



Bridging Shariah and Tarbiyah : Islamic Family Education based on Maqāṣid al-Syarī'ah

Menjembatani Syariah dan Tarbiyah : Pendidikan Keluarga Islam berbasis Maqasid Syariah

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Info artikel	Abstract
<p>Diterima* (01-05- 2026)</p>	<p>The family is a fundamental social institution that plays a role in maintaining social stability; however, in reality, family life is also characterised by conflicts between family members that are influenced by psychological, economic and communication factors, as well as weak religious values. This qualitative research, in the form of a literature review, aims to describe the concept of Islamic family education based on the values of <i>maqasid al-sharia</i>. This research is a conceptual study. The research data utilises scientific literature discussing Islamic family education and maqasid syariah. The results of the study indicate that the concept of Islamic family based on <i>maqasid syariah</i> can be implemented through the internalisation of maqasid syariah values, which emphasise the importance of members' awareness of the aspects of protecting religion, life, intellect, lineage, and property. This research contributes to the importance of educational construction buildings of Islamic family life that prioritize the aspects of the well-being of family members holistically, both in physical, psychological, and spiritual aspects.</p>
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<p>Revisi II* (16-05-2026)</p>	
<p>Disetujui* (25-05- 2026)</p>	<p>Keywords: Education, Islamic Family, Maqasid Sharia</p> <p><i>Keluarga merupakan institusi sosial fundamental yang berperan dalam menjaga stabilitas masyarakat, namun pada realitasnya kehidupan keluarga juga ditemukan terjadinya konflik antar anggota keluarga yang dipengaruhi faktor psikologis, ekonomi, komunikasi, dan lemahnya nilai keagamaan. Penelitian kualitatif dalam bentuk studi pustaka ini bertujuan untuk mendeskripsikan konsep pendidikan keluarga Islam berbasis nilai-nilai maqasid syariah. Penelitian ini merupakan kajian konseptual. Data penelitian ini menggunakan literature ilmiah yang membahas tentang pendidikan keluarga Islam dan maqasid syariah. Hasil penelitian menunjukkan bahwa konsep pendidikan keluarga Islam berbasis maqasid syariah dapat diimplementasikan melalui internalisasi nilai-nilai maqāṣid syariah yang menekankan pentingnya kesadaran anggota terhadap aspek perlindungan agama, jiwa, akal, keturunan, dan harta. Penelitian ini berkontribusi pada pentingnya bangunan konstruksi pendidikan kehidupan keluarga Islam yang mengedepankan aspek</i></p>



kemaslahatan kehidupan anggota keluarga secara holistik, baik pada aspek fisik, psikis, maupun spiritual.

Kata Kunci : Pendidikan, Keluarga Islam, Maqāṣid al-Syarī'ah,

A. INTRODUCTION

The family is the most fundamental social institution in society because it plays a vital role in fostering social, moral, and religious stability. From both an Islamic and a modern sociological perspective, the family serves not only as a means of biological reproduction but also as the primary educational environment that shapes an individual's character, values, and behavioral patterns. Therefore, the quality of family life has a direct impact on the quality of society at large.¹ However, family life is not without its various dynamics and potential for conflict. Domestic conflicts can arise due to personality differences, poor communication, economic pressures, or a lack of religious understanding within the family. These conditions often trigger domestic disharmony, leading to rising divorce rates, domestic violence, and a weakening of family resilience. This phenomenon indicates that family conflict is not merely a personal issue but also a social issue that requires serious attention.² Until now, domestic conflicts have typically been resolved through formal and reactive approaches, such as mediation in the judicial system or third-party intervention. While these approaches can resolve conflicts administratively, they do not necessarily address the root causes of the issues. As a result, conflicts often recur because they are not accompanied by changes in communication patterns, emotional regulation, and the reinforcement of family values.

In response to the above issue, family education serves as a vital tool in building families' capacity to manage conflicts constructively. Family education is not merely about the transfer of knowledge; it also encompasses the instillation of religious values, character building, strengthening communication, and fostering empathy and a sense of responsibility. Through effective family education, family members are expected to be able to resolve conflicts through dialogue, consultation, and mutual understanding.³ This is where the

¹ Salma Novia Wirana, Uswatun Hasanah, & Hurriyyatun Kabbaro. "Berawal dari Rumah: Studi Korelasional antara Pola Pengasuhan Penerimaan-Penolakan dengan Kecerdasan Moral Remaja." *JKKP (Jurnal Kesejahteraan Keluarga dan Pendidikan)* 12, no. 1 (2025): 60–71. <https://doi.org/10.21009/JKKP.121.06>.

