



Reframing Acts of Service Through Taṣawwuf Akhlāqī: A Hadith-Based Analysis of Family Resilience Among Independent Women

Independent women have increasingly contributed to their families' economic resilience. However, their expanded roles often introduce new challenges in maintaining harmonious family relationships. Rather than strengthening family stability, dual responsibilities, consumerist and hedonistic lifestyles, financial instability, and perceived inequalities between spouses can gradually undermine emotional intimacy and marital commitment. This study examines how the concept of acts of service, interpreted through the lens of *taṣawwuf akhlāqī* and grounded in hadith, can help reinforce family resilience among independent women. Through a qualitative literature review, the study synthesizes recent scholarly work to develop an Islamic framework for family relationships. The findings reveal that family resilience depends not only on women's economic contributions but also on effective communication, mutual support, equitable role-sharing, and emotional reciprocity between spouses. By integrating acts of service with the ethical values of *taṣawwuf akhlāqī*, such as compassion, sincerity, self-control, financial cooperation, and quality time, marital harmony and long-term family resilience are expected to be strengthened.

Keywords: Independent women, contextualization of acts of service, family resilience, *taṣawwuf akhlāqī*.

Perempuan mandiri (*independent women*) semakin berkontribusi terhadap ketahanan ekonomi keluarga. Namun, perluasan peran mereka juga kerap menghadirkan tantangan baru dalam menjaga keharmonisan hubungan keluarga. Alih-alih memperkuat stabilitas keluarga, tanggung jawab ganda, gaya hidup konsumtif dan hedonis, ketidakstabilan finansial, serta persepsi ketimpangan antara suami dan istri dapat secara bertahap mengikis keintiman emosional dan komitmen perkawinan. Penelitian ini mengkaji bagaimana konsep *acts of service*, yang diinterpretasikan melalui perspektif *taṣawwuf akhlāqī* dan berlandaskan hadis, dapat memperkuat ketahanan keluarga pada perempuan mandiri. Melalui kajian pustaka kualitatif, penelitian ini menyintesis berbagai kajian ilmiah terkini untuk membangun kerangka hubungan keluarga yang berlandaskan nilai-nilai Islam. Hasil penelitian menunjukkan bahwa ketahanan keluarga tidak hanya bergantung pada kontribusi ekonomi perempuan, tetapi juga pada komunikasi yang efektif, dukungan timbal balik, pembagian peran yang adil, serta resiprositas emosional antara suami dan istri. Integrasi konsep *acts of service* dengan nilai-nilai etis *taṣawwuf akhlāqī*, seperti kasih sayang, keikhlasan, pengendalian diri, kerja sama finansial, dan penyediaan waktu berkualitas, diharapkan mampu meningkatkan keharmonisan perkawinan dan memperkuat ketahanan keluarga dalam jangka panjang.

Kata kunci: *Independent women*, kontekstualisasi *act of service*, ketahanan keluarga, *taṣawwuf akhlāqī*.

Author:

Fahrizal Mahdi¹
Muhammad Hafizh²
Bustamin³

Affiliation:

^{1,3} UIN Syarif Hidayatullah
Jakarta, Indonesia
² Kementerian Agama
Provinsi Jawa Barat,
Sekolah Tinggi Ilmu
Tarbiyah Tanggamus,
Indonesia

Corresponding author:

mh00.hafizh@gmail.com

Dates:

Received 27 Feb 2026
Revised 27 May 2026
Accepted 26 Jun 2026
Published 30 Jun 2026

How to cite this article:

Mahdi, Fahrizal,
Muhammad Hafizh, and
Bustamin. "Reframing
Acts of Service Through
Taṣawwuf Akhlāqī: A
Hadith-Based Analysis of
Family Resilience Among
Independent
Women". *ESENSIA: Jurnal
Ilmu-Ilmu Ushuluddin* 27
(1).
[https://doi.org/10.14421/
esensia.v27i1.7502](https://doi.org/10.14421/esensia.v27i1.7502)

Copyright:

© 2026. The Authors.
This work is licenced
under the [Creative
Commons Attribution-
Non Commercial-
ShareAlike 4.0
International](#).



Scan this QR
code with your
mobile device
or smart
phone to read
online

Read Online:



Introduction

Family resilience in Indonesia continues to face significant challenges, as evidenced by 399,921 divorce cases reported in 2024. The majority of these cases—284,169—are attributed to marital disputes. Additionally, there were 7,234 cases of domestic violence reported by the Indonesian Central Statistics Agency (BPS) and 10,024 cases recorded by the Ministry of Women's Empowerment and Child Protection (KPPA).¹ Indonesia also ranks second in Southeast Asia for infidelity cases, with a prevalence rate of 40%.² In North Sumatra alone, there were 15,955 divorce-related cases, including 73 instances of domestic violence and 14,454 cases stemming from family disharmony, particularly conflicts between spouses.³ These statistics indicate weakened emotional interactions, poor communication, and diminished mutual affection within families. Economic pressures further exacerbate these issues, especially in modern households where women's participation in the workforce to support family finances limits family interaction, reduces quality time, and weakens acts of service and emotional support within marital relationships.⁴

The fatigue experienced at home often makes it difficult for an independent woman to engage effectively with her family members. This situation is worsened by a lack of communication and limited opportunities to meet and spend time together. Additionally, professional demands contribute significantly, including out-of-town assignments, relocating tasks to distant locations, and workloads that must be completed outside of regular working hours.⁵ On the other hand, women who do not work also face problems of incompatibility between husband and wife due to economic factors.⁶ This manifests as the inability to meet primary and secondary needs through the husband's income. Basic necessities such as clothing, food, and shelter must be fulfilled.⁷ Additionally, children's education, which includes both general and religious knowledge, vitamins and family health, electricity and water, and transportation needs are essential. These consumptive actions reflect the characteristics of the modern era. Not to mention, there are needs related to the digital world, such as gadgets, televisions, and internet access, which have very high consumption demands today.⁸ This leads to consumptive behavior and conformity to a hedonistic lifestyle, resulting in financial instability and fears that

¹ 'Jumlah Perceraian Menurut Provinsi Dan Faktor Penyebab Perceraian (Perkara) - 2024', *Badan Pusat Statistik Indonesia*, last modified 2025, accessed May 28, 2026, <https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/jumlah-perceraian-menurut-provinsi-dan-faktor-penyebab-perceraian-perkara-.html?year=2024>.

² Ridhayatul Khasanah, 'Ngeri! Indonesia Menempati Peringkat Kedua Selingkuh Terbanyak Di Asia', *Radio Republik Indonesia (RRI)*, last modified 2024, accessed May 28, 2026, <https://rri.co.id/serui/berita-lain/790969/ngeri-indonesia-menempati-peringkat-kedua-selingkuh-terbanyak-di-asia>.

³ 'Jumlah Perceraian Menurut Kabupaten/Kota Dan Faktor Penyebab Perceraian (Perkara) Di Provinsi Sumatera Utara, 2024', *Badan Pusat Statistik Indonesia*, last modified 2025, accessed May 28, 2026, <https://sumut.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/jumlah-perceraian-menurut-kabupaten-kota-dan-faktor-penyebab-perceraian-perkara-di-provinsi-sumatera-utara-2024.html?year=2024>.

⁴ kota-dan-faktor-penyebab-perceraian-perkara-di-provinsi-sumatera-utara--2019.html?year=2024.

