



## **Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law**

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**Abstract:** Religious moderation is a moderate attitude or perspective in religion that is fair and balanced. A moderate mindset and behavior in the family is very significant for married couples to avoid things that can damage the honor and dignity of the family. The research method used is an empirical legal study with an approach to the history of Islamic law. Data was collected through in-depth interviews with a number of informants namely, academics, housewives, teachers, and self-employed people. While document studies are carried out by analyzing journal articles, books and various references related to the discussion. The research found that a moderate religious perspective and attitude are critical for family life. Family resilience strategies include belief systems, organizational processes, communication processes, and problem solvers. Among the materials that are very important for strengthening religious moderation in the family are tolerance, leadership in the family, division of roles in the family, equal relations between a husband and a wife, respect for the existence and quality communication of all family members, and cultivating negotiation in decision-making, And no less important is a moderate religious understanding. In terms of Islamic law history, several families, such as the Prophet Ibrahim's family, the Imran family (*alu Imran*), and the Prophet Muhammad PBUH, can be used as examples of cultivating the true values of monotheism, humanity, social solidarity, and even purity and self-respect. Meanwhile, in Indonesia, the family of *Hadaratus Sheikh* KH. Hasyim Asyari, the founder of Nahdlatul Ulama can be used as an example who gives birth to children and grandchildren and even families who have a sense of nationalism, religion, humanism, pluralism and social solidarity.

**Keywords:** Religious moderation, tolerant, family resilience, history of Islamic law

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**Abstrak:** Moderasi beragama adalah sikap moderat atau cara pandang dalam beragama yang adil dan seimbang. Pola pikir dan perilaku moderat dalam keluarga sangat signifikan bagi pasangan suami isteri agar terhindar dari hal-hal yang dapat merusak kehormatan dan martabat keluarga. Metode penelitian yang digunakan adalah kajian hukum empiris dengan pendekatan sejarah hukum Islam. Data dikumpulkan melalui wawancara mendalam dengan sejumlah informan yaitu, akademisi, ibu rumah tangga, guru dan wiraswasta. Sedangkan studi dokumen dilakukan dengan menganalisis artikel jurnal, buku dan berbagai rujukan yang terkait dengan pembahasan. Hasil penelitian menunjukkan bahwa cara pandang dan sikap moderat dalam beragama sangat penting bagi keluarga. Strategi membangun resiliensi keluarga meliputi: sistem keyakinan, proses organisasi, proses komunikasi, dan pemecahan masalah. Di antara materi yang sangat penting untuk penguatan moderasi beragama dalam keluarga adalah toleransi, kepemimpinan dalam keluarga, pembagian peran dalam keluarga, relasi setara suami-isteri, penghargaan eksistensi dan komunikasi berkualitas seluruh anggota keluarga, serta membudayakan musyawarah dalam pengambilan keputusan, serta yang tidak kalah penting adalah pemahaman keagamaan yang moderat. Dalam perspektif sejarah hukum Islam beberapa keluarga dapat dijadikan sebagai contoh adalah keluarga Nabi Ibrahim As, Keluarga Imran (Alu Imran) dan Nabi Muhammad SAW dalam menanam nilai-nilai tauhid yang benar, kemanusiaan, solidaritas sosial bahkan kesucian dan harga diri. Sedangkan di Indonesia keluarga Hadaratus Syekh KH. Hasyim Asyari pendiri Nahdlatul Ulama dapat dijadikan sebagai teladan yang melahirkan anak dan cucu bahkan keluarga yang memiliki rasa nasionalisme, religious, humanisme, pluralisme dan solidaritas sosial.

**Kata Kunci:** Moderasi beragama, toleran, ketahanan keluarga, sejarah hukum Islam

## Introduction

Family resilience is one of the current topics that requires a special attention,<sup>1</sup> as it is a critical factor in determining the amount of progress and welfare of the society in a country at the smallest level, namely the family.<sup>2</sup>

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<sup>1</sup>Asep Saepudin Jahar, "Bureaucratizing Sharia in Modern Indonesia: The Case of Zakat, Waqf and Family Law," *Studia Islamika* 26, No. 2 (2019). Tri Wahyu Hidayati, et.al., "Dynamics of Family Fiqh: The Multiple Roles of Women in Realizing Family Resilience," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, No. 2 (2022). Burhan Nudin, et.al., *Ketahanan Keluarga Islami Dalam Multi Perspektif* (Yogyakarta: Aswaja Pressindo, 2021), p. 7.

<sup>2</sup>Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of Marriage Guidance Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022). Amany Lubis, et.al., *Ketahanan Keluarga Dalam Perspektif Islam Pandangan Komisi Pemberdayaan Perempuan, Remaja dan Keluarga Majelis Ulama Indonesia*, (Jakarta : Pustaka Cendikiawan, 2018), p. 1.

Essentially, life in the family is never free of challenges or disputes, which have the potential to threaten the family's integrity, harmony, and sustainability.<sup>3</sup>

According to the marriage law, a family is constituted when a man and a woman engage into a lawful marriage.<sup>4</sup> Islam believes that marriage has a purpose, such as preserving one's honor, protecting one's lineage by avoiding adultery, and improving one's worship of Allah SWT.<sup>5</sup> The function of religion in the context of marriage is urgent in terms of the values that its believers must uphold, particularly in terms of forming a relationship pattern between the roles of a man as a husband and a woman as a wife in order for them to carry out their rights and obligations properly. This is a current dilemma or issue concerning the role of religion in creating family resilience in accordance with Sharia's ideals.