² Fekky Manuputty, Afdhal, & Nathalia Debby Makaruku. "Membangun Keluarga Harmonis: Kombinasi Nilai Adat dan Agama di Negeri Hukurila, Maluku." *Jurnal Ilmu Sosial dan Humaniora* 13, no. 1 (2024): 93–102. <https://doi.org/10.23887/jish.v13i1.73080>.

³ Salma Novia Wirana, Uswatun Hasanah, & Hurriyyatun Kabbaro. "Berawal dari Rumah: Studi Korelasional antara Pola Pengasuhan Penerimaan-Penolakan dengan Kecerdasan Moral Remaja." *JKKP (Jurnal Kesejahteraan Keluarga dan Pendidikan)* 12, no. 1 (2025): 60–71. <https://doi.org/10.21009/JKKP.121.06>.



importance of family education lies as a strategic tool that is both preventive and solution-oriented. Family education is not merely understood as a process of knowledge transfer, but also as a systematic effort to instill values, build communication skills, and foster spiritual awareness within the household. Through effective family education, family members are expected to develop the ability to understand differences, manage emotions, and resolve conflicts constructively. Thus, family education serves as the primary foundation for fostering family resilience.⁴

The above approach is consistent with the concept of Maqāsid al-Syarī'ah, which places human welfare as the primary objective of Islamic law. The five fundamental objectives of Islamic law namely, the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*), hold strong relevance in family life. Unresolved domestic conflicts have the potential to undermine these five aspects. Therefore, family education as a means of conflict resolution can be understood as part of the effort to realize the objectives of Islamic law.⁵

This qualitative research, in the form of a literature review, aims to describe the concept of Islamic family education based on the values of maqasid al-sharia. Empirically, various studies indicate that families with a high level of family education literacy tend to be better able to manage conflicts constructively compared to families with limited understanding of these concepts. This suggests a correlation between the quality of family education and the level of domestic harmony. Previous reviews indicate that research on family education, domestic conflict resolution, and the maqāsid al-syarī'ah perspective has developed, but remains fragmented.⁶

A study by Widayani and Mardyawati (2021) in *Dirasat Islamiah* emphasizes that Islamic education within the family plays a crucial role in fostering harmony and preventing domestic conflicts.⁷ Other studies show that domestic conflicts often arise due to differences in the couple's backgrounds, making religious education an important tool for resolving conflicts wisely. Furthermore, research on family harmony from the perspectives of Islam

⁴ Radifa Isnain Nafila, & Mufidah Cholil. "Penguatan Ketahanan Keluarga di Kabupaten Kediri Perspektif Teori Resilience Walsh (Studi di KUA, DP3A, dan BIKKSA)." *Tullab* 8, no. 2. <https://doi.org/10.20885/tullab.vol8.iss2.art1>

⁵ Apik Anitasari Intan Saputri, & Athoillah Islamy. "Membumikan Nilai-Nilai Maqashid Syariah dalam Fungsi Keluarga di Tengah Pandemi Covid-19." *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 19, no. 1 (2021): 1–15. <https://doi.org/10.32694/qst.v19i1.899>.

⁶ Radifa Isnain Nafila, & Mufidah Cholil. "Penguatan Ketahanan Keluarga di Kabupaten Kediri Perspektif Teori Resilience Walsh (Studi di KUA, DP3A, dan BIKKSA)." *Tullab* 8, no. 2. <https://doi.org/10.20885/tullab.vol8.iss2.art1>.