⁵ Muspita Sari and Andi Aprilianti, 'Fenomena Independent Woman Terhadap Keharmonisan Keluarga: Studi Kondisi Kurangnya Komunikasi Dalam Keluarga Karir Ganda', *An-Nisa* 17, no. 2 (December 29, 2024): 86–93.

⁶ Akhmad Rifai and Nofa Nur Rahmah Susilawati, 'Pondasi Ketahanan Keluarga Dalam Prespektif Islam Di Era Arus Globalisasi', *Al-Ihkam: Jurnal Hukum Keluarga* 15, no. 2 (June 30, 2023): 145–165.

⁷ Azyumardi Azra, 'Biografi Sosial-Intelektual Ulama Perempuan: Pemberdayaan Historiografi', in *Ulama Perempuan Indonesia*, ed. Jajat Burhanuddin (Jakarta: Gramedia and PPIM IAIN, 2002), xxi–xxxviii.

⁸ Amatul Jadidah, 'Konsep Ketahanan Keluarga Dalam Islam', *Maqashid: Jurnal Hukum Islam* 4, no. 2 (2021): 65–77.

⁹ Ardhana Januar Mahardhani, 'The Role of Public Policy in Fostering Technological Innovation and Sustainability', *Journal of Contemporary Administration and Management (ADMAN)* 1, no. 2 (August 13, 2023): 47–53.





one partner may feel unequal due to work disparities.

The presence of independent women in modern life often introduces various dynamics within the household, especially when not balanced with mutual understanding, effective communication, and a clear division of roles between husband and wife. A woman's busy work life and career pursuits can reduce the quality time spent with family, potentially causing emotional relationships among family members to become less harmonious.⁹ This situation may lead to family discord, decreased emotional stability, and diminished communication and affection among its members. Consequently, family relationships become more vulnerable to emotional conflicts and weakened bonds of love and togetherness. From an Islamic perspective, the primary responsibility for providing financial support and meeting the family's needs lies with the husband as the head of the household, while the wife's role is to support her husband, nurture the family, and help maintain harmony within the home. Therefore, when a wife also works and becomes financially independent, there must be a balance between her professional responsibilities and family obligations to ensure that the ultimate goal of marriage—to create a peaceful, loving, and compassionate family—is achieved.

In this context, we offer the concept of an act of service that emphasizes the attitudes and roles between family members, particularly between husband and wife. The act of service strengthens the family's resilience through the principles of *khulq*, which is the focus of *taṣawwuf akhlāqī* (ethical Sufism).¹⁰ The Prophet Muḥammad recommends that every individual consistently

behave well toward their family to improve morals in all aspects, even amidst the busy work schedules of both husband and wife. This teaching aligns with the following hadith.

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: خيركم خيركم لأهله، وأنا خيركم لأهلي. وإذا مات صاحبكم فدعوه.

From 'Ā'ishah (*raḍīya Allāhu 'anhā*): The Messenger of Allah (peace and blessings be upon him) said, "The best of you are those who are best to their families, and I am the best among you to my family. When one of your family members dies, pray for them." (al-Tirmidhī, no. 3895).¹¹

In response to these conditions, Islam presents the concepts of *sakīnah*, *mawaddah*, and *rahmah* as the foundation for harmonious family relationships. These concepts align with Chapman's theory of the five love languages, particularly the 'acts of service,' which express love through tangible actions.¹² Acts of service are considered effective in strengthening emotional bonds, communication, and mutual care within the household, especially amid the challenges faced by independent women who balance domestic and professional responsibilities. Therefore, this study examines the concept and reality of independent women in family relationships, analyzes the integration of acts of service with *taṣawwuf akhlāqī* from a hadith perspective, and explores its role in resolving modern family relational problems. The study aims to formulate an ideal model of family relationships and demonstrate that acts of service, integrated with *taṣawwuf akhlāqī*, can serve as

⁹ Sari and Aprilianti, 'Fenomena Independent Woman Terhadap Keharmonisan Keluarga: Studi Kondisi Kurangnya Komunikasi Dalam Keluarga Karir Ganda', 86–93.

¹⁰ Abd. Rahman, *Tasawuf Akhlaki: Ilmu Tasawuf Yang Berkonsentrasi Dalam Perbaikan Akhlak* (Parepare: Kaaffah Learning Center, 2021), 1–7; Rafli Kahfi et al., 'Klasifikasi Tasawuf: Amali, Falsafi, Akhlaki', *Jurnal*

Pendidikan dan Konseling (JPDK) 5, no. 1 (January 2023): 4073–4079.

¹¹ Abū al-Ḥasan Al-Sindī, *Hāshiyat Al-Sindī 'alā Sunan Al-Tirmidhī*, vol. 3. (Beirut: Dār al-Kutub al-'Ilmiyyah, 1971), 715.

¹² Salāmah I. Muḥammad, 'Al-Usrah Fī Al-Islām', *Alukah*.





both a spiritual and practical approach to fostering family harmony in contemporary society.¹³

The existing literature highlights the diverse and adaptive roles of theoretical mysticism in responding to evolving religious and social contexts. Machlis argues that the resurgence of Sufism in Egypt was closely linked to state efforts to counter the rise of Salafi Islam by promoting a Sharia-oriented mystical discourse. Supported by institutions such as al-Azhar and Dār al-Iftā', leading Azharite scholars integrated theoretical mysticism with Islamic legal norms, rationalism, and modern knowledge to reinforce a state-supervised model of Islam while redefining the relationship between religion and the state.¹⁴ Tazeem emphasizes al-Hujwīrī's contribution to formulating the doctrinal foundations of early Sufism, particularly through concepts such as *faqr*, *fanā'*, and *baqā'*, alongside devotional practices including fasting and the wearing of the *khirqā*, all symbolizing inward spiritual transformation and complete devotion to God.¹⁵ Meanwhile, Abitolkha and Dodi extend the application of Sufi values into the social sphere by portraying marriage as a sacred covenant governed by ethical and spiritual objectives rather than merely interpersonal interests. From this perspective, Islamic law is understood as a dynamic framework that allows contextual adjustments to changing social realities while maintaining the ultimate goals of harmony, justice, and divine accountability.¹⁶

Collectively, these studies demonstrate that theoretical mysticism is not limited to personal

spirituality but serves as a flexible intellectual framework capable of engaging with political authority, legal reasoning, ethical values, and contemporary social challenges across diverse historical and cultural contexts. However, the literature has yet to adequately explore how *taṣawwuf akhlāqī*, particularly the ethical principle of service (*khidmah*), can be operationalized to address modern family challenges faced by independent women, including dual-role tension, consumptive behavior, financial instability, and emotional imbalance. This study fills that gap by synthesizing recent scholarship through a qualitative literature review and proposing an act-of-service framework grounded in *taṣawwuf akhlāqī* to strengthen family harmony and resilience in the modern era.

This study employs a qualitative methodology with a literature review approach to analyze the contextualization of acts of service in strengthening family resilience from the perspectives of hadith and *taṣawwuf akhlāqī*. Primary data were obtained from major hadith collections, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Jāmi' al-Tirmidhī*, supported by *fiqh al-ḥadīth* literature, scientific articles, books, and relevant research reports. Secondary data were derived from relevant scholarly articles, books, and research reports published within the past ten years. The literature was selected based on its relevance, source credibility, and publication date, while data collection was guided by keywords related to family resilience, acts of service, independent women, and *taṣawwuf akhlāqī*.