In the framework of family resilience, the existence of religion is essential for maintaining human dignity as noble creatures created by God; thus, every religion carries a purpose of peace and salvation.<sup>6</sup> To attain this purpose, religion provides teachings about balance in numerous facets of life, including how to develop family resilience. The Islamic law teaches that the family is a means of upholding human dignity and honor. From a historical-sociological standpoint, Islam comes to bring transformative changes to the culture of pre-Islamic Arab society at the time by rejecting family practices that denigrated human dignity, such as the division of roles in the household, husband's position toward the wife, inheritance arrangements, and other aspects related to the Islamic teaching to maintain the family unity.

This is in line with the concept of religious moderation, which not only speaks about basic theological issues such as the practices of worship and matters relating to normative aspects, but also responds to actual issues regarding how the values in religious teachings can bring about changes in the lives of their followers so that they can live prosperously physically and mentally, and be able to contribute positively to the development of a more competitive civilization.<sup>7</sup> Religious moderation has a vital role in achieving family resilience. For example, in the household, communication between the

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<sup>3</sup>Rizqi Maulida Amalia, et.al., "Ketahanan Keluarga dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 2 (2017), p. 130-131.

<sup>4</sup>Jamaluddin, et.al., *Buku Ajar Hukum Perkawinan* (Lhokseumawe: Unimal Press, 2016), p. 18.

<sup>5</sup>Santoso, "Hakekat Perkawinan Menurut Undang-Undang Perkawinan, Hukum Islam dan Hukum Adat," *YUDISIA* 7, no. 2 (2016), p. 413-414.

<sup>6</sup>Yayah Nurasih, "Penguatan Moderasi Beragama Berbasis Keluarga Melalui Bimbingan Pra Nikah Bagi Calon Pengantin," *Hawari: Jurnal Pendidikan Agama dan Keagamaan islam* 3, no. 1 (2022), p. 149-151.

<sup>7</sup>Niswansyah, Urgensi Moderasi Beragama, <https://monitorday.com/urgensi-moderasi-beragama-7141>, Accessed December 22, 2019.

husband and the wife, parenting patterns, and so on are among the most significant foundations in creating human resources in accordance with the nation's lofty goals via a strong family.<sup>8</sup>

The family is also a key component in attaining a sustainable development (SDGs), which were developed at the UN Sustainable Development Conference in 2012 and adopted worldwide in 2015. A nation's strength and future can be seen in how it establishes a foundation known as a strong family, both physically and non-physically. Creating a stable and resilient family demands a significant effort, particularly for female and male couples who will or are already establishing a household.<sup>9</sup> Each couple in the household must have knowledge about developing a happy family, mutual awareness of constructing a healthy and quality family, seriousness in dealing with diverse family issues, and commitment to facing increasingly severe challenges. From these various descriptions, this article will examine religious moderation and family resilience in a review of the history of the Islamic law.

However, the recent occurrence of suicide bombs carried out by families involving spouses and husbands, as well as children who knew no sin, has horrified the society. In 2018, one family perpetrated acts of terrorism against a church in Surabaya and Sidoarjo, marking Indonesia's first case of family suicide bombing.<sup>10</sup> In 2021, a husband and a wife committed similar atrocities at Makassar's cathedral.<sup>11</sup> The security officials decided that the family was influenced by and linked with extremist religious groups that committed acts of terrorism, such as *Jama'ah Anshar Daulah* (JAD) and *Jama'ah Ansar Tauhid* (JAT).

In this regard, it is worth noting that the family plays an important role in establishing principles of moderation and harmony in religion. Moderation is instilled in families from an early age, which has a stronger impact on recognizing societal inequalities. In reality, families play an important role in deradicalization by establishing the values of moderation and tolerance in religion.<sup>12</sup> In this light, this study is vital to explain how the family contributes

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<sup>8</sup>Bella, Menag: Moderasi Beragama Harus Mewujud Dalam Keluarga, <https://kemenag.go.id/read/menag-moderasi-beragama-harus-mewujud-dalam-keluarga-25d5e>, Accessed August 22, 2019.

<sup>9</sup>Adib Machrus, *Pondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*, (Jakarta: Titikkoma, 2017), p. 1.

<sup>10</sup> Khairinnas Khairinnas, "Terorisme Keluarga: Analisis Tentang Pengaruh Ulama Organik Kekerasan Terhadap Keluarga Batih Di Indonesia," *Jurnal Ilmu Sosial dan Ilmu Politik* 4, No 2 (2023).

<sup>11</sup> Sudirman, "Rekonsepsi Literasial-Qur'an Dalam Penanaman Nilai Moderasi Beragama Pada Lingkungan Keluarga," *Transformasi: Jurnal Kepemimpinan dan Pendidikan Islam* 5, No. 2 (2022).

<sup>12</sup> Ahmad Rajafi, "Deradicalism in The Family at Tahuna, Sangei Islands, North Sulawesi," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 1 (2021). Nur Farhana

to imparting the ideals of religious moderation in Malang City via the lens of the history of Islamic law.

The research method used is an empirical legal study with an approach to the history of Islamic law.<sup>13</sup> Data was collected through in-depth interviews with a number of informants namely, academics, housewives, teachers and self-employed people. While document studies are carried out by analyzing journal articles, books and various references related to the discussion. The informant is a married couple between the ages of 25 to 60. The participants' profession include businesspeople, teachers, lecturers, and housewives. The next step is data analysis, which involves examining data collected from participants using multiple histories of Islamic law to reach a conclusion.