⁷ Risnawaty Widayani, A, & Mardyawati. "Peranan Pendidikan Islam dalam Mewujudkan Keluarga Harmonis." *Dirasat Islamiah: Jurnal Kajian Keislaman* 2, no. 2 (2021): 125–138. <https://ejournal.faiuim.ac.id/index.php/dirasatIslamiah>.



and psychology confirms that effective communication, affection, and work-life balance are key factors in maintaining family stability.⁸

In general, the various studies mentioned above indicate that family education plays a strategic role as a preventive and curative measure in domestic conflicts. However, most studies still treat family education, conflict resolution, and *maqāṣid al-syarī'ah* as separate domains that have not yet been integrated conceptually or in practice. Existing research generally has not yet constructed a family education model integrated with the five main objectives of Sharia. Consequently, the conflict resolution process is still understood in a fragmented manner and has not been directed toward the comprehensive protection of *maqāṣid al-syarī'ah*. Furthermore, the approaches used remain predominantly normative-descriptive and have not led to the formulation of an operational framework that can be sustainably implemented in family life. This situation indicates a significant research gap, particularly in efforts to comprehensively integrate family education as a *Maqāṣid al-Syarī'ah*-based conflict resolution instrument.

B. RESEARCH METHODS

The primary focus of this study is to describe the concept of Islamic family education based on the values of *maqāṣid al-syarī'ah*. This focus is grounded in the importance of developing a framework for Islamic family education that is not only oriented towards normative-religious aspects, but is also capable of reflecting the fundamental objectives of Islamic law in shaping a harmonious, humane, and civilised family life. In this context, *maqāṣid al-syarī'ah* is positioned as an epistemological paradigm that can provide a conceptual framework for understanding the orientation of Islamic family education, whether in terms of the preservation of religion (*ḥifẓ al-dīn*), the soul (*ḥifẓ al-naḥs*), reason (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).

To address the research question outlined above, this study employs a qualitative approach in the form of a conceptual study. This approach was chosen because the research is not oriented towards statistical measurement or empirical hypothesis testing, but rather seeks to explore, interpret, and construct conceptual thinking regarding Islamic family education from the perspective of *maqāṣid al-syarī'ah*. Through this approach, the study aims to produce a deep theoretical understanding of the relevance of the values of *maqāṣid al-syarī'ah* to the formation of a contemporary Islamic family education paradigm. The research data sources consist of various scientific literature relevant to the research theme, including books, scientific journal articles, conference proceedings, and other academic documents discussing the concept of Islamic family education and the theory of *maqāṣid al-syarī'ah*

⁸ Radifa Isnain Nafila, & Mufidah Cholil. "Penguatan Ketahanan Keluarga di Kabupaten Kediri Perspektif Teori Resilience Walsh (Studi di KUA, DP3A, dan BIKKSA)." *Tullab* 8, no. 2. <https://doi.org/10.20885/tullab.vol8.iss2.art1>.



Data collection was carried out using the documentation method, namely by tracing, identifying, classifying and cataloguing various academic documents relating to the research subject. In this process, the researcher critically examined various sources of literature to identify patterns of thought, theoretical arguments, and conceptual constructs related to Islamic family education based on *maqāṣid al-syarī'ah*. Documentation was chosen as the data collection technique because this research is oriented towards the study of texts and thought, so the primary sources of the research lie in various academic documents that have scientific relevance to the research theme. Furthermore, the data were analysed using a content analysis approach. This approach was used to understand the meaning, substance, and trends of thought contained in the various analysed literature. In the analysis process, the theory of *maqāṣid al-syarī'ah* serves as both a theoretical framework and an analytical tool for examining the values of Islamic family education. Content analysis is conducted through several stages, namely data reduction, data presentation, and verification or drawing of conclusions. During the data reduction stage, the researcher selects and focuses on various pieces of information relevant to the research theme. The data presentation stage involves organising the findings systematically so that they are easy to understand and analyse. The verification stage is carried out through a process of critical interpretation to arrive at valid and comprehensive conclusions regarding the construction of Islamic family education based on the values of *maqāṣid al-syarī'ah*.

RESULTS AND DISCUSSION

1. Family Education in Islam

Family education in Islam serves as the cornerstone for shaping individuals who are faithful, virtuous, and well-rounded, grounded in the Qur'an and the hadith and reinforced by multidisciplinary analysis from theological, educational, sociological, and psychological perspectives.⁹ The Qur'an emphasizes the importance of the family's responsibility for education through the words of Allah, the Exalted and Glorified: "O you who believe, protect yourselves and your families from the Fire." (Q.S. al-Taḥrīm [66]: 6). This verse emphasizes the moral and spiritual responsibility of every Muslim in raising a family. Al-Ṭabarī explains that this command entails the obligation to educate oneself and one's family members by imparting knowledge, cultivating righteous deeds, and guiding them toward obedience so as to avoid the punishment of Allah, *Subḥānahu wa Ta'ālā* (Al-Tabari, 2001). Meanwhile, Ibn Kathīr emphasizes the importance of education, the cultivation of good manners, and the enforcement of moral discipline within the family as a form of spiritual protection that serves as the primary foundation for the development of Islamic character. (Ibnu Katsir, 1998).

