and counseling sessions. These activities were often initiated immediately after religious gatherings, indicating seamless integration between worship and social action. High levels of trust, voluntary participation, and moral accountability characterized the observed interactions. From an interpretive perspective, these observations confirm that religious institutions institutionalize social capital by embedding mutual aid within religious routines. This integration reduces transactional barriers and fosters rapid, culturally legitimate responses to family crises.

In summary, the findings indicate that religious institutions in NTB function as dynamic social capital networks that sustain family resilience. *Pesantren* and *majlis taklim* provide families with access to trusted relationships, collective resources, and moral support systems. These institutions transform shared faith into organized social practices that mitigate vulnerability and enhance adaptive capacity. Family resilience, therefore, is not derived solely from internal belief systems but is reinforced by external relational infrastructures maintained through religious education.

A consistent pattern emerges across interviews and observations: families closely connected to religious institutions exhibit stronger access to social support, faster recovery from hardship, and greater emotional security. This pattern reflects a cyclical process in which participation in Islamic education strengthens social ties, which in turn reinforce continued engagement. Social capital thus operates as a self-sustaining mechanism of resilience, continuously reproduced through religious participation and communal practice.

Table 2. The Influence of Religious Institutions as Social Capital Networks

Informant Position	Interview Excerpt	Indicator
Pesantren Leader (<i>Kiai</i>)	"We organize help and prayers so no family is left alone."	Bonding social capital
Majlis Taklim Member	"It feels like an extended family."	Bridging social capital
Community Volunteer	"Zakat and gotong royong are organized quickly here."	Collective resource mobilization
Islamic Educator	"Education builds trust before crisis comes."	Institutional trust

The table demonstrates that social capital generated by religious institutions operates across multiple social roles. Bonding capital ensures internal solidarity, while bridging capital expands access to broader support networks. The indicators suggest that trust and reciprocity are not spontaneous but cultivated through sustained educational engagement.

Furthermore, the convergence of indicators across informants confirms that pesantren and majlis taklim serve as institutional anchors of resilience. By integrating religious education with social practice, these institutions stabilize family life and enhance communal adaptive capacity. This reinforces the study’s argument that Islamic education is a structural resource that transforms faith into actionable resilience through social capital networks.

Pedagogical Transmission of Family Ethics and Roles

In this study, pedagogical transmission of family ethics and roles is operationally defined as the structured and informal educational processes through which Islamic educational institutions transmit normative family values, relational ethics, and role expectations to learners and families. Empirically, this transmission occurs through the teaching of classical Islamic texts (kitab kuning), moral instruction (akhlaq), and the embodied exemplification of educators within pesantren and madrasah contexts. These pedagogical practices shape how individuals conceptualize marriage, parenting, authority, and responsibility, framing the family as a moral institution (amanah) governed by principles of compassion (rahmah), justice (‘adl), and mutual responsibility (musyawarah). In the NTB context, pedagogical transmission extends beyond formal classrooms into everyday interactions, sermons, and mentorship, embedding ethical norms into lived family practices that enhance adaptive functioning and resilience.

Table 3. Pedagogical Transmission of Family Ethics and Roles

Interview Excerpt	Indicator	Informant
"Marriage is not only love; it is responsibility and patience learned from our teachers."	Moral responsibility	Father, Pesantren Graduate
"We teach our children to discuss problems calmly, not with anger."	Adaptive communication	Mother, Majlis Taklim Member
"Teachers show us how to lead with compassion at home."	Role modeling	Islamic Educator
"Family harmony depends on justice and respect, not dominance."	Ethical leadership	Community Religious Leader

The table illustrates that pedagogical transmission operates through multiple ethical dimensions rather than singular doctrinal instruction. Informants consistently refer to family life as a moral responsibility shaped by learned patience, compassion, and justice. These values are not framed as abstract ideals but as practical competencies acquired through sustained

educational exposure. The emphasis on calm discussion and ethical leadership indicates that Islamic education cultivates adaptive communication and shared decision-making key components of family resilience. From a critical standpoint, this suggests that resilience is produced through moral habituation, where ethical norms are repeatedly reinforced until they become internalized behavioral standards within family interactions.

Moreover, the prominence of educators as moral exemplars highlights the embodied nature of pedagogical transmission. Informants do not merely cite textual knowledge; they emphasize observing teachers' conduct as a primary learning mechanism. This reinforces the argument that Islamic pedagogy operates through performative ethics, in which values are transmitted through lived example. Such processes blur the boundary between education and socialization, enabling families to reproduce ethical norms across generations. This dynamic suggests that family resilience is sustained not only by belief systems and social networks but also by ethically informed role performance that stabilizes authority, nurtures empathy, and reduces relational conflict within households.

Participant observation within pesantren classes, family counseling sessions, and informal teacher–student interactions revealed consistent reinforcement of ethical family roles. Educators frequently drew on narratives from prophetic traditions to model patience, fairness, and emotional restraint. The researcher observed that these narratives were often contextualized within contemporary family challenges, making ethical guidance immediately applicable. Additionally, educators demonstrated respectful communication styles that students later mirrored in family settings. These observations confirm that pedagogical transmission is experiential and iterative, embedding ethical competencies into everyday behavior. From an interpretive perspective, such practices function as preventive resilience mechanisms, equipping families with ethical tools before crises emerge.

In summary, the findings indicate that Islamic education fosters family resilience through the pedagogical transmission of ethical norms and roles. By internalizing values of compassion, justice, and mutual responsibility, families develop adaptive relational patterns that support harmony and stability. These pedagogical processes transform family roles from rigid hierarchies into ethically grounded partnerships, enhancing communication and collective problem-solving.

A clear pattern emerges across the data: families with sustained exposure to Islamic pedagogical environments exhibit stronger ethical coherence, balanced authority, and emotionally regulated communication. This pattern suggests that pedagogical transmission operates as a continuous resilience-building cycle, whereby ethical education reinforces family roles that, in turn, sustain long-term adaptive capacity.

Table 4. The Ideal Influence of Pedagogical Transmission on Family Resilience

Informant Position	Interview Excerpt	Indicator
Pesantren Educator	"Ethics must be shown, not only taught."	Role modeling
Father (Pesantren Graduate)	"Patience at home is something we learned."	Moral habituation
Mother (Majlis Taklim Member)	"Respectful dialogue prevents conflict."	Adaptive communication
Community Leader	"Justice in the family creates harmony."	Ethical leadership

Table 4 demonstrates that pedagogical transmission affects family resilience through interconnected ethical mechanisms. Role modeling ensures that values are visibly enacted, while moral habituation embeds these values into routine family practices. Adaptive communication emerges directly from ethical instruction, reducing conflict and enhancing mutual understanding.

Furthermore, the convergence of indicators across diverse informant positions confirms that pedagogical transmission is both institutional and familial. Islamic education functions as a moral infrastructure that aligns individual behavior with collective ethical standards. This alignment strengthens family resilience by ensuring consistency among beliefs, role performance, and social expectations, thereby reinforcing the study's broader argument that education mediates the transformation of theology into sustainable family practices.

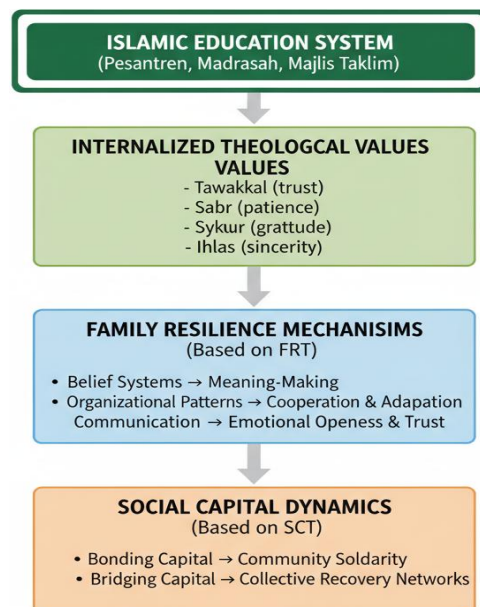


Figure 1. Conceptual integration of Islamic education, theological values, and family resilience

Discussion

The present study's three core findings (1) theological meaning-making as the core of resilience, (2) religious institutions as social-capital networks, and (3) pedagogical transmission of family ethics and roles largely corroborate and

extend current scholarship while also revealing contextual particularities in NTB. The finding that families interpret adversity through *tawakkul*, *sabr*, and *syukur* aligns with Walsh's emphasis on shared belief systems as central to family resilience (Walsh, 2021) and resonates with Pargament's broader literature on religious coping (Oxhandler, H. K., et al., 2021; Garssen, B., et al., 2021). Empirical studies in disaster-prone Muslim communities similarly report that spiritual reframing reduces distress and promotes meaning-making (Shaw et al., 2022; Hall, C. E., et al., 2023; Carmen, E. et al., 2022). However, our data nuance these general claims by showing how formal Islamic education (*pesantren* curricula, *majlis taklim* pedagogy) actively inculcates theological vocabularies that families routinely deploy an educational mechanism less emphasized in prior work that often treats religiosity as an individual or demographic variable (Abubakar, B., et al., 2023; Dwinandita, A., 2024; Ungar, 2022). This study, therefore, advances the literature by specifying education as the conduit through which belief systems become operative coping repertoires, thereby complementing Putnam's insights on communal norms and emphasizing pedagogical intentionality (Putnam, 2024; Huda, M., 2024; Akrim, A., 2023).

Our second finding that *pesantren* and *majlis taklim* operate as dense social-capital networks converges with social capital and resilience literatures which document the importance of bonding and bridging ties in post-crisis recovery (Hall, C. E., et al., 2023; Carmen, E. et al., 2022; Shaw et al., 2022; Campbell, R. 2022). The rapid mobilization of aid, mutual labor (*gotong royong*), and moral accountability observed in NTB mirrors patterns reported in other Southeast Asian contexts (Huda, M., 2024; Akrim, A. 2023; Nurhayati et al., 2024). However, the NTB case highlights a moralized form of social capital in which religious authority and educational legitimacy confer immediate cooperative trust, thereby reducing transaction costs and bureaucratic (Muzakki, Z., & Nurdin, N., 2022; Anwar, S., et. al., 2024). This contrasts with studies that emphasize secular civil-society networks or formal institutions as primary resilience infrastructures (Ungar, 2022). Theoretically, our data suggest a hybrid model: religious education cultivates normative expectations and institutional routines that reproduce social capital; practically, this implies that resilience programming should leverage existing religious educational architectures for community-based interventions rather than bypassing them (Braun & Clarke, 2022; Palinkas et al., 2021).

The third finding, pedagogical transmission of family ethics and roles, both confirms and extends literature on values education and intergenerational socialization within faith-based contexts (Fadil, F., 2024; Zainuri, M. I., et al., 2025); Oxhandler, H. K., et al., 2021; Garssen, B. et al., 2021). Prior research has documented that religious curricula instill character and social norms (Huda, M., 2024; Akrim, A. 2023; Nurhayati et al., 2024), but our study observes a distinct performative dimension: educators act as embodied exemplars, and classical texts (*kitab kuning*) are not only read but re-enacted through mentorship,

counseling, and modeled behaviors. This performativity supports the internalization of adaptive communication patterns and ethical leadership within household outcomes, which are less visible in studies relying solely on survey measures of religiosity (Ungar, 2022). Consequently, the pedagogical mechanism corroborates Family Resilience Theory's communication and organizational patterns domain (Walsh, 2021) while adding an educational layer that specifies how role expectations and moral dispositions are transmitted, habituated, and reproduced across generations (Muzakki, Z., & Nurdin, N., 2022; Anwar, S., et. al., 2024; Saldana & Omasta, 2021).

Collectively, these findings carry both theoretical and practical implications. Theoretically, they advocate for an integrated socio-theological resilience model that situates Islamic education at the nexus of belief internalization and social capital production thereby enriching Family Resilience Theory and Social Capital Theory with an educational dimension (Walsh, 2021; Campbell, R., 2022; Hall, C. E., et al., 2023; Carmen, E., et al., 2022). This reframing invites resilience scholars to treat religious pedagogy as an active variable in models of adaptive capacity rather than merely a covariate. Practically, the study recommends that policymakers and development practitioners incorporate faith-based educational institutions into disaster preparedness, psychosocial support, and family-strengthening programs, leveraging their moral legitimacy and dense networks for rapid and culturally consonant interventions (Shaw et al., 2022; Braun & Clarke, 2022; Palinkas et al., 2021). Integrating modules on family counseling, child development, and community-based disaster response into pesantren curricula could operationalize these recommendations (Nurhayati et al., 2024; Muzakki, Z., & Nurdin, N., 2022; Anwar, S., et. al., 2024).

Finally, the NTB case suggests avenues for future research and issues to be cautious about. Comparative studies should test whether the identified mechanisms of educational inculcation of theological meaning-making, institutionalized social capital, and embodied pedagogical transmission operate similarly in more secularized or pluralist Muslim settings (Oxhandler, H. K., et al., 2021; Garssen, B., et al., 2021; Fadil, F., 2024; Zainuri, M. I., et al., 2025). Methodologically, longitudinal and mixed-methods designs would elucidate causal pathways and temporal durability of the pedagogical effects (Braun & Clarke, 2022; Palinkas et al., 2021). Ethically and practically, partnership with religious educators must be approached reflexively to avoid instrumentalizing faith for external agendas; instead, resilience programming should be co-designed with local religious stakeholders to respect theological integrity and community autonomy (Huda, M., 2024; Akrim, A. 2023; Ungar, 2022). Overall, by foregrounding Islamic education as both a cognitive and social engine of family resilience, this study contributes a context-sensitive, actionable model that bridges theory and practice in resilience scholarship.

CONCLUTION

This study reveals that family resilience in West Nusa Tenggara (NTB) is fundamentally shaped by the synergistic interaction between Islamic education, theological meaning-making, and socially embedded religious institutions. The most important insight (*hikmah*) of this research is that resilience is not merely a psychological capacity or a socio-economic resource, but a socio-theological process cultivated through structured religious learning and collective practice. Islamic education equips families with a shared cognitive-emotional framework—rooted in *tawakkul*, *sabr*, and *syukr*—that enables them to reinterpret crises as meaningful divine tests rather than debilitating disruptions. At the same time, *pesantren* and *majlis taklim* function as living infrastructures of social capital, translating theological values into concrete practices of mutual care, trust, and collective action. The pedagogical transmission of family ethics and roles further institutionalizes resilience by embedding moral discipline, adaptive communication, and relational responsibility within everyday family life. Together, these findings demonstrate that resilience in NTB is sustained through an integrated system in which belief, education, and social networks mutually reinforce one another.

From a scholarly perspective, the strength of this study lies in its conceptual and empirical contributions to resilience scholarship. Theoretically, it advances Family Resilience Theory by introducing Islamic theological constructs as operational belief systems, and it extends Social Capital Theory by positioning religious educational institutions as deliberate producers of resilience-oriented social capital. Methodologically, the qualitative embedded case study design allows for a nuanced, context-sensitive understanding that bridges micro-level family experiences with meso-level institutional dynamics. Nevertheless, this study has limitations. Its findings are context-specific to NTB and may not be directly generalizable to more secular or religiously plural settings. The cross-sectional nature of the data also limits insight into long-term resilience trajectories. Future research should adopt comparative and longitudinal designs, integrate mixed-methods approaches, and examine how similar pedagogical-resilience mechanisms operate across diverse Islamic and non-Islamic contexts to refine further and validate the proposed socio-theological resilience model.

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