

THE CONCEPT OF FAMILY RESILIENCE TOWARDS THE ISSUE OF INFIDELITY IN HOUSEHOLDS: Analysis of the Hadith *al-Ifki*

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Abstract

The issue of infidelity in a household is one of the serious problems that can damage family harmony. One approach to understanding family resilience to this crisis is through the concept of family resilience, which refers to the family's ability to overcome challenges and maintain its integrity. The hadith *al-Ifki*, which tells of the slander against 'Aisha and her reaction to the accusation, provides valuable insight into how family resilience can be built in severe trials. This study aims to analyze the application of family resilience to the issue of infidelity in a household based on the perspective of the hadith *al-Ifki*. The method used is literature analysis with a qualitative approach, examining the sources of hadith and the interpretations of scholars regarding *al-Ifki* and its relevance in the context of modern families. The results of the study show that the Prophet. Showed that very relevant problem-solving strategies, such as collective confidence, problem anatomy, problem identification, open communication, and family support, can be a foundation for families in dealing with the problem of infidelity. In conclusion, the application of the concept of family resilience based on the hadith *al-Ifki* can help families face the challenges of the issue of infidelity while maintaining family harmony and dignity.

Keywords: Family Resilience; Infidelity; Hadith *Al-Ifki*; Problem Solving Strategy; Muslim Family



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Abstrak

Isu perselingkuhan dalam rumah tangga menjadi salah satu masalah serius yang dapat merusak keharmonisan keluarga. Salah satu pendekatan untuk memahami daya tahan keluarga terhadap krisis ini adalah melalui konsep *family resilience*, yang mengacu pada kemampuan keluarga untuk mengatasi tantangan dan mempertahankan integritasnya. Hadis *al-Ifki*, yang menceritakan fitnah terhadap ‘Aisyah dan reaksinya terhadap tuduhan tersebut, memberikan wawasan berharga mengenai bagaimana ketahanan keluarga dapat dibangun dalam menghadapi ujian yang berat. Penelitian ini bertujuan untuk menganalisis penerapan konsep *family resilience* terhadap isu perselingkuhan dalam rumah tangga berdasarkan perspektif hadis *al-Ifki*. Metode yang digunakan adalah analisis literatur dengan pendekatan kualitatif, mengkaji sumber-sumber hadis dan tafsiran ulama mengenai *al-Ifki* serta relevansinya dalam konteks keluarga modern. Hasil penelitian menunjukkan bahwa Nabi menunjukkan strategi *problem solving* yang sangat relevan, seperti *collective confidence*, anatomi masalah, identifikasi masalah, komunikasi terbuka, serta *family support* dapat menjadi landasan bagi keluarga dalam menghadapi masalah perselingkuhan. Kesimpulannya, penerapan konsep *family resilience* berdasarkan hadis *al-Ifki* dapat membantu keluarga menghadapi tantangan isu perselingkuhan dengan tetap menjaga keharmonisan dan martabat keluarga.

Kata Kunci: Family Resilience; Perselingkuhan; Hadis *Al-Ifki*; Strategi Pemecahan Masalah; Keluarga Muslim

Introduction

Modern household life faces various challenges, one of which is the issue of infidelity, which is increasingly widespread and has a wide impact on family resilience. Infidelity not only damages the relationship between husband and wife but also has the potential to destroy the emotional, social, and psychological stability of all family members, especially children.¹ The digital era, with advances in communication technology and social media, has also increased the possibility of infidelity. The ease of interacting with third parties through various online platforms often becomes a loophole for individuals who are unable to maintain

¹ Dana A. Weiser and Daniel J. Weigel, “Exploring Intergenerational Patterns of Infidelity,” *Personal Relationships* 24, no. 4 (2017): 933–52, <https://doi.org/10.1111/pere.12222>.

commitments in the household.² This phenomenon is further exacerbated by changes in social values that tend towards individualism, causing the meaning of loyalty and commitment to marriage to shift.³

In Indonesia, the divorce rate in 2022 reached 516,334 cases, the highest in the last six years. Of that number, 75.21% were divorce cases, with 63.41% of them caused by disputes and quarrels that often occur between couples.⁴ In addition, based on data from the State Civil Service Commission (ASN), divorces triggered by infidelity among ASN have increased by 25% in a period of four years (2020–2023). This figure does not include complaints received by the Regional Civil Service Agency (BKD).⁵