⁹Musfiroh, dan Iskandar. "Konsep Pendidikan Keluarga Perspektif Al-Qur'an dan Hadis." *Jurnal Tarbiyah & Ilmu Keguruan (JTik) Borneo* 2, no. 3 (2021). <https://doi.org/10.24042/atjpi.v13i2.12489>.



Furthermore, within the family context, parents are regarded as the primary educators, with the responsibility to guide, direct, and shape the character of family members through setting a good example, nurturing, and instilling religious values.¹⁰ This responsibility is not merely a structural one as the head of the family, but also a religious trust for which one will be held accountable before Allah *Subhānahu wa Ta'ālā* thus, family education serves as the primary foundation for shaping the spiritual, moral, and social qualities of the Muslim generation.¹¹

Conceptually, family education in Islam encompasses a conscious, systematic, and ongoing process of guiding children's development in the cognitive, affective, and psychomotor dimensions, with a focus on the realization of the maqāsid al-sharī'ah, specifically the preservation of religion (*ḥifẓ al-dīn*), reason (*ḥifẓ al-'aql*), life (*ḥifẓ al-nafs*), and lineage (*ḥifẓ al-nasl*) (Apik Anitasari Intan Saputr & Athoillah Islamy 2021).¹² Meanwhile, from the perspective of sociology and developmental psychology, the family serves as the primary agent of socialization, playing a strategic role in the internalization of religious beliefs, moral values, and religious practices, as well as in the formation of a child's character and patterns of social interaction; it even lays the foundation for emotional attachment, which influences personality stability.¹³

The educational methods taught in Islam such as setting a good example (*uswah ḥasanah*), habit formation (*ta'wīd*), counsel (*maw'izah*), and supervision (*murāqabah*) are substantively in line with modern learning theories, particularly Bandura's social learning theory, which emphasizes the role of modeling in shaping behavior, as well as the theory of habituation in psychology, which emphasizes repetition as the foundation for character formation.¹⁴

¹⁰ Satria, Hamzah, Duski Samad, dan Muhammad Zalnur. "The Function of the Family in Shaping Children's Islamic Character in Indonesia: Systematic Literature Review." *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)* 8, no. 1 (2025): 92–106. <https://doi.org/10.24036/ijmurhica.v8i1.328>.

¹¹ Us'an, Us'an, Ade Sofyan, dan Jenjang Waldiono. "Internalisasi Nilai-Nilai Pendidikan Islam dalam Keluarga sebagai Fondasi dalam Membentuk Karakter Anak." *Jurnal Strategi dan Model Pembelajaran Digital* 3, no. 4. <https://doi.org/10.38035/jsmd.v3i4>.

¹² Apik Anitasari Intan Saputri, & Athoillah Islamy. "Membumikan Nilai-Nilai Maqashid Syariah dalam Fungsi Keluarga di Tengah Pandemi Covid-19." *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 19, no. 1 (2021): 1–15. <https://doi.org/10.32694/qst.v19i1.899>.

¹³ Oktovie Ekgea Sawitri, Imran, & Iwan Ramadhan. "Sosialisasi Keluarga dalam Membentuk Kepribadian Anak (Studi pada Keluarga Rumah Tangga Guru MA Islamiyah)." *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian, dan Pengembangan Keilmuan Sosiologi Pendidikan* 8, no. 2 (2021). <https://doi.org/10.26858/sosialisasi.v1i1.21274>.

¹⁴ Iwan Sanusi, Andewi Suhartini, & Haditsa Qur'ani Nurhakim, Ulvah Nuraeni, dan Giantomi Muhammad. "Konsep Uswah Hasanah dalam Pendidikan Islam." *Masagi: Jurnal Pendidikan Karakter* 1, no. 1 (2024): 1–20. <https://doi.org/10.29313/masagi.v1i1.3523>.