### **Strategies for Increasing Family Resilience by Strengthening Religious Moderation**

Family resilience and the principles of religious moderation are vital in establishing a nation's resilience, which leads to the growth of prosperity both physically and spiritually in accordance with the aspirations or aims of the nation and the state. Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced way, in order to avoid extreme or excessive behavior when implementing them, while family resilience is a parameter or achievement that will be realized in building a better life in the household aspect as the smallest part of the social system, and will have a big impact on the larger social system.

Nothing in a family's life is without troubles, but each member has their own obstacles as well as efforts to fix the problem. There are difficulties in the family that are not addressed appropriately, often resulting in undesirable outcomes such as conflict, domestic violence, division, and even decline for each family member. Here, we will discuss how to create a new paradigm for increasing family resilience as a process that families must go through in order to overcome problems rise above adversity, and become resilient. Family resilience cannot be presumed to be about solving and correcting problems, but rather about preparing the family to meet future challenges.<sup>14</sup>

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Abdul Rahman and Nur Solehah Shapie, "Religious Tolerance Conceptual Framework: Malaysian Religious Leaders and Scholars' Perspective," *International Journal of Islamic Thought* 24, No. 2 (2023). Sudirman, "*Rekonsepsi Literasial-Qur'an Dalam Penanaman Nilai Moderasi.*"

<sup>13</sup> Munir Fuady, *Metode Riset Hukum: Pendekatan Teori dan Konsep*, Jakarta: Rajawali Press, 2018. Kuntowijoyo, *Metode Sejarah*, Yogyakarta: Tiara Wacana, 2003. Busran Qadri and Ihsan Mulia Siregar, "Islamic Renewal in the Field of Family Law: A Historical Analysis of Gender Equality," *El-Ushrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

<sup>14</sup>Froma Wals, "The Concept of Family Resilience: Crisis and Challenge," *Family Process* 35, No. 3 (1996).

Family resilience must be able to nurture the family's ability to support and collaborate in critical conditions. The most difficult issue is to maintain the family thinking and acting positively in an undesirable situation. Ideally, everything that is needed by one family member must be achieved by other family members, therefore creating a pattern of support or support between family members is essentially a basic component for developing other characteristics that might strengthen resilience in the family. External intervention, such as environmental effects, cannot be separated from internal variables. Remembering that the pressure of a problem can come from outside, how to prepare the attitude in handling difficulties and social communication are aspects that need to be strengthened.<sup>15</sup>

Strengthening family resilience, as viewed through the lens of religious moderation, is fundamentally related to the basic values that always exist in daily family life, including first, balance (*tawazun*); second, justice (*'adalah*); third, tolerance (*tasamuh*); fourth, the middle way (*tawassuth*); and fifth, deliberation (*shura*). Marriage is the foundation for how the religious moderation framework works to build family resilience, thus the basic structure of a family begins there. According to Islam, the goals of marriage include fulfilling a man's and a woman's human needs and traits, raising children, and forming a harmonious family based on love and affection.<sup>16</sup>

However, this ambition is met with realities and situations that are diametrically opposed to the values and objectives of religious moderation in the home setting. An example of a problem that still requires serious attention in Indonesia is the high rate of early marriage, where changes have been made to the age limit for marriage according to Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 related to Marriage,<sup>17</sup> namely that the conditions for marriage are equal between men and women, which is now 19 years old, where it was 16 years old for women. This is based on considerations for their maturity and different expectations of the society.<sup>18</sup> Aside from that, of course, maturity of thought is also the cause of the high divorce rate, which is produced by continual disagreements and quarrels and economic concerns, as is the case in the city of Malang.

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<sup>15</sup>Jerome Gauvin Lepage, et.al., "Family Resilience: Defining the Concept From a Humanist Perspective," *Interdisciplinary Journal of Family Studies* 19, no. 2 (2014), p. 24-25.

<sup>16</sup>Sirajudin, "Konstruksi Hukum Keluarga Islam di Indonesia: Analisis terhadap Undang-Undang RI No. 1 Tahun 1974 tentang Perkawinan dan KHI," *Istinbath: Jurnal Hukum Islam* 14, no. 2 (2015), p. 160-162.

<sup>17</sup> Undang-Undang Nomor 16 Tahun 2019 tentang Perubahan atas Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan.

<sup>18</sup>Admnrina. "Angka Perceraian Indonesia Tertinggi di Asia Afrika, Ini Tujuh Problema Penyebabnya". <https://sumbar.kemenag.go.id/v2/post/66642/angka-perceraian-indonesia-tertinggi-di-asia-afrika-ini-tujuh-problema-penyebabnya>, Accessed April 18, 2023.