Family resilience is crucial in facing various threats from within and outside. From a psychological perspective, family resilience, as defined by Walsh (2015), is the ability of a family to survive, adapt, and grow from the difficulties and crises faced.⁶ Families with high resilience can develop healthy communication patterns, support each other emotionally, and maintain family integrity even under pressure.⁷ In Islam, family resilience is rooted

² Brandon T McDaniel, Michelle Drouin, and Jaclyn D Cravens, “Do You Have Anything to Hide? Infidelity-Related Behaviors on Social Media Sites and Marital Satisfaction,” *Computers in Human Behavior* 66 (2017): 88–95, <https://doi.org/10.1016/j.chb.2016.09.031>.

³ Lewis S Davis and Claudia R Williamson, “Does Individualism Promote Gender Equality?,” *World Development* 123 (2019): 104627, <https://doi.org/10.1016/j.worlddev.2019.104627>.

⁴ Hasanudin Hasanudin et al., “Phenomena of Domestic Violence Against Women and Divorce in 2020-2022 in Indonesia: An Islamic Perspective,” *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 137–52, <https://doi.org/10.24090/mnh.v17i2.7686>.

⁵ Hasri Naldi and Elimartati Elimartati, “Analisis Politik Hukum Dalam Fenomena Perceraian Di Lingkungan Pemerintah Kabupaten Tanah Datar: Tinjauan Terhadap Kasus Perselingkuhan Aparatur Sipil Negara,” *Hakam: Jurnal Hukum Islam Dan Hukum Ekonomi Islam* 8, no. 1 (2024): 13–39, <https://doi.org/10.33650/jhi.v8i1.7560>.

⁶ Froma Walsh, *Strengthening Family Resilience* (New York: Guilford Publications, 2015), 158.

⁷ Tina Afiatin, *Psikologi Perkawinan Dan Keluarga: Penguatan Keluarga Di Era Digital Berbasis Kearifan Lokal* (Yogyakarta: PT Kanisius, 2018), 477.

in moral and spiritual teachings derived from the Quran and hadith. Islam views the family as a fundamental institution in shaping civilization, so maintaining its integrity is part of the moral and religious responsibility of each individual.⁸

One of the hadiths that illustrates the moral, psychological, and social dimensions of family resilience is the hadith *al-Ifki*, which tells of the slander against ‘Aisha.⁹ This hadith is part of a major event in the life of the Prophet, which tested the steadfastness of his family in facing a crisis that touched both the private and public spheres. The event of *al-Ifki* not only highlights how the Prophet responded to unproven accusations but also shows how communication, patience, trust, and steadfastness of principle can maintain the integrity of the family amid a storm of slander. The relevance of this hadith is very high in the modern context, especially in building family resilience in the face of issues of infidelity, both real and in the form of slander.

Previous studies on family resilience in dealing with the issue of infidelity have provided diverse contributions from various perspectives. However, they have not been deeply integrated with the hadith approach as a textual source of Islam. For example, Fife et al. (2023) and Rokach & Chan (2023) highlight the importance of communication and coping mechanisms in maintaining family resilience, emphasising that psychological and relational aspects play a central role in recovery from the crisis of infidelity.¹⁰ On the

⁸ Anushka Ataullahjan, Zubia Mumtaz, and Helen Vallianatos, “Family Planning, Islam and Sin: Understandings of Moral Actions in Khyber Pakhtunkhwa, Pakistan,” *Social Science & Medicine* 230 (2019): 49–56, <https://doi.org/10.1016/j.socscimed.2019.03.011>.

⁹ Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairi Al-Naisābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fuād ‘Abd Al-Bāqī (Kairo: Muṣṭafā al-Bābī al-Ḥalabī, 1955), no. 4974.