In the contemporary context, family education faces significant challenges due to globalization, advances in digital technology, and increasingly complex changes in family structures such as the rise of nuclear families and the decline of traditional social control functions which impact parenting practices and the effectiveness of value transmission.¹⁵ Therefore, a constructive integration is needed between Islamic normative values and a modern pedagogical approach that is adaptive, critical, and contextual, without losing its theological substance. Thus, family education in Islam is not only a religious obligation but also an integral educational system that connects normative texts with empirical reality, and holds strategic implications in shaping a generation of strong character, moral integrity, broad knowledge, and the ability to respond to social dynamics in a proportionate and responsible manner.¹⁶

2. *Maqāṣid al-Sharī'ah*: The Foundation of Educational Values in the Islamic Family

Conceptually, domestic conflict is understood as a dynamic interaction process that arises due to differences in interests, needs, values, and perceptions among family members. From the perspective of family systems theory, conflict is an inherent part of interpersonal relationships formed through communication patterns, role distribution, and emotional responses in family life.¹⁷

From an Islamic perspective, conflict is not always viewed negatively, but rather as a test that can strengthen relationships if managed through communication, patience, and constructive resolution. The family sociology perspective sees conflict as an inherent part of social interaction within the family, while family psychology views conflict as a means of relational growth if accompanied by healthy interpersonal communication and emotional openness.¹⁸ Indeed, divorce is not merely viewed as the dissolution of a formal legal bond under Islamic law, but also as a social event that requires consideration of the various public interests and legal consequences that follow (Setiawan & Maghfirah, 2026).¹⁹

¹⁵ Yuying Zhang, Kuai Song, dan Gengfeng Niu. "Family Dynamics and Digital Distractions: A Survey-Based Study on How Co-Parenting and Parental Phubbing Shape Preschoolers' Media Use." *Behavioral Sciences* 15, no. 6 (2025): 752. <https://doi.org/10.3390/bs15060752>.

¹⁶ Fernando Carlucci, & Daniel De Luca-Noronha. "Empathy and Umbanda." *Religions* 15, no. 8 (2024): 982. <https://doi.org/10.3390/rel15080982>.

¹⁷ Mushfirah Nasir Sayed, and Anjana Sinha. "Family Communication Patterns, Individual's Overall Conflict Resolution Style, and Cognitive Flexibility among Young Adults." *World Journal of Advanced Research and Reviews* 21, no. 3 (2024): 1817–1827. <https://doi.org/10.30574/wjarr.2024.21.3.0898>

¹⁸ Mochammad Hesam, Achmad Alfian Kurniawan, and Muhammad Aminuddin Shofi. "Resolusi Konflik Keluarga Perspektif Hukum Islam dan Psikologi Keluarga." *Al-Qadlāya: Jurnal Hukum Keluarga Islam* 3, no. 2 (2021). <https://doi.org/10.33367/legitima.v3i2.1761>

¹⁹ Alfiandri Setiawan, and Maghfirah, "An Epistemological Review of Islamic Law on Wahbah al-Zuhayli's Thoughts on the Concept of Syibh al-'Iddah for Men. (2026). *AFHAMUNA: Journal of Islamic Thought*, 1(1), 63. <https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/40>



Furthermore, Islam offers a comprehensive conflict resolution mechanism through several systematic stages. First, family mediation through a ḥakam from both parties as mentioned in Q.S. al-Nisā' [4]: 35, which serves as an objective and trusted intermediary. Second, consultation (shūrā) that emphasizes open dialogue and mutual listening, which from a modern communication perspective aligns with the concept of assertive and empathetic communication. Third, reconciliation (ṣulḥ) as the main goal, which in Islamic law is considered the best solution as long as it does not violate the principles of justice. This approach aligns with modern conflict resolution theories, such as the win-win solution approach in negotiation, which emphasizes the importance of finding common ground that benefits both parties.²⁰

Maqāṣid al-syarī'ah is a fundamental normative framework in Islamic law that aims to preserve and realize the comprehensive well-being of humanity, including within the context of family life as the most basic social unit (Ita Musarrofa & Husnul Muttaqi, 2024). This concept, which was systematically formulated by al-Shāṭibī in al-Muwāfaqāt, asserts that all provisions of Islamic law are oriented toward the protection of five primary aspects: religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl) (Al-Syathibi, 1997).