**Tabel 1: Factors Causing Divorces in the City of Malang  
Religious Court 2019-2022**

No	Divorce factors	2019	2020	2021	2022	Total
1	Adutery	3	9	1	0	13
2	Drunk	24	10	1	0	35
3	Drug	8	2	2	2	12
4	Gambling	9	6	1	1	17
5	Leaving partners	311	298	289	236	1134
6	In-prison	11	14	18	17	60
7	Poligamy	2	1	0	0	3
8	Domestic violence	76	50	17	11	154
9	Physcial handicap	8	3	2	4	
10	Endless Dispute	1297	1234	1732	1595	5.858
11	Forced marriage	7	4	0	0	11
12	Aposted	6	9	4	6	25
13	Ekonomic	896	662	374	323	2.255

*Source: Religious Court of the city of Malang, 2023.*

Cases such as domestic violence highlights the importance of marital education.<sup>19</sup> Other issues, such as disagreements that contribute to Indonesia's high divorce rate, are facts that must be assessed in order to determine why someone chooses to separate from their partner.<sup>20</sup> Such issues do not deny the presence of the idea of *sekufu* or *kafa'ah* (comparable), which etymologically implies the same, equal, commensurate or comparable in the Islamic teachings by referring to numerous criteria such as money, heredity, attractiveness, and religion.<sup>21</sup> Many family's concerns must be evaluated by offering good understanding in marital preparation so that it may serve as a solid basis for creating integrity, harmony, and resilience in family life with all of its complexities.

These diverse features must be supported by a variety of other activities, such as early family education, educational optimization, and pre-marital guidance for couples planning to marry. These two educational approaches form the foundation for developing a family resilience paradigm. This is also heavily influenced by the role of people, particularly community or religious authorities,

<sup>19</sup>Cindy Mutia Annur. "Kasus Penganiyaan dan KDRT di Indonesia Turun dalam 5 Tahun Terakhir". <https://databoks.katadata.co.id/datapublish/2022/12/22/kasus-penganiyaan-dan-kdrt-di-indonesia-turun-dalam-5-tahun-terakhir>, Accessed April 18, 2023.

<sup>20</sup>Cindy Mutia Annur. "Pertengkaran terus-Menerus, Faktor Utama Penyebab Perceraian di Indonesia pada 2022". <https://databoks.katadata.co.id/datapublish/2023/03/02/pertengkaran-terus-menerus-faktor-utama-penyebab-perceraian-di-indonesia-pada-2022>, Accessed April 18, 2023.

<sup>21</sup>Rafida Ramelan, "Sekufu Dalam Konteks Hukum Keluarga Modern," *Tahkim, Jurnal Peradaban dan Hukum Islam* 4, no. 1 (2021), p. 119-120.

in shaping societal attitudes toward family life by taking into account historical events. In the modern period, there is a need to think about comprehending religious sources in a multidimensional and multiperspective way, namely by looking at the many facets surrounding the topic. This is to support a progressive and open way of thinking, which implies that a multidisciplinary to transdisciplinary approach is required.<sup>22</sup>

Thus, religious moderation is no longer limited to theological questions, but has expanded to include social, economic, and cultural issues in order to tackle genuine problems, with the essential value of moderation being how to comprehend religion and thorough, without jeopardizing the primary teaching resources. Building a good understanding of family life through religious moderation efforts is also a challenge for the government, especially in developing human resources through the family to achieve the goals of the state as determined in the preamble to the 1945 Constitution of the Republic of Indonesia. Even though family is an individual's private domain in developing his life through legal marriage, the state has a responsibility to realize the welfare of its citizens through various policy interventions in the fields of economics, health, education, culture, and the environment, as stated in the constitution, which contains the basic principles of national and state life.

### **Family Resilience in the City of Malang: the Islamic Law Perspectives**

Discussing family resilience is fundamentally linked to the development and growth of human resources, beginning with the family as the primary basis for the establishment of a larger social system. In the context of the Republic of Indonesia, understanding family resilience can be based on the definition provided in Law Number 52 of 2009 concerning Population Development and Family Development, Article 1 number 11, which states that family resilience and prosperity is a condition in which the family is tenacious and tough. They have the physical and material capacities to live independently, as well as to develop themselves and their families so that they can live in peace to promote physical and spiritual well-being and happiness.<sup>23</sup>

Resilience refers to a family's ability to adapt and prosper in the face of stress, both now and in the future.<sup>24</sup> A resilient family will respond positively to any hardship by employing distinct strategies based on the setting, severity of

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<sup>22</sup>M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin Metode Studi Agama & Studi Islam di Era Kontemporer* (Yogyakarta: IB Pustaka, 2022), p. 81 – 90.

<sup>23</sup>Undang-Undang Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga Sejahtera.

<sup>24</sup>Dale R. Hawley and Laura DeHaan, "Toward a Definition of Family Resilience: Integrating Life-Span and Family Perspectives," *Family Process* 35, No. 3 (1996), p. 283–298.

the situation, and the viewpoints of all family members.<sup>25</sup> Conceptually, resilience is a measure of a family's capacity to harness its potential or strength to positively confront numerous difficulties, hurdles, and life challenges. This includes the family's ability to return to the level of conditions that existed prior to the crisis. This means that if a family encounters a serious problem that worsens their family situation and puts them under pressure, it is hoped that they will be able to overcome the problem completely and immediately return to an ideal or stable condition as if the problem did not exist.

In an empirical research using several samples from Malang City, the practice of the concept of family resilience can be seen in how a family is able to foster an atmosphere of peace and prosperity both physically and mentally because primary and secondary needs are met well. On the other side, family resilience can be defined as the ability to perform a variety of roles, including educational, recreational, religious, and economic functions. Family resilience is inextricably linked to how to deal with challenges, crises, and changes in everyday life. Family resilience includes physical, emotional, mental, and social qualities that help families stay strong and perform successfully under adversity.