¹³ Rizaldy Fatha Pringgar and Bambang Sujatmiko, 'Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa', *IT-Edu: Jurnal Information Technology and Education* 5, no. 1 (2020): 317–329; Sari Hernawati et al., 'Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology', *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 13, no. 1 (April 30, 2024): 129–144; Muhammad Hafizh and M. Mujib Hidayat, 'Tazkiyah Al-Nufūs: Taṣawwuf Akhlāqī Analyst In Building An Ideal Household', *JOUSIP: Journal of Sufism and Psychotherapy* 5, no. 2 (November 27, 2025): 133–148.

¹⁴ Elisheva Machlis, 'Mysticism and Theosophy in the Service of the Regime: Azharite Scholars and the Challenges to Religion-State Relations under Mubarak', *Journal of Sufi Studies* 11, no. 1 (March 18, 2022): 45–73.

¹⁵ Mohammad Tazeem, 'Theory and Practice of Islamic Mysticism: An Exposition by Ali Bin Usman Hujwiri', in *Sufism in Punjab: Mystics, Literature and Shrines* (London: Routledge, 2023), 179–195.

¹⁶ Amir Maliki Abitolkha and Limas Dodi, 'Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism', *Samarah* 7, no. 2 (May 2023): 687–712.





Data analysis was conducted descriptively using the *tasawwuf akhlāqī* approach, which comprises three interrelated stages: *takhallī*, *tahallī*, and *tajallī*. *Takhallī* refers to the purification of negative traits and behaviors that undermine moral and spiritual values. *Tahallī* emphasizes the cultivation and internalization of virtuous qualities in accordance with the Qur'an and the Sunnah. *Tajallī* represents the highest stage of spiritual development, in which individuals manifest the divine attributes (*asmā' al-ḥusnā*) in their character and conduct, reflecting moral excellence in everyday life.¹⁷ Through this framework, the study aims to develop an ideal model of family relationships and analyze how acts of service can address contemporary family challenges, particularly in households with independent women, by fostering mutual support, emotional balance, and family harmony.

The Concept and Reality of Independent Woman in Family Relations

An independent woman is a woman has a free soul, and is not dependent on other parties emotionally, financially, or mentally. He is able to rise and face the challenges of his own life with confidence, courage, and the ability to make decisions independently. This term is closely related to career women who are active, productive, and have an orientation to achievement and self-development.

Generally, independent women are busy with work and are committed to continuing to upgrade their skills to support professionalism. Financial independence is an important aspect

because it is able to meet her own needs and even support the family economy during difficult conditions. The strength of independent women is not only seen from the results of achievements, but also from the way of thinking and acting maturely, responsibly, and having healthy freedom in living life.¹⁸ The following are the characteristics of independent women in their daily lives, that is: a) independence in society, that is independent women are flexible and able to determine priorities without ignoring their natural roles, remain firm in acting and making decisions independently; b) Independence in education, that is educated women will become independent women who are able to apply their knowledge and skills in real life, benefit others, and deserve to be appreciated for their contributions; c) independence in professionalism, that is being independent in career, being responsible for their professional choices, maintaining work ethics, and actively developing themselves to become role models in the work environment; and d) financial independence, which is being able to meet one's own needs and support one's family in times of crisis through income from work or skills, without depending on other parties.¹⁹

We agree that the phenomenon of independent women is supposed to help her husbands financially, but it can lead to emotional love expiration in family relationships, reflecting a tendency to decrease the intensity of love and affection. This phenomenon shows that love is an emotional construct that is psychological, dynamic, and greatly influenced by conditions and interpersonal interactions.²⁰ Therefore,

¹⁷ Rahman, *Tasawuf Akhlaki: Ilmu Tasawuf Yang Berkonsentrasi Dalam Perbaikan Akhlak*, 51–82; Kahfi et al., 'Klasifikasi Tasawuf: Amali, Falsafi, Akhlaki', 4073–4079.

¹⁸ Martha Vicinus, *Independent Women: Work and Community for Single Women, 1850- 1920* (University of Chicago Press, 1988); Sari and Aprilianti, 'Fenomena Independent Woman Terhadap Keharmonisan Keluarga: Studi Kondisi Kurangnya Komunikasi Dalam Keluarga Karir Ganda', 89.

¹⁹ Belladina Kusuma Indriani, 'Independent Woman Portrayed in Jo March in Little Women Movie

(2019): A Feminist Approach' (Universitas Muhammadiyah Surakarta, 2021), 3–5; Renada Audri and Dyva Claretta, 'Konten Tiktok Independent Woman Motivation@ Yourmood Dan Peningkatan Self Confidence', *Linimasa: Jurnal Ilmu Komunikasi* 7, no. 2 (August 14, 2024): 108–119; Vera Rahmayanti and Otong Karyono, 'Representasi Alpha Woman: Peran Wanita Karir Dalam Meningkatkan Ekonomi Keluarga', *Jurnal Penkomi: Kajian Pendidikan dan Ekonomi* 7, no. 1 (2024): 108–114.

²⁰ Juwairiyah Fawaid, 'Urgensi Ketahanan Keluarga Bagi Kemajuan Negara', in *Ketahanan Keluarga*





efforts to maintain and improve the quality of relationships in the family are essential aspects to maintain emotional stability and the sustainability of the marriage bond.

In the modern era, economic and social demands often encourage both spouses to participate in professional work, making balanced role-sharing and effective cooperation essential factors in sustaining family resilience and harmony. In the Islamic perspective, marriage is a spiritual and social bond grounded in the values of *sakīnah*, *mawaddah*, and *rahmah*, which emphasizes love, compassion, and effective interaction between spouses. Family harmony is therefore not only determined by material fulfillment, but also by psychological support, emotional communication, and mutual understanding.²¹ However, professionally working wives (independent women) often face challenges in balancing domestic responsibilities and career demands, as high work intensity, fatigue, limited family time, work mobility, overtime, and job relocation can reduce the quality of interpersonal interaction and communication within the family.²²

The Integrated of *Tasawwuf Akhlāqī* and Act of service in Family Relations and Its Elaborated Through Hadith

The concept of acts of service, according to Gary Chapman, represents love through concrete actions such as helping, serving, and caring for one's spouse and family, emphasizing that love is not merely verbal or emotional, but

must be manifested through real contributions and consistent behavior.²³ In the Islamic perspective, this concept is highly relevant to *taṣawwuf*, which focuses on continuous moral refinement, compassionate behavior, and the balance between worldly and *ukhrawī* life.²⁴ The integration of acts of service with *taṣawwuf* demonstrates that acts of care and responsibility within family relationships are not only psychological expressions of love, but also spiritual practices rooted in Islamic ethics. This is reinforced by the Prophet's hadith regarding the perfection of faith through good character and kind treatment toward one's spouse, as explained in *Ḥāshiyah al-Sindī 'alā Sunan al-Tirmidhī*, thereby positioning acts of service as both an emotional and spiritual foundation for strengthening family harmony.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرَهُمْ حَيَاةً
لِنِسَائِهِمْ خُلُقًا

Abū Hurayra (*radiya Allāhu 'anhu*) reported that the Messenger of Allah (peace and blessings be upon him) said: "The most perfect of the believers in faith are those with the best character, and the best of you are those who are best to their wives" (*al-Tirmidhī*, no. 1162).