In the context of the family, the five maqasid principles mentioned above can serve as a normative foundation for building harmonious and just relationships, as well as a framework for preventing and resolving conflicts. In this regard, family education in Islam plays a strategic role as a preventive instrument, because through the process of internalizing the values of faith, morality, and worship, individuals are shaped into people who possess moral awareness, self-control, and the ability to interact constructively.²¹

Furthermore, from a developmental psychology perspective, this aligns with theories of character formation and the internalization of values, which view the family as the child's first and primary socialization environment. Through interactions within the family, children learn to understand the values, norms, attitudes, and behavioral patterns that shape their personality and social development from an early age.²² Meanwhile, in Islamic educational theory, the family is viewed as the first school that shapes a child's development.

²⁰ Fitri Amaliah. "Implementation of Mediation in Family Dispute Resolution Based on Islamic Law: Practices and Innovations in the s Era." *JIFL* 1, no. 2 (2025): 40–49. <https://doi.org/10.59784/jif1.v2i1.2>.

²¹ Ahmad Fauzi, Taufiq Ikram Ash Syidiqi, Peni Alyanita, & Yogi Sopian Haris. "Rekonstruksi Hukum Keluarga Islam dalam Perspektif Maqasid al-Syari'ah Upaya Preventif Pernikahan Dini di Indonesia." *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 4 (2025): 455–?. <https://doi.org/10.46773/usrah.v6i4.2528>.

²² Satria, Hamzah, Duski Samad, dan Muhammad Zalnur. "The Function of the Family in Shaping Children's Islamic Character in Indonesia: Systematic Literature Review." *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)* 8, no. 1 (2025): 92–106. <https://doi.org/10.24036/ijmurhica.v8i1.328>.



Thus, family education serves not only to transmit values but also as a mechanism for conflict prevention through the development of a stable and adaptive personality..²³ In addition to its preventive function, family education also has curative and transformational dimensions in resolving unavoidable conflicts. Islam emphasizes consultation (*shūrā*), empathy, and effective communication as the primary means of conflict resolution, which is substantially in line with the dialogical approach in modern conflict resolution theory.²⁴

The concept of conflict transformation in Islam is not only focused on ending conflict, but also on efforts to improve the quality of relationships and foster moral maturity among the parties involved. From this perspective, conflict resolution is directed toward the creation of reconciliation, harmony, and the restoration of social relations through the values of patience, justice, empathy, and a spirit of mutual forgiveness as the primary foundations of sustainable peace.²⁵

The integration of family education and the *maqāṣid al-syarī'ah* is evident in the approach to conflict resolution, which is directed toward safeguarding the five primary objectives of Islamic law. Domestic harmony contributes to the protection of progeny (*ḥifẓ al-nasl*), the emotional stability of family members supports the protection of life (*ḥifẓ al-nafs*), while healthy and educational communication strengthens the protection of reason (*ḥifẓ al-'aql*) through the creation of a harmonious, adaptive, and constructive family environment. This approach demonstrates that conflict resolution within the family is not merely about problem-solving but also an effort to sustain the family's well-being and resilience over the long term.²⁶ Therefore, the *maqasid al-sharia* paradigm can serve as an Islamic legal framework for an integrative approach between Islamic law and psychology.²⁷ It is in this context that the values underpinning the codification of Islamic law serve as the

²³ Us'an, Us'an, Ade Sofyan, dan Jenjang Waldiono. "Internalisasi Nilai-Nilai Pendidikan Islam dalam Keluarga sebagai Fondasi dalam Membentuk Karakter Anak." *Jurnal Strategi dan Model Pembelajaran Digital* 3, no. 4. <https://doi.org/10.38035/jsmd.v3i4>.

²⁴ Muhamad Rifa'I Subhi, & Sunyoto. "Peran Bimbingan dan Konseling Islam dalam Membangun Keharmonisan Rumah Tangga." *Jurnal Bimbingan Penyuluhan Islam* 7, no. 1 (2025). Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia. <https://ejournal.metrouniv.ac.id/index.php/JBPI/index>.