Family resilience is a condition in which a family is able to foster an atmosphere of peace and prosperity physically and mentally because primary and secondary needs can be met well. Building family resilience can be accomplished by focusing on economic strength as the primary foundation, but this is not the only reason to pursue the aim of raising a family; rather, there must be a mutual commitment between husband and wife. This implies that there must be balance or maturity between physical (biological) and psychological components.<sup>26</sup>

The most significant barrier to achieving family resilience is communication patterns that allow each member to comprehend the distinctions between them. The plan for developing a good family begins with economic development as the basis, followed by the need for family education, because family resilience is established via mutual understanding.<sup>27</sup>

Family resilience is the ability to perform a variety of functions, including educational, recreational, religious, and economic ones. Building family resilience begins with improving awareness, both in thought and attitude, within the family community about the functions of each party, including their rights and obligations. The most significant barrier to achieving family resilience is communication patterns that allow family members to comprehend each other's uniqueness. The plan for creating a good family begins with

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<sup>25</sup>Wiwin Hendriani, Resiliensi Keluarga, <https://wiwinhendriani.com/2011/08/19/resiliensi-keluarga/>, Accessed August 19, 2022.

<sup>26</sup>Interview with WI, A Man, self-employed, Malang, August 16, 2023.

<sup>27</sup>Interview with WI, A Man, self-employed, Malang, August 16, 2023.

economic development as the basis, followed by the importance of family education since family resilience is built on mutual understanding.<sup>28</sup>

Family resilience refers to a family's ability to overcome obstacles, crises, and changes in their daily lives. Family resilience encompasses physical, emotional, mental, and social aspects that enable families to remain strong and function well in the face of hardship. "Building family resilience is carried out to ensure that a family is prepared to face challenges, changes and crises in the right way which can be done through several methods including: first, openness in communication; second, collaboration and responsibility based on agreed roles; third, economic management; fourth, increasing knowledge about harmonious families."<sup>29</sup>

Several variables can impede the development of family resilience, including economic conditions, family connection patterns, internal and external conflict, changing times and technological breakthroughs, and social and cultural interaction. Family development strategies are essentially confronted with complex issues because each family faces unique challenges and obstacles. However, establishing family resilience must begin both physically, with economic prosperity and health, and non-physically, with mental preparation and awareness of mental health.<sup>30</sup>

Family resilience, in my opinion, having healthy interactions, being autonomous, and caring for each other is the key to developing a happy family based on the following tactics and efforts: First, prioritize quality gatherings, which means spending at least 20 minutes per day with family without using gadgets, television, or technological devices. Second, boost everyday engagement with extended family and neighbors, as well as the nuclear family. Third, be self-sufficient, utilizing each family member's capacity rather than relying on others. Explore knowledge and enhance abilities. Fourth, care and share. Caring for one another and sharing with others, particularly those less fortunate.<sup>31</sup>

According to the data presented earlier, if we look at the Regulation of the Minister of Empowerment, Protection of Women and Children Number 6 of 2013 as an implementing regulation on family development, it explains that the dimensions of the level of family resilience are divided into five, namely: first, the dimensions of legality and family integrity; second, the dimension of physical endurance; third, the dimension of economic resilience; and fourth, the social psychological dimension, and fifth, socio-cultural resilience.<sup>32</sup>

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<sup>28</sup>Interview with KH, A Man, a Teacher, Malang, August 16, 2023.

<sup>29</sup>Interview with SH, A Woman, Academics, Malang, August 16, 2023.

<sup>30</sup>Interview with SH, A Woman, Academics, Malang, August 16, 2023.

<sup>31</sup>Interview with AS, A Woman, a Housewife, Malang, August 16, 2023.

<sup>32</sup>Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak Nomor 6 Tahun 2013 tentang Pembangunan Keluarga.

However, if we explore further, family resilience is confronted with at least six elements or dangers of difficulties that influence the family, including: first, financial concerns; second, technological dominance; third, marital problems; fourth, separate time; and fifth, employment issues.<sup>33</sup> This problem can also be caused by social developments that have unanticipated consequences, such as the social disorganization of the family, in which the roles and functions within it no longer work correctly, resulting in conflict and acts of domestic violence.<sup>34</sup>

The interviewees all stated the same thing: family resilience is directly tied to both internal and external influences. However, there are some tactics or ideas that must be carefully addressed in order to build family resilience, such as constructing an economic basis as a foundation for generating intrinsic prosperity, namely meeting numerous essential necessities that are the foundation of life. Developing family resilience does not end with economic development; it also includes non-physical development, such as knowledge of the fundamentals of having a good family with discussion contexts such as building communication patterns, relationships, or roles, as well as problem-solving techniques. Mandatory and crucial for the future development of family resilience. Based on the results of the interviews,<sup>35</sup> the author concludes that strong communication and fiscal management are essential for building family resilience.

### **Religious Moderation in Family Contexts: A Historical Perspective on the Islamic Law**

The Islamic law has a complicated history, known as the *Tarikh Tasyri*, which describes the evolution of legislation in Islam from the time of the Prophet Muhammad PBUH until the present. This comprises diverse perspectives since the time these laws were founded, the process of their abolition and vacancy, as well as the relationship with the *fuqaha* and *mujtahid* who had a part in the formation process. The *Tarikh Tasyri* can also be referred to as the history of the development of the Islamic law, the history of its formation, the history of Islamic law, the history of the development of *fiqh*, the modern development of the Islamic law, and the development of the science of

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<sup>33</sup>Jhon Michelson. "Exploring The Biggest Difficultites of Modern Family Life." <https://goodmenproject.com/families/exploring-biggest-difficulties-modern-family-life-spnsr/>, Accessed April 17, 2023.

<sup>34</sup>Soeradi, "Perubahan Sosial dan Ketahanan Keluarga: Meretas Kebijakan Berbasis Kekuatan Lokal," *Informasi* 18, no. 02 (2013), p. 87-88.

<sup>35</sup>Interview with WI, KH, AS & SH in Malang, August 16, 2023.

*fiqh. Tasyri'* has different sorts since Islamic law has two dimensions, which are:<sup>36</sup>

First, consider the divine dimension. *Illahiyah* refers to the transcendent and holy dimension, which is thought to be a teaching originating from Allah, and its followers regard the Islamic law in this dimension as a sacred teaching whose sacred value must always be preserved. Second, law emerges and evolves alongside the dynamics of social life (the man created the law/natural law). The Islamic law in this circumstance has various features, including being perfect, universal, dynamic/elastic/flexible/not rigid, systematic, *ta'abbudy* and *ta'aqqully*, defending justice, without complicating things, lowering burdens, and gradually (*tadrij*).<sup>37</sup>

Third, because the Islamic law is universal and flawless, it cannot be denied that its perfection results in elastic, dynamic, flexible, and non-rigid features. Fourth, the doctrines are systematic, which means that they are logically related. This rationale is supported by various verses in the Qur'an that connect one institution to another. On the other hand, the Islamic law encourages its believers to worship while also allowing them to live their lives in the world. Fifth, having the characteristic of *ta'abbudy* and *ta'aqqully*. *Ta'abbudy* means worship, and its primary goal is to bring mankind closer to Allah. This kind of worship is strict and cannot be modified, much like the amount of *rak'ahs* and other illogical forms of worship. Meanwhile, unlike *ta'abbudy*, *ta'aqqully* is of a worldly nature, with a meaning that is understandable to human and reasonable reason. Sixth, defending justice, Allah's justice, especially His generosity in conferring His grace on humans based on their amount of willingness. Seventh, "not complicated," means that Islamic law is neither restricted, restrictive, coercive, nor burdensome. Eighth, lessening the weight means lowering Allah's demands to act, obey His instructions, and avoid His prohibitions. Ninth, gradually (*tadrij*) signifies that the Islamic law was created gradually rather than all at once.

A periodization is provided to help readers comprehend the *tarikh tasyri'* of the Islamic law. The *tarikh tasyri'* is divided into seven periods, beginning with the Rasulullah PBUH period, also known as the prophethood period. This period is known as the growth period because it is the time when Islamic law was formed and grown during a 23-year period, from Muhammad's appointment as an Apostle in 610 AD to his death in 632 AD. This time is separated into two parts: the Mecca period and the Medina period. The Mecca period lasted around 13 years, and the Medina period lasted about 10 years. The Prophet Muhammad had entire control over *Tasyri's* power, which distinguished it from previous

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<sup>36</sup>Juhaya S.Praja, *Dinamika Pemikiran Hukum Islam* (Bandung: PT. Rosdakarya, 2000), p. 1.

<sup>37</sup>Yayan Sopyan, *Tarikh Tasyri' Sejarah Pembentukan Hukum Islam*, (Depok: PT. Rajagrafindo Persada, 2018), p. 11-14.

periods in this era. However, it is claimed that *ijtihad* took place among friends when the Prophet Muhammad was not around the companions. This *ijtihad* does not imply that someone other than the Messenger of Allah had *tasyri'* authority at the time, because cases like this are exceptional cases in which the companions were unable to ask the Messenger directly due to the Messenger's absence, but the problem needed to be resolved immediately for fear of losing its reality. The position of the companions' *ijtihad* is that of a companion's *fatwa*, provided that the Prophet himself endorsed the companion's *ijtihad*

The second phase is that of the Prophet Muhammad's associates, often known as the period of development. This is because throughout this time, Islamic law was explained, enlightened, and perfected. This period lasted about 90 years, beginning with Rasulullah's death in 11 H/632 AD and ending with the end of the first century of Hijrah in 101 H/720. *Ijtihad* was still fairly confined to only great companions of the prophet, and among Rasulullah's great companions were the *khulafaurrasyidin*, which included Abu Bakar Asyidiq, Umar bin Khatab, Uthman bin Affan, Ali bin Abu Talib, Zaid bin Thabit, Abdullah bin Mas'ud, Aisyah, and Abu Hurairah.

Third, the codification/*tadwin* period, also known as the conception period, was the golden era or glory of the Islamic law "the golden age" in which the Islamic law began to be united and progressively codified. The golden age lasted about 250 years, from 101 to 350 AH or 720-971 AD. This period was distinguished by the change from an elected to a hereditary caliphate structure. At the period, two descendants ruled: the Bani Umayyads and the Bani Abbas. Politically, it is distinguished by the separation of Muslims into three groups: Sunni, Khawarij, and Shia. Due to the widespread spread of Islam in foreign countries, the *ulama* were separated into two categories during this time: *ahlu ra'yu* or rationalists and hadith experts. Because there are two groups of *ulama* and the existence of three Islamic organizations, as well as the spread of Islam to foreign nations, various difficulties have arisen in the society, one of which is the enormous number of *hadith* narrations and falsification of *hadiths*. Beginning with this issue, the *madzab* imams and their pupils worked to eliminate elements that wished to harm Islam by constructing areas of knowledge such as *tafsir*, *hadith*, *fiqh*, *usul fiqh*, Sufism, and so on, as well as codifying the sciences. Muslims can utilize this knowledge to guide themselves.

Fourth, there is the *taklid/jumud* period, also known as the frozen period, during which Islamic legal philosophy suffered a setback. This time was distinguished by a deterioration in the movement and enthusiasm for *ijtihad* among the *ulama*, as well as the spread of the spirit of *taqlid*, a weakening of political independence, and the division of the Islamic republic into tiny countries. *Ta'ashubiyyah* between *madhabs* emerged during this time as well. *Talfiq* was also banned at the time because it was seen to be converting religions. This is worsened by the common sickness of jealousy among *ulama*,

which encourages them to prioritize fame over sincerity in their accomplishments.

Fifth, the period of the three great empires: the Ottoman Empire, the Safavid Empire, and the Mughal Empire. This is a transitional period from the classical to the modern era. The Ottoman Turks' *majallat* pioneered the unification and formulation of Islamic law. Sixth, the period of revival, the fundamental characteristic of this period is the resuscitation of Islamic law in the present day, when *ijtihad* is once more declared and the teachings of returning to the Qur'an and Sunnah are widespread. In this period, many Islamic countries began to emerge that liberated themselves from colonialists, starting when the world's Muslims realized that Muslims were very behind the west, realized that Islamic law was a source of law that never dried up, and realized that the progress in western law is shapped by the Islamic law, with evidence that in 1924, various efforts were made by the *ulama* to invite Muslims to abandon blind acceptance on certain values, unite the various existing schools of thought, and eradicate non-Islamic teaching practices, and base all actions on the two principles of the Islamic teaching: the Qur'an and the *Hadith*. Seventh, the modern period, in this period the Islamic law became legislation in the Modern Islamic State.

This description shows a relationship between the history of the Islamic law and religious moderation. Where this link provides benefits to Muslims. The term moderation derives from the Latin word moderation, which signifies neither excess nor lack. Meanwhile, in Arabic, moderation is based on the word *wasath* or *wasathiyah*, which is related to *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balance). *Wasith* refers to people who follow the ideals of *wasathiyah*. The word *wasathiyah* means "the best choice" in Arabic as well. This is consistent with the qualities of the Islamic law and the battling values of the Prophet, his companions, and Islamic scholars in sustaining and transmitting Islamic teachings to the present day.

Definitively, religious moderation includes ideas, attitudes, and behavior that take a medium ground, as well as always behaving and acting honestly and not being religiously extremist.<sup>38</sup> This suggests that moderate people apply religious values in a normal, middling, and non-extreme manner. In general, moderation can be defined as an effort to establish balance in terms of views, values, and character, both when dealing with individuals and with state institutions.<sup>39</sup>

Characteristics of Islamic moderation include attempting to understand reality, which generally refers to the sciences of *fiqh* requiring comprehensive

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<sup>38</sup>Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Kementerian Agama RI, 2019), p 15-17.

<sup>39</sup>Joni Tapingku, Opini: Moderasi Beragama Sebagai Perekat dan Pemersatu Bangsa, <https://www.iainpare.ac.id/moderasi-beragama-sebagai-perekat/>, Accessed, September 15, 2021

thinking to avoid excessive attitudes toward something, applying the principle of *rukshah* in religion, understanding religious guidelines as a whole, being open to responding to differences, and being committed towards unity and justice. This is to reduce aggressive attitudes when implementing religious ideals, and religious moderation has four primary indicators: first, national dedication; second, tolerance; third, nonviolence; and fourth, adapting to local culture.<sup>40</sup> The necessity of objective religious moderation is one of the cornerstones to promoting tolerance and concord at the local, national, and international levels. The choice of moderation, which rejects radicalism and liberalism in religion, is the key to maintaining civilization and establishing peace.<sup>41</sup> In this way, it is anticipated that we can realize our full potential to contribute to civilization.

In the family sector, the marriage process is one aspect that cannot be isolated from the principle of moderation, particularly when it comes to marriage's function as a form of family worship. The presence of religious moderation in this context is a way out or solution that is critical in developing a peaceful religious life, harmony, peace, and balance in a variety of areas, including the family. Religion, as a route of spirituality, plays a very basic function since the ideas held by a family are thought to be able to provide suggestions for constructive solutions to the challenges being confronted.<sup>42</sup> For example, the practice of religious moderation in the family begins with the contract process; if the marriage at the KUA is not registered in accordance with the appropriate marriage legislation, this action contributes to the formation of an immoderate family.<sup>43</sup> Thus, in this scenario, the urgency of marriage serves as the starting point for comprehending what a family is and the different aspects that make it up.

The importance of religious moderation in the home environment necessitates elaboration on how the relationships between the husband and the wife and children complement one another. Resilience is no longer defined solely in material and moral terms; rather, spiritual resilience is required to build a family that preserves Islamic ideals of love and tolerance in order to contribute

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<sup>40</sup>Rifqi Muhammad, "Internalisasi Moderasi Beragama Dalam Standar Kompetensi Kemandirian Peserta Didik," *Jurnal Ilmiah Al-Muttaqin: Jurnal Kajian Dakwah dan Sosial Keagamaan* 6, no. 1 (2021), p. 99-100.