The hadith hints that family relations are actually a mutual relationship based on spiritual

Multi Perspektif, ed. Muslihah (Sidoarjo: Delta Pijar Khatulistiwa, 2022), 18–19.

²¹ Wizārat al-Awqāf wa-al-Shu'ūn Al-Islāmiyyah, 'Nizām Al-Usrah Fī Al-Islām', *Da'wat al-Ḥaqq: Majallah Shahriyyah*, n.d.; Muḥammad, 'Al-Usrah Fī Al-Islām'.

²² Dwi Yuniarto, 'Ketahanan Keluarga Sebagai Basis Pendidikan Di Tengah Pandemi Covid 19', *Ta'dibuna: Jurnal Pendidikan Agama Islam* 3, no. 1 (July 20, 2020): 1; Jadidah, 'Konsep Ketahanan Keluarga Dalam Islam', 65–77; Rifai and Susilawati, 'Pondasi Ketahanan Keluarga Dalam Perspektif Islam Di Era Arus Globalisasi', 145–165.

²³ Rudy C. Pett, Priscilla A. Lozano, and Sarah Varga, 'Revisiting the Languages of Love: An Empirical Test of the Validity Assumptions Underlying Chapman's (2015)

Five Love Languages Typology', *Communication Reports* 36, no. 1 (January 2, 2023): 54–67; Nabilah Zalfaa and Hifni Nasif, 'Love Languages of Gary Chapman in The Ecclesiastical Document No. 100: Amoris Laetitia', *Jurnal Religi: Jurnal Studi Agama-Agama* 21, no. 2 (2025): 271–292.

²⁴ Encung and Baiq Rida Kartini, 'The Urgency of Renewing Islamic Sufism (Neo-Sufism) Fazlur Rahman's Perspective in the Discourse of Modernity', *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies* 1, no. 2 (October 21, 2023): 31–47; Seyed Amir Hossein Asghari, 'Sufism and Challenges Of Modern and Secular Philosophy: Nasr's Perspective', *Türk Kültürü ve Hacı Bektaş Velî Araştırma Dergisi* 98 (June 1, 2021): 245–258.





and social responsibility, that is couples are positioned as partners who complement each other with special treatment.²⁵ In line with this, Islam offers the concepts of *sakīnah*, *mawaddah*, and *rahmah* in QS. al-Rūm [30]:21, becoming the theological foundation in the formation of the ideal family. The concepts of *qaul layyin* (gentle words accompanied by morality in speaking) and *qaul sadīd* (words that are substantively and factually correct) based on *tafāhum* (mutual understanding) are efforts to maintain the stability of family harmony as according to Salāmah.²⁶

Family harmony in Islam is not only built through communication, but also through concrete actions, cooperation (*ta'āwun*), and compassion (*tarāhum*), as reflected in QS. al-'Aṣr concerning mutual encouragement in truth and patience. In this context, acts of service become a form of moral-spiritual practice within *tasawwuf akhlāqī*, emphasizing sincere service, positive behavior toward one's spouse, and the process of *riyāḍat al-naḥs* and *tazkiyat al-naḥs* as pathways to spiritual refinement. The relevance of this concept is strengthened through the *sharḥ* hadith of *al-Minhāj Sharḥ Ṣaḥīḥ Muslim*, which explains that good deeds, humility, and beneficial conduct are essential in eliminating selfishness and destructive behavior within relationships. Therefore, acts of service in modern family life function not only as emotional expressions of love, but also as manifestations of *'ubūdiyyah* to Allah SWT, encouraging husbands and wives to embody

sincerity, piety, and *zuhd* in realizing harmonious and spiritually grounded family relationships.²⁷

Contextualizing Tasawwuf Akhlāqī and Act of service in Strengthening Family Resilience in the Modern Era

The concept of act of service in family relations is in line with the three stages of *tasawwuf akhlāqī*: *takhallī*, *taḥallī*, and *tajallī*. *Takhallī* is a stage in which the partner has been able to abandon the act that the other party does not like through the established understanding. *Taḥallī* can be in the form of adorning oneself with noble virtues such as patience and empathy, and *tajallī* is a phase in which a person has behaved in accordance with Islam, focusing on serving one's partner as worship and self-approach to Allah.²⁸ The following is the contextualization of the act of service that is integrated with *tasawwuf akhlāqī* in the harmonization of family relations.

1. Self-control of the Influence of Consumptive Behavior

In modern families where both husband and wife actively work, self-control over consumptive behavior becomes essential to maintain financial and emotional stability. According to the perspective of Nofsinger, self-control involves managing desires through disciplined financial behavior, mature decision-making, and the avoidance of impulsive spending driven merely by temporary pleasure.²⁹ Within the framework of *tasawwuf akhlāqī* and the act of service, couples

²⁵ Abū al-Ḥasan Al-Sindī, *Hāshiyat Al-Sindī 'alā Sunan Al-Tirmidhī*, vol. 2. (Beirut: Dār al-Kutub al-'Ilmiyyah, 1971), 168; Muḥammad 'Alī ibn Muḥammad Al-Shawkānī, *Nayl Al-Awtār*, vol. 5. (Cairo: Dār al-Ḥadīth, 1993), 686; Muḥammad ibn Ṣāliḥ Al-'Uthaymīn, *Al-Sharḥ Al-Mumtī 'alā Zād Al-Mustaḥqī*, vol. 3. (Dār al-Jawzī, 2007), 168.

²⁶ Muḥammad, 'Al-'Usrah Fī Al-Islām'; Ahmad Zain Sarnoto, 'Metode Komunikasi Yang Ideal Dalam Pendidikan Keluarga Menurut Al-Qur'an', *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 9, no. 1 (September 13, 2021): 105–115.

²⁷ Al-Islāmiyyah, 'Nizām Al-'Usrah Fī Al-Islām'; Rifai and Susilawati, 'Pondasi Ketahanan Keluarga Dalam Perspektif Islam Di Era Arus Globalisasi', 145–165.

²⁸ Widia Astuti et al., 'Interpretation of Tasawwuf in Islamic Education to Improve Religious Tolerance', *Islamuna: Jurnal Studi Islam* 10, no. 1 (August 2023): 35–58; Fitriyatul Hanifiyah, 'The Essence of Mysticism in The Study of Tasawwuf', *At-Turas: Jurnal Studi Keislaman* 8, no. 1 (June 30, 2021): 49–59; Fikri Ihsan Ma'rifatulloh, 'Peran Pendidikan Tasawuf Dalam Membentuk Generasi-Z Yang Berkarakter Islami', in *The 4th Conference on Islamic and Socio-Cultural Studies (CISS)*, vol. 19, 2023, 1–12.

²⁹ John R Nofsinger, *The Psychology of Investing* (Routledge Taylor & Francis Group, 2017), 165–184.





are encouraged to develop proportional lifestyles based on necessity, cultivate *qanā'ah* (contentment), maintain discipline in financial management, and practice *zuhd* by avoiding excessive attachment to worldly distractions.³⁰ These attitudes nurture gratitude, healthy habits, and a stronger work ethic, while reinforcing the understanding that true richness lies not in material luxury, but in noble character and spiritual balance, as emphasized in the teachings of Rasūlullah ﷺ in *Sharḥ al-Muyassar* and *Faṭḥ al-Bārī*.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ
الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

Abū Hurayra (*raḍiya Allāhu ‘anhu*) reported that the Prophet (peace and blessings be upon him) said: “Wealth does not consist in an abundance of possessions; rather, true wealth is the wealth of the soul” (al-Bukhārī, no. 6446).

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ
فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ يَا حَكِيمُ إِنَّ هَذَا الْمَالَ
خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسِيورْكَلَهُ فِيهِ وَمَنْ أَخَذَهُ
بِإِشْرَافٍ نَفْسِي لَمْ يَبَارِكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ،
وَالْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

Ḥakīm ibn Ḥizām (*raḍiya Allāhu ‘anhu*) reported: “I asked the Messenger of Allah (peace and blessings be upon him), and he gave me something. Then I asked him again, and he gave me something. Then I asked him again, and he gave me something. He then said: ‘O Ḥakīm, this wealth is green and sweet. Whoever takes it

with generosity of soul will be blessed in it, but whoever takes it with greed will not be blessed in it. He is like one who eats but is never satisfied. The upper hand is better than the lower hand’” (al-Bukhārī, no. 6441).

The two hadiths above are cues to focus on improving morals through financial management needed by both working couples. Property should be used for the common good in achieving the vision of the family in Islam, not for consumptive behavior. This hadith also emphasizes the importance of reminding each other in the family to be wise in shopping and consider the urgency of an item. Concrete examples, not buying goods only based on trends, shopping frugally and according to family needs, prioritizing children's education, and family health.³¹

In addition, the act of service in this context means that the spouse does not only help materially, but must be ready for the consequences of work and family relationships, that is giving full attention and presence in the family. Husbands and wives (independent women) must provide affection, schedule for their beloved family to manage each other's emotions, and understand the condition of their family wisely.³²

2. Work Together in Improving Family Finances

One of the factors that cause disharmony in family relationships is family finances. Independent and well-established family finances affect the harmonious interaction between working husbands and wives and the reality is that wives become independent women alongside their working husbands

³⁰ Nur Hadi Ihsan, Erva Dewi Arqomi Puspita, and Muqit Nur Rohman, ‘Tazkiyat Al-Nafs of Syekh Nawawi Al-Bantani (1814-1897 Ad) As an Antidote to Consumerism Culture’, *Jurnal Ushuluddin* 32, no. 1 (March 27, 2024): 45–62; Hanifiyah, ‘The Essence of Mysticism in The Study of Tasawwuf’, 49–59; Indah Noor Mazaya and Achmad Khudori Soleh, ‘Al-Ghozali and Hasan Al Bashri’s Concept of Happiness to Improve Psychological Well Being’, *El - Hekam* 8, no. 2 (December 27, 2023): 335–346.

³¹ Muḥammad ‘Alī Al-Ṣābūnī, *Sharḥ Al-Muyassar Li-Ṣaḥīḥ Al-Bukhārī*, vol. 2. (Beirut: al-Maktabah al-‘Aṣriyyah,

1998), 354; Ibn Ḥajar Al-‘Asqalānī, *Faṭḥ Al-Bārī Bi-Sharḥ Ṣaḥīḥ Al-Bukhārī*, vol. 10. (Riyadh: Dār Ṭayyibah li-al-Nashr wa-al-Tawzī‘, 2005), 278.

³² Willard F. Jr. Harley, *His Needs, Her Needs: Building an Affair-Proof Marriage* (USA: Baker Publishing Group, 2011), 35–48; Rosmawani Che Hashim et al., ‘The Good Wife: Balancing Love, Life, and Self’, in *Women’s Economic Empowerment and Wellbeing* (Singapore: Springer Nature Singapore, 2025), 29–48.





(dual income). However, this has an impact on income inequality which is often brought up when problems arise between the two.³³

Deeper, the attitude of blaming each other when there is a dispute with a partner, cornering the domestic role and economic contribution is not a wise thing to talk about at that time. A husband, for example, should not feel threatened by his wife's economic independence, while a financially independent wife should also not ignore the importance of collaboration in household decision-making. Both must cleanse themselves of traditional perceptions that limit each other's roles in order to create an egalitarian cooperative relationship.³⁴

The presence of the wife's finances does not create inequality between husband and wife, but rather leads to financial improvement with the principles of willingness, *ta'āwun*, and *tafāhum* which are part of the act of service. First, the willingness of husband and wife to combine their finances for family needs is needed regardless of the nominal income of each other.³⁵ This gives a signal that the husband remains the head of the family and has the responsibility to earn a decent living that is sufficient for his family, and the wife only helps her husband in meeting his household needs.

Second, *tafāhum* is the attitude of both parties in responding to their domestic conditions emotionally and mentally through empathy, and mutual support. Both must understand each other and provide support related to household roles and professionalism, such as the husband who helps the wife's work when he is busy and the wife helps the husband in managing his role at home, and both must be willing if one of them has the opportunity to serve outside the city.³⁶

Third, *ta'āwun* (cooperation) is a concept based on help, mutual respect, and justice for the sake of creating harmonious family relationships. The word *ta'āwun* actually requires two-way interaction in doing good deeds, in this case, working and saving for the realization of a stable finance. Hamka argues that *ta'āwun* can have a good effect on the environment, that is facilitating financial development and the creation of a harmonious family through financial stability.³⁷

The hadith of the Prophet as narrated by Abū Hurayra strengthens this spirit, that Allah will help His servant as long as the servant helps his brother.

عن أبي هريرة عن النبي ﷺ قال من نَفَسَ عن مسلمٍ كُرْبَةً من كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً من كُرْبِ الآخِرَةِ. ومن سَتَرَ

³³ Rizki Pujiati, Harjianto, and Arie Ramadhani, 'Studi Identifikasi Dampak Perceraian Terhadap Sosial Ekonomi Keluarga Di Desa Parijatah Kulon Kabupaten Banyuwangi', *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 11, no. 12 (2024): 5171–5179; Veibe Salindeho et al., 'Ekonomi Pastoral: Gaya Hidup Konsumtif Dan Kekerasan Dalam Rumah Tangga', *Hospitalitas: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (May 30, 2024): 24–33; Sari and Aprilianti, 'Fenomena Independent Woman Terhadap Keharmonisan Keluarga: Studi Kondisi Kurangnya Komunikasi Dalam Keluarga Karir Ganda', 86–93.

³⁴ Emilda Sulasmi, *Perempuan Dalam Dinamika Sosial Modern* (Medan: Umsu Press, 2021).

³⁵ Ridwan Ridwan et al., 'Surat Ar-Ruum Ayat 21 Petunjuk Tuhan Untuk Menjalankan Nilai-Nilai Pendidikan Dalam Keluarga', *Usrah: Jurnal Hukum Keluarga Islam* 3, no. 2 (January 31, 2023): 143–160; Ardi Akbar Tanjung and Ariyadi Ariyadi, 'Hubungan Dalam Pernikahan Jarak Jauh

Menurut Hukum Islam', *Mitsaqan Ghalizan* 1, no. 1 (July 7, 2021): 56–71; Asmuliadi Lubis, 'Relevansi Dan Status Hukum Prenuptial Agreement Dalam Hukum Islam (Studi Kasus Di Kramatmulya, Kuningan)', *Al Mashalih - Journal of Islamic Law* 4, no. 1 (June 29, 2023): 35–44.

³⁶ Ridwan et al., 'Surat Ar-Ruum Ayat 21 Petunjuk Tuhan Untuk Menjalankan Nilai-Nilai Pendidikan Dalam Keluarga', 143–160.