²⁵ Saadi Anwar, "Manajemen Konflik Perkawinan dalam Perspektif Al-Qur'an." *Jurnal Bimas Islam* 17, no. 1 (2024): 75–100. <https://doi.org/10.37302/jbi.v17i1.1279>.

²⁶ Khoirurrisal, & Afnan Luthfi. "Maqāṣid al-Syarī'ah dan Ketahanan Keluarga Berbasis Komunitas: Peran Muhammadiyah dan NU di Perkotaan Indonesia." *JSHI: Jurnal Syariah Hukum Islam* 4, no. 1 (2025): 39–52. <https://doi.org/10.47902/jshi.v4i1.418>.

²⁷ Dian Nurlaelasari, et.al. "Islamic Law and Clinical Psychology Perspectives on Narcissistic Personality Disorder. (2026). *AFHAMUNA: Journal of Islamic Thought*, 1(1), 93. <https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/45>



basis for a preventive approach to domestic disputes.²⁸ For example, when viewed from the perspective of the *maqasid al-sharia*, the legal provisions governing the iddah period following divorce are not merely exoteric in nature, but also possess an esoteric dimension in terms of the transformation of educational values (Setiawan, and Kante, 2026).²⁹

In practice, Muslim families can apply these principles through open dialogue, a fair division of roles, and the instillation of religious values in daily life. Such patterns of interaction not only strengthen family harmony and resilience but also contribute to the creation of broader social stability. From a sociological perspective, the family is viewed as a primary social institution that serves as the main foundation for maintaining social order and harmony.³⁰ In this regard, family education plays a vital role as a preventive measure for character building, instilling religious values, and fostering communication and emotional regulation within the family.

Theoretically, this study offers an integrative model that combines modern conflict theory, the concept of family education, and the *maqāṣid al-syarī'ah* framework as a comprehensive approach to understanding and resolving family conflicts. This model has the advantage of not only explaining the dynamics of conflict empirically but also providing a strong normative foundation for determining the direction of its resolution. By integrating scientific approaches and Islamic values, this model is capable of addressing the contemporary challenges faced by Muslim families, while also making a significant contribution to the development of more contextual and applied Islamic studies. Therefore, *maqāṣid al-syarī'ah* functions not only as a theoretical framework in Islamic law but also as a practical paradigm for building sustainable family resilience oriented toward the public good.

C. CONCLUSION

Based on the above discussion, it can be concluded that *Maqāṣid al-Syarī'ah* can provide a philosophical foundation for the construction of an Islamic family life that upholds the protection of religion, life, reason, lineage, and property. Therefore, the integration of family education and *Maqāṣid al-Syarī'ah* can safeguard the well-being and resilience of the family. Thus, this integrative approach serves as a holistic, relevant, and practical model for

²⁸ Alfiandri Setiawan, et. al. An Examination of Islamic Legal Philosophy Regarding the Phenomenon of Domestic Neglect. (2026). *AFHAMUNA: Journal of Islamic Thought*, 1(2), 166. <https://ejournal.aisliterainstitute.com/index.php/afhamuna/article/view/53>

²⁹ Alfiandri Setiawan and Brehima Kante, "Bridging Sharia and Tarbiyah: Character Education Values in the Determination of 'Iddah Law (A. Setiawan & B. Kante, Trans.). (2026). *SALIMA: Journal of Islamic Education*, 1(1), 49. <https://ejournal.aisliterainstitute.com/index.php/salima/article/view/43>

³⁰ Khoirurrizal, & Afnan Luthfi. "Maqāṣid al-Syarī'ah dan Ketahanan Keluarga Berbasis Komunitas: Peran Muhammadiyah dan NU di Perkotaan Indonesia." *JSHI: Jurnal Syariah Hukum Islam* 4, no. 1 (2025): 39–52. <https://doi.org/10.47902/jshi.v4i1.418>.



conflict resolution in building harmonious, adaptive, and sustainable Muslim families in the contemporary era..

The contribution of this research underscores to the importance of educational construction buildings of Islamic family life that prioritize the aspects of the well-being of family members holistically, both in physical, psychological, and spiritual aspects. The limitation of this study remains at the level of normative conceptual analysis. Therefore, future research could explore this through case studies regarding the implementation of the Islamic family concept based on *maqasid al-sharia*.

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