<sup>41</sup>Inayatillah, et.al., "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Tamaddun* 17, No. 2, (2022). Ainol Yaqin, Yūsuf Al-Qarḍāwī's *Istinbāt* Method and Its Implementation in the Moderation of Islamic Law," *Ahkam* 31, No. 1 (2021).

<sup>42</sup>Ike Herdiana, "*Resiliensi Keluarga: Teori, Aplikasi dan Riset*". Proceeding National Conference Psikologi UMG, 2018.

<sup>43</sup>Kementerian Agama Kabupaten Batang."H.M. Aqsho: Moderasi Beragama Berbasis Keluarga Sangat Penting". <https://jateng.kemenag.go.id/2021/10/h-m-aqsho-moderasi-beragama-berbasis-keluarga-sangat-penting/>, Accessed April 18, 2023.

to the development of a more sophisticated social order.<sup>44</sup> The significance of establishing religious moderation in the framework of family relationships is still limited, since it has not had a substantial impact on the development of society in numerous domains.<sup>45</sup> The goal and benefits of religious moderation in the family are primarily preventive measures to avoid unwanted outcomes such as marital violence, the rise of extremist ideologies, and a lack of tolerance in the society.<sup>46</sup> This needs to be strengthened and developed so that a family can survive in any condition and is in a position that is in accordance with the Sharia norms.<sup>47</sup>

The fact that in Indonesia, there was a case, in which a family carried out a suicide bombing targeting a church in Surabaya in 2018 and a cathedral in Makassar in 2021; and they committed that crime due to their failure to understand the true nature of the Islamic principles, which is *rahmatan lil alamin*. From the standpoint of the Islamic law history, the families of the Prophet Ibrahim As, the Imran Family (*alu Imran*), and the Prophet Muhammad PBUH can be used as good examples and role models for cultivating the true values of monotheism, humanity, social solidarity, and even purity and self-respect.

In the Indonesian setting of the *Hadaratus* Syekh family, KH. Hasyim Asyari, the founder of Nahdlatul Ulama, has children and grandchildren, as well as families who value nationality, religion, humanism, pluralism, and social solidarity and can serve as role models.<sup>48</sup> KH. Wahid Hasyim is the son of Sheikh Hasyim Asyari, whereas KH. Abdurrahman Wahid or Gusdur is a

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<sup>44</sup>Kemenag.go.id. "Menag: Moderasi Beragama Harus Mewujud Dalam Keluarga." <https://kemenag.go.id/nasional/menag-moderasi-beragama-harus-mewujud-dalam-keluarga-mc3jnm0>, Accessed August 18, 2023.

<sup>45</sup>Abdul Haris Fitri Anto, "Eksplorasi Metode-Metode Pengembangan Nilai Moderasi Beragama Dalam Konteks Keluarga," *Al-Hukama: The Indonesian Journal of Islamic Family Law* 12, no. 1 (2022), p. 28-60. Taufiqurohman Taufiqurohman and Nelli Fauziah, "The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law," *El-USrah: Jurnal Hukum Keluarga* 6, No. 1 (2023).

<sup>46</sup>Artikel Pusat Studi Wanita Universitas Gadjah Mada. "Peran Keluarga dalam Moderasi Beragama." <https://psw.ugm.ac.id/2021/01/13/peran-keluarga-dalam-moderasi-beragama/>, Accessed August 18, 2023.

<sup>47</sup>Sari Ismet, et.al., "Keberfungsian Keluarga Sebagai Basis Penguatan Moderasi Beragama Di Desa Londut Afdeling Iii Kecamatan Kualuh Hulu Kabupaten Labuhanbatu Utara," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 4, no. 02 (2021), p. 317.

<sup>48</sup>Ahmad Zainul Hamdi, "Constructing Indonesian Religious Pluralism: The Role of Nahdlatul Ulama in Countering Violent Religious Extremism," *Journal of Indonesian Islam* 15, No. 2 (2021). Hasse Jubba, et.al., "The Contestation Between Conservative and Moderate Muslims in Promoting Islamic Moderatism in Indonesia," *Cogent Social Science* 8, No. 1 (2022).

personality who has transcended his time and is well-known around the world. They were born into pious and moderate homes that instilled Islamic ideals.

## Conclusion

The author draw conclusions from the explanation provided above. First, there is family-based religious moderation, which defines moderate families as those who can illustrate the principles and bounds of religious moderation by sustaining human values while also maintaining public order and the communal environment. This implementation is a sort of family existence that aims to realize the *mashlahah* concept of marriage. Second, family resilience should be maximized by all family members. It also suggests important processes or components that form the foundation for creating family resilience. Third, strengthening family resilience, as seen through the lens of religious moderation, is inextricably linked to the state's active role in maximizing policies in strategic areas such as economic empowerment, health, education, culture, and the environment, demonstrating that religious moderation is not limited to narrow issues. Things that are theological in character but have resulted in the thorough reinterpretation of religious teachings to solve contemporary societal concerns. For example, throughout the history of the Islamic law, the Prophet Ibrahim AS's family, the Imran family (*Ali Imran*), and the Prophet Muhammad PBUH can all be utilized as good examples and role models for nurturing the real principles of monotheism, humanism, social solidarity, and even purity and self-esteem. Meanwhile, in Indonesia, the family of *Hadaratus* Sheikh KH. Hasyim Asyari, founder of Nahdlatul Ulama, can be used as role models.

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## **Interviews**

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