³⁷ Haji Abdul Malik Karim Amrullah, *Tafsir Al Azhar*, vol. 10. (Jakarta: Pustaka Panjimas, 1982); Khozinul Alim, 'Cyber Poskamling Sebagai Implementasi Resiprokal Al-Qur'an Terhadap Kontra Cyber Radicalism: Analisis Makna "Ta'āwun" Q.S. Al-Maidah Ayat 2', *At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 02 (June 15, 2022): 1–16; Teguh Saputra, 'Konsep Ta'awun Dalam Al-Qur'an Sebagai Penguat Tauhid Dan Solidaritas Sosial', *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 19, no. 2 (October 10, 2022): 29–45.





عَلَى مُسْلِمٍ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبِيدِ مَا
كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Abū Hurayra (*raḍīya Allāhu ‘anhu*) reported that the Prophet (peace and blessings be upon him) said: “Whoever relieves a Muslim of one of the hardships of this world, Allah will relieve him of one of the hardships of the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah continues to help His servant as long as the servant helps his brother.” (al-Tirmidhī, no. 1425).

Rasūlullah ﷺ taught that whoever provides ease and solutions for fellow Muslims will receive Allah’s help and relief in both this world and the hereafter, as explained in *Hashihah al-Sindī*. Likewise, those who protect the dignity and shortcomings of others will have their own faults concealed by Allah. Within family life, these values create a profound theological foundation in which economic cooperation, emotional support, and mutual assistance between husband and wife are no longer viewed as burdens, but as manifestations of love, compassion, and spiritual devotion. Consequently, marital partnership becomes not merely an operational relationship, but also a shared spiritual journey toward realizing a household characterized by *sakīnah*, *mawaddah*, and *rahmah*.

3. Scheduling Quality Time to Strengthen Family Relationships

The implementation of quality time within the family becomes increasingly important in maintaining emotional stability and household harmony, especially when both husband and wife are actively pursuing professional

careers.³⁸ In many modern families, challenges often emerge when both partners return home physically and emotionally exhausted, causing communication and meaningful interaction to gradually diminish. Instead of sharing stories or emotional support, couples may become more focused on gadgets, unfinished office work, or personal fatigue. This condition is often worsened by disputes regarding the division of roles within the household. The wife’s busy schedule is sometimes perceived as reducing her contribution to domestic responsibilities such as taking care of children, preparing meals, and maintaining the home environment, while on the other hand, husbands may still hold expectations rooted in traditional domestic patterns. As a result, emotional distance and professional tension can arise simultaneously, creating a subtle gap in marital relationships if not managed wisely and empathetically.

To overcome these challenges, couples need to consciously cultivate emotional closeness through consistent and meaningful quality time. Simple actions such as listening to each other’s stories after work, minimizing gadget use at home, supporting a partner’s urgent professional responsibilities, and avoiding debates about “who should do what” during conflicts can significantly strengthen family resilience.³⁹ More deeply, husband and wife should internalize the values of mutual affection (*tarāḥum*), empathy, and mutual understanding (*tafāḥum*) as the foundation for balancing professionalism and family responsibilities. These values can be practiced through warm family dinners, weekly shared activities, recreation, open dialogue, and congregational worship, all of which nurture emotional intimacy despite busy routines. In

³⁸ Marisa Aulia Gea, ‘Peran Quality Time Keluarga Dalam Menangani Anak Berkebutuhan Khusus (ABK) Dalam Perspektif Yohanes 9:2-3’, *Jurnal Teologi Injili dan Pendidikan Agama* 2, no. 3 (May 20, 2024): 202–215.

³⁹ Maria Jasintha and Iswahyu Pranawukir, ‘Membina Hubungan Harmonis Dalam Keluarga Melalui Komunikasi Efektif’, *Teratai* 1, no. 1 (2020): 74–85; Sri Hartini

and Topan Setiawan, ‘Komunikasi Interpersonal Long Distance Marriage’, *Intelektiva* 4, no. 8 (2023): 22–32; Phito Bahari Putra, Suryati, and Sri Hartimi, ‘Analisis Pola Komunikasi Antar Keluarga Pada Film Animasi Chibi Maruko-Chan Dalam Pembentukan Karakter Anak’, *Future Academia: The Journal of Multidisciplinary Research on Scientific and Advanced* 3, no. 1 (January 17, 2025): 181–202.





this phase, acts of service are no longer merely physical, but are reflected through emotional support, appreciation, attentiveness, and the creation of a peaceful home atmosphere that becomes a source of comfort amid professional pressures.⁴⁰ This perspective is in line with the teachings of the Prophet Muhammad ﷺ, who emphasized the importance of treating one's spouse with kindness and compassion, making mutual care and emotional presence essential pillars of a harmonious family life.

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: خيركم خيركم لأهله، وأنا خيركم لأهلي. وإذا مات صاحبكم فدعوه.

From 'Ā'ishah (*raḍiya Allāhu 'anhā*): The Messenger of Allah (peace and blessings be upon him) said, "The best of you are those who are best to their families, and I am the best among you to my family. When one of your family members dies, pray for them." (al-Tirmidhī, no. 3895).

This hadith reminds that success in the household is not only measured by material or career achievements, but also by the quality of attention and affection given to the family. The reality of modern couples working together, quality time and act of service is a tangible form of the application of sunnah, which demands a balance between professionalism and emotional attention.⁴¹ Through this awareness, the family is not only a place to go home, but also a place to grow love, mutual understanding, and blessings that strengthen each member in facing various challenges in life.

Conclusion

This study concludes that independent women in modern family life are women who possess professional and financial independence while simultaneously facing complex domestic responsibilities. In this context, family harmony cannot solely rely on emotional attachment, but requires synergy, effective communication, mutual understanding, and a proportional distribution of roles between husband and wife. The concept of acts of service, understood as the expression of love through concrete acts of care, support, and responsibility, becomes highly relevant in strengthening family resilience. This concept is further reinforced through the perspective of *taṣawwuf akhlāqī*, which emphasizes moral purification, self-control, compassion, and sustainable ethical behavior in everyday family interactions.

The integration of acts of service with *taṣawwuf akhlāqī* demonstrates its potential as a practical and spiritual solution to contemporary family relationship problems, particularly in households involving independent women. Grounded in hadith studies, this integration provides a contextual model of family resilience by encouraging couples to control consumptive behavior, strengthen cooperation in managing family finances, establish emotional support systems, and prioritize quality time to maintain harmonious relationships. This study further offers a new perspective by positioning acts of service not merely as expressions of affection, but as spiritual and ethical practices capable of reinforcing *sakīnah*, *mawaddah*, and *rahmah* in contemporary Muslim family life.

References

- Abitolkha, Amir Maliki, and Limas Dodi. 'Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism'. *Samarah* 7, no. 2 (May 2023): 687–712.
- Al-'Uthaymīn, Muḥammad ibn Ṣāliḥ. *Al-Sharḥ Al-Mumtī 'alā Zād Al-Mustaqni'*. Vol. 3. Dār al-Jawzī, 2007.

⁴⁰ Ella Nuraini, 'Implementasi Love Language Dalam Pembentukan Keluarga Sakinah Pada Pasangan Usia Pernikahan 0-5 Tahun Di Desa Waduk Kecamatan Takeran Kabupaten Magetan' (IAIN Ponorogo, 2025); Ridwan et al.,

'Surat Ar-Ruum Ayat 21 Petunjuk Tuhan Untuk Menjalankan Nilai-Nilai Pendidikan Dalam Keluarga'.

⁴¹ Al-Sindī, *Hāshiyat Al-Sindī 'alā Sunan Al-Tirmidhī*, 715.





- Al-Islāmiyyah, Wizārat al-Awqāf wa-al-Shu'ūn. 'Nizām Al-Usrah Fi Al-Islām'. *Da'wat al-Haqq: Majallah Shahriyyah*, n.d.
- Al-Ṣābūnī, Muḥammad 'Alī. *Sharḥ Al-Muyassar Li-Ṣaḥīḥ Al-Bukhārī*. Vol. 2. Beirut: al-Maktabah al-'Aṣriyyah, 1998.
- Al-Shawkānī, Muḥammad 'Alī ibn Muḥammad. *Nayl Al-Awtār*. Vol. 5. Cairo: Dār al-Ḥadīth, 1993.
- Al-Sindī, Abū al-Ḥasan. *Ḥāshiyat Al-Sindī 'alā Sunan Al-Tirmidhī*. Vol. 3. Beirut: Dār al-Kutub al-'Ilmiyyah, 1971.
- — —. *Ḥāshiyat Al-Sindī 'alā Sunan Al-Tirmidhī*. Vol. 2. Beirut: Dār al-Kutub al-'Ilmiyyah, 1971.
- Al-'Asqalānī, Ibn Ḥajar. *Fath Al-Bārī Bi-Sharḥ Ṣaḥīḥ Al-Bukhārī*. Vol. 10. Riyadh: Dār Tayyibah li-al-Nashr wa-al-Tawzī', 2005.
- Alim, Khozinul. 'Cyber Poskamling Sebagai Implementasi Resiprokal Al-Qur'an Terhadap Kontra Cyber Radicalism: Analisis Makna "Ta'āwun" Q.S. Al-Maidah Ayat 2'. *At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 02 (June 15, 2022): 1–16.
- Amrullah, Haji Abdul Malik Karim. *Tafsir Al Azhar*. Vol. 10. Jakarta: Pustaka Panjimas, 1982.
- Asghari, Seyed Amir Hossein. 'Sufism and Challenges Of Modern and Secular Philosophy: Nasr's Perspective'. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi* 98 (June 1, 2021): 245–258.
- Astuti, Widia, Muhammad Hafizh, Sarah Dina, and Mudzakir Ali. 'Interpretation of Tasawwuf in Islamic Education to Improve Religious Tolerance'. *Islamuna: Jurnal Studi Islam* 10, no. 1 (August 2023): 35–58.
- Audri, Renada, and Dyva Claretta. 'Konten Tiktok Independent Woman Motivation@ Yourmood Dan Peningkatan Self Confidence'. *Linimasa: Jurnal Ilmu Komunikasi* 7, no. 2 (August 14, 2024): 108–119.
- Azra, Azyumardi. 'Biografi Sosial-Intelektual Ulama Perempuan: Pemberdayaan Historiografi'. In *Ulama Perempuan Indonesia*, edited by Jajat Burhanuddin. Jakarta: Gramedia and PPIM IAIN, 2002.
- Che Hashim, Rosmawani, Sharmila Jayasingam, Norizah Mohd Mustamil, Raida Abu Bakar, and Safiah Omar. 'The Good Wife: Balancing Love, Life, and Self'. In *Women's Economic Empowerment and Wellbeing*, 29–48. Singapore: Springer Nature Singapore, 2025.
- Encung, and Baiq Rida Kartini. 'The Urgency of Renewing Islamic Sufism (Neo-Sufism) Fazlur Rahman's Perspective in the Discourse of Modernity'. *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies* 1, no. 2 (October 21, 2023): 31–47.
- Fawaid, Juwairiyah. 'Urgensi Ketahanan Keluarga Bagi Kemajuan Negara'. In *Ketahanan Keluarga Multi Perspektif*, edited by Muslihati, 13–19. Sidoarjo: Delta Pijar Khatulistiwa, 2022.
- Hafizh, Muhammad, and M. Mujib Hidayat. 'Tazkiyah Al-Nufus: Taṣawwuf Akhlāqī Analysis In Building An Ideal Household'. *JOUSIP: Journal of Sufism and Psychotherapy* 5, no. 2 (November 27, 2025): 133–148.
- Hanifiyah, Fitriyatul. 'The Essence of Mysticism in The Study of Tasawwuf'. *At-Turas: Jurnal Studi Keislaman* 8, no. 1 (June 30, 2021): 49–59.
- Harley, Willard F. Jr. *His Needs, Her Needs: Building an Affair-Proof Marriage*. USA: Baker Publishing Group, 2011.
- Hartini, Sri, and Topan Setiawan. 'Komunikasi Interpersonal Long Distance Marriage'. *Intelektiva* 4, no. 8 (2023): 22–32.
- Hernawati, Sari, Muhammad Hafizh, Muhammad Nur Faizi, and Arya Rahardja. 'Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology'. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 13, no. 1 (April 30, 2024): 129–144.
- Ihsan, Nur Hadi, Erva Dewi Arqomi Puspita, and Muqit Nur Rohman. 'Tazkiyat Al-Nafs of Syekh Nawawi Al-Bantani (1814-1897 Ad) As an Antidote to Consumerism Culture'. *Jurnal Ushuluddin* 32, no. 1 (March 27, 2024): 45–62.
- Indriani, Belladina Kusuma. 'Independent Woman Portrayed in Jo March in Little Women Movie (2019): A Feminist Approach'. Universitas Muhammadiyah Surakarta, 2021.
- Jadidah, Amatul. 'Konsep Ketahanan Keluarga Dalam Islam'. *Maqashid: Jurnal Hukum Islam* 4, no. 2 (2021): 65–77.
- Jasinthia, Maria, and Iswahyu Pranawukir. 'Membina Hubungan Harmonis Dalam Keluarga Melalui Komunikasi Efektif'. *Teratai* 1, no. 1 (2020): 74–85.
- Kahfi, Rafli, Siti Nur Aisyah, Hijriyah Hijriyah, and Dwi Rizki Nabila Nasution. 'Klasifikasi Tasawuf: Amali, Falsafi, Akhlaki'. *Jurnal Pendidikan dan Konseling (JPDK)* 5, no. 1 (January 2023): 4073–4079.
- Khasanah, Ridhayatul. 'Ngeri! Indonesia Menempati Peringkat Kedua Selingkuh Terbanyak Di Asia'. *Radio Republik Indonesia (RRI)*. Last modified 2024. Accessed May 28, 2026. <https://rri.co.id/serui/berita-lain/790969/ngeri-indonesia-menempati-peringkat-kedua-selingkuh-terbanyak-di-asia>.
- Lubis, Asmuliadi. 'Relevansi Dan Status Hukum Prenuptial Agreement Dalam Hukum Islam (Studi Kasus Di Kramatmulya, Kuningan)'. *Al Mashalih - Journal of Islamic Law* 4, no. 1 (June 29, 2023): 35–44.
- Ma'rifatulloh, Fikri Ihsan. 'Peran Pendidikan Tasawuf Dalam Membentuk Generasi-Z Yang Berkarakter Islami'. In *The 4th Conference on Islamic and Socio-Cultural Studies (CISS)*, 19:1–12, 2023.
- Machlis, Elisheva. 'Mysticism and Theosophy in the Service of the Regime: Azharite Scholars and the Challenges to Religion-State Relations under Mubarak'. *Journal of Sufi Studies* 11, no. 1 (March 18, 2022): 45–73.
- Mahardhani, Ardhana Januar. 'The Role of Public Policy in Fostering Technological Innovation and Sustainability'. *Journal of Contemporary Administration and Management (ADMAN)* 1, no. 2 (August 13, 2023): 47–53.
- Marisa Aulia Gea. 'Peran Quality Time Keluarga Dalam Menangani Anak Berkebutuhan Khusus (ABK) Dalam Perspektif Yohanes 9:2-3'. *Jurnal Teologi Injili dan Pendidikan Agama* 2, no. 3 (May 20, 2024): 202–215.
- Mazaya, Indah Noor, and Achmad Khudori Soleh. 'Al-Ghozali and Hasan Al Bashri's Concept of Happiness to Improve Psychological Well Being'. *El -Hekam* 8, no. 2 (December 27, 2023): 335–346.
- Muḥammad, Salāmah I. 'Al-Usrah Fi Al-Islām'. *Alukah*.
- Nofsinger, John R. *The Psychology of Investing*. Routledge Taylor & Francis Group, 2017.
- Nuraini, Ella. 'Implementasi Love Language Dalam Pembentukan Keluarga Sakinah Pada Pasangan Usia Pernikahan 0-5 Tahun Di Desa Waduk Kecamatan Takeran Kabupaten Magetan'. IAIN Ponorogo, 2025.
- Pett, Rudy C., Priscilla A. Lozano, and Sarah Varga. 'Revisiting the Languages of Love: An Empirical Test of the Validity Assumptions Underlying Chapman's (2015) Five Love Languages Typology'. *Communication Reports* 36, no. 1 (January 2, 2023): 54–67.
- Pringgar, Rizaldy Fatha, and Bambang Sujatmiko. 'Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa'. *IT-Edu: Jurnal Information Technology and Education* 5, no. 1 (2020): 317–329.
- Pujiati, Rizki, Harjianto, and Arie Ramadhani. 'Studi Identifikasi Dampak Perceraian Terhadap Sosial Ekonomi Keluarga Di Desa Parijatah Kulon Kabupaten Banyuwangi'. *Nusantara*:





- Jurnal Ilmu Pengetahuan Sosial* 11, no. 12 (2024): 5171–5179.
- Putra, Phito Bahari, Suryati, and Sri Hartimi. 'Analisis Pola Komunikasi Antar Keluarga Pada Film Animasi Chibi Maruko-Chan Dalam Pembentukan Karakter Anak'. *Future Academia: The Journal of Multidisciplinary Research on Scientific and Advanced* 3, no. 1 (January 17, 2025): 181–202.
- Rahman, Abd. *Tasawuf Akhlaki: Ilmu Tasawuf Yang Berkonsentrasi Dalam Perbaikan Akhlak*. Parepare: Kaaffah Learning Center, 2021.
- Rahmayanti, Vera, and Otong Karyono. 'Representasi Alpha Woman: Peran Wanita Karir Dalam Meningkatkan Ekonomi Keluarga'. *Jurnal Penkomi: Kajian Pendidikan dan Ekonomi* 7, no. 1 (2024): 108–114.
- Ridwan, Ridwan, Ridha Romdiyani, Arfi Hilmiati, and Muhammad Husni Abdulah Pakarti. 'Surat Ar-Ruum Ayat 21 Petunjuk Tuhan Untuk Menjalankan Nilai-Nilai Pendidikan Dalam Keluarga'. *Usrah: Jurnal Hukum Keluarga Islam* 3, no. 2 (January 31, 2023): 143–160.
- Rifai, Akhmad, and Nofa Nur Rahmah Susilawati. 'Pondasi Ketahanan Keluarga Dalam Prespektif Islam Di Era Arus Globalisasi'. *Al-Ihkam: Jurnal Hukum Keluarga* 15, no. 2 (June 30, 2023): 145–165.
- Salindeho, Veibe, Leonardo Caesar Dendeng, Deissy Nani, Dennis Palar, Jenifer Makarios Timomor, Natalia Christine Wengen, Mila Enjeli Salindeho, Claudia Vain Manambe, and Rosita Karalina Barangke. 'Ekonomi Pastoral: Gaya Hidup Konsumtif Dan Kekerasan Dalam Rumah Tangga'. *Hospitalitas: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (May 30, 2024): 24–33.
- Saputra, Teguh. 'Konsep Ta'awun Dalam Al-Qur'an Sebagai Penguat Tauhid Dan Solidaritas Sosial'. *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 19, no. 2 (October 10, 2022): 29–45.
- Sari, Muspita, and Andi Aprilianti. 'Fenomena Independent Woman Terhadap Keharmonisan Keluarga: Studi Kondisi Kurangnya Komunikasi Dalam Keluarga Karir Ganda'. *An-Nisa* 17, no. 2 (December 29, 2024): 86–93.
- Sarnoto, Ahmad Zain. 'Metode Komunikasi Yang Ideal Dalam Pendidikan Keluarga Menurut Al-Qur'an'. *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 9, no. 1 (September 13, 2021): 105–115.
- Sulasmī, Emilda. *Perempuan Dalam Dinamika Sosial Modern*. Medan: Umsu Press, 2021.
- Tanjung, Ardi Akbar, and Ariyadi Ariyadi. 'Hubungan Dalam Pernikahan Jarak Jauh Menurut Hukum Islam'. *Mitsaqan Ghalizan* 1, no. 1 (July 7, 2021): 56–71.
- Tazeem, Mohammad. 'Theory and Practice of Islamic Mysticism: An Exposition by Ali Bin Usman Hujwiri'. In *Sufism in Punjab: Mystics, Literature and Shrines*, 179–195. London: Routledge, 2023.
- Vicinus, Martha. *Independent Women: Work and Community for Single Women, 1850- 1920*. University of Chicago Press, 1988.
- Yunianto, Dwi. 'Ketahanan Keluarga Sebagai Basis Pendidikan Di Tengah Pandemi Covid 19'. *Ta'dibuna: Jurnal Pendidikan Agama Islam* 3, no. 1 (July 20, 2020): 1.
- Zalfaa, Nabilah, and Hifni Nasif. 'Love Languages of Gary Chapman in The Ecclesiastical Document No. 100: Amoris Laetitia'. *Jurnal Religi: Jurnal Studi Agama-Agama* 21, no. 2 (2025): 271–292.
- 'Jumlah Perceraian Menurut Kabupaten/Kota Dan Faktor Penyebab Perceraian (Perkara) Di Provinsi Sumatera Utara, 2024'. *Badan Pusat Statistik Indonesia*. Last modified 2025. Accessed May 28, 2026. <https://sumut.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/jumlah-perceraian-menurut-kabupaten-kota-dan-faktor-penyebab-perceraian-perkara-di-provinsi-sumatera-utara-2019.html?year=2024>.
- 'Jumlah Perceraian Menurut Provinsi Dan Faktor Penyebab Perceraian (Perkara) - 2024'. *Badan Pusat Statistik Indonesia*. Last modified 2025. Accessed May 28, 2026. <https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/jumlah-perceraian-menurut-provinsi-dan-faktor-penyebab-perceraian-perkara.html?year=2024>.