¹⁰ Stephen T Fife et al., “Couple Healing from Infidelity: A Grounded Theory Study,” *Journal of Social and Personal Relationships* 40, no. 12 (2023): 3882–3905, <https://doi.org/10.1177/02654075231177874>; Ami Rokach and Sybil H. Chan, “Love and Infidelity: Causes and Consequences,” *International Journal of Environmental Research and Public Health* 20, no. 5 (2023): 3904, <https://doi.org/10.3390/ijerph20053904>.

other hand, Tohar (2023) and Syukur et al. (2023) try to raise Islamic values as the foundation of family resilience, but are still limited to a conceptual approach without in-depth exploration of the hadith literature.¹¹

The study by Nasution and Harahap (2024) adds an Islamic legal dimension in dealing with accusations of infidelity, which, although relevant, focuses more on *fiqh* than on the moral and spiritual narratives contained in hadith such as the hadith *al-Ijki* incident.¹² Thus, although each study contributes important insights communication as a mechanism of recovery, Islamic values as a moral foundation, and Islamic law as a normative tool none have systematically united the three in an integrated theoretical framework such as family resilience theory or hadith hermeneutics. Therefore, this study is here to fill this gap by synthesising psychological, normative, and textual approaches to Islam through the lens of hadith, especially hadith *al-Ijki*, to build a holistic model of family resilience in dealing with the issue of infidelity.

The problem to be studied in this study is: How can the concept of family resilience be built and strengthened through the understanding of the hadith *al-Ijki* in dealing with the issue of infidelity in the household? Departing from the formulation of the problem, this study aims to formulate an integrative model of family resilience by combining psychological approaches, Islamic normative, and textual understanding of the hadith as a source of moral and spiritual values, especially through the analysis of the

¹¹ Ahmaddin Ahmad Tohar, “ضمانة العلاقة الأمنية بين الزوجين,” *Al-Zabrah: Journal for Islamic and Arabic Studies* 20, no. 2 (2023): 227–44, <https://doi.org/10.15408/zr.v20i2.26478>; Yarmis Syukur et al., “Determinant Factor Analysis of Family Psychological Resilience: A Study of Muslim University Staff in Indonesia,” *Islamic Guidance and Counseling Journal* 6, no. 1 (2023): 209–22, <https://doi.org/10.25217/igcj.v6i1.3626>.

¹² Ahmad Adanan Nasution and Mar'ie Mahfudz Harahap, “Complaints by Victims of Adultery Offenses: A Comparative Study of Penal Code and Islamic Law,” *Al-Isblah: Jurnal Ilmiah Hukum* 27, no. 2 (2024): 201–14, <https://doi.org/10.56087/aijih.v27i2.484>.

hadith *al-Ifki*. The initial argument underlying the importance of this study is that the issue of infidelity is not only legal in dimension, but also includes emotional, social, and spiritual aspects that require a comprehensive approach. Therefore, this study is expected to contribute to developing a theory of family resilience based on Islamic values by exploring the meaning and lessons of the hadith *al-Ifki* as a source of ethics, conflict resolution strategies, and spiritual role models in responding to household crises.

This study employs a qualitative approach using a literature review method. The primary data sources include hadith books, interpretations, and literature about family resilience, family dynamics, and infidelity. It also considers the insights of Islamic scholars and psychologists regarding the family's role in confronting these challenges. Additionally, the research examines books and scholarly articles exploring the relationship between family resilience and household social issues, such as infidelity. Data collection was conducted through a literature review, which involved gathering texts related to the *al-Ifki* hadith, pertinent interpretations, and literature concerning the concept of family resilience. The collected data were then analysed using a content analysis approach. This process included interpreting and linking the *al-Ifki* hadith to the theory of family resilience while assessing how these hadiths can provide insights and solutions to the problem of infidelity within the family context.

Result and Discussion

Family Resilience in Islamic Perspective

Family resilience refers to the collective ability of family members to cope with life stress, adapt to change, and recover from crises while maintaining integrity, well-being, and emotional stability.¹³ In family psychology, resilience is understood as a

¹³ Guangzhe F Yuan et al., "The Influence of Family Resilience on Non-Suicidal Self-Injury among Chinese Adolescents: The Mediating Roles of

dynamic process involving emotional cohesion, role flexibility, open communication, and the use of internal and external resources. These values help families not only survive but also thrive in the face of challenges, whether economic, social, or emotional.¹⁴

Islam expands the meaning of family resilience by instilling the principles of *sakinah* (inner peace), *mawaddah* (tender love), and *rahmah* (affection). These three are the main foundations mentioned in Surah al-Rum (30:21), which shows that the relationship between husband and wife is built based on peace of mind, love, and affection that fosters empathy and cooperation.¹⁵ Faith acts as a spiritual force that strengthens the family when facing trials.¹⁶ At the same time, *silaturrahmi* becomes a social mechanism that expands emotional and material support from the surrounding environment.¹⁷

The hadith *al-Ifki* incident is a historical illustration of family resilience in Islam. False accusations against ‘Aisha rocked the Prophet’s household. In facing the slander, the Prophet showed a calm attitude and did not rush into making decisions. The concept of *tabayyun*, or verification of information, was applied very carefully. The wait for divine revelation that later freed ‘Aisha from

Mindfulness and Individual Resilience,” *Archives of Psychiatric Nursing* 54 (2025): 46–53, <https://doi.org/10.1016/j.apnu.2025.01.003>.

¹⁴ Bin Yu, Jing Tong, and Cheng Guo, “Association between Parental Phubbing and Adolescents’ Depression: Roles of Family Cohesion and Resilience,” *Children and Youth Services Review* 169 (2025): 108082, <https://doi.org/10.1016/j.chidyouth.2024.108082>.

¹⁵ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur’an*, vol. 10 (Jakarta: Lentera Hati, 2010), 167.

¹⁶ William Jeynes, “The Powerful Role of Faith in Family Ministry,” in *Ministering Spiritually to Families*, ed. William Jeynes and Enedina Martinez (Cham: Springer International Publishing, 2015), 1–20, https://doi.org/10.1007/978-3-319-13302-7_1.

¹⁷ Michael Fitzgerald and Kami Gallus, “Emotional Support as a Mechanism Linking Childhood Maltreatment and Adult’s Depressive and Social Anxiety Symptoms,” *Child Abuse & Neglect* 108 (2020): 104645, <https://doi.org/10.1016/j.chiabu.2020.104645>.

the accusation taught that patience, emotional control, and justice are integral parts of family resilience based on faith.¹⁸

The incident of *al-Ifki* is relevant to the contemporary situation, especially in dealing with issues such as infidelity, digital slander, and defamation on social media. Modern Muslim families can learn from how the Prophet promoted open communication, the principle of justice, and restoring the family's dignity in an honourable manner. The Prophet's attitude not only saved the family from being torn apart but also strengthened the moral values of the Muslim community at large. The concept of resilience in Islam demands more than just surviving, but also building character and values in the face of trials.¹⁹

Modern case studies support the relevance of this approach. A survey by Dwinandita (2024) showed that families that integrate religious values, have effective communication, and establish strong social relationships tend to be better able to maintain harmony even when faced with economic pressures or internal conflicts.²⁰ This reinforces the importance of a simultaneous spiritual and social approach as exemplified in Islam. Resilient families do not only rely on formal structures, but also on values and practices embedded in everyday life.²¹

The conclusion of this description confirms that family resilience in Islam is formed through a foundation of divine values and mutually reinforcing social practices. The Prophet's exemplary behavior in responding to sensitive issues such as accusations

¹⁸ Abū Zakariyyā Muḥyiddīn Yaḥya bin Syaraf Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, vol. 17 (Beirūt: Dār Iḥyā' al-Turāṣ al-'Arābī, 1976), 119.

¹⁹ Ataullahjan, Mumtaz, and Vallianatos, "Family Planning, Islam and Sin: Understandings of Moral Actions in Khyber Pakhtunkhwa, Pakistan."

²⁰ Audrey Dwinandita, "Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 2 (2024): 83–105, <https://doi.org/10.14421/al-athfal.2024.102-01>.

²¹ David MacPhee, Erika Lunkenheimer, and Nathaniel Riggs, "Resilience as Regulation of Developmental and Family Processes," *Family Relations* 64, no. 1 (2015): 153–75, <https://doi.org/10.1111/fare.12100>.

against his wife provides moral and spiritual guidance in building a strong family. The principles of *sakīnah*, *mawaddah*, and *rahmah* remain relevant to answer modern challenges, including maintaining family integrity from external threats and internal crises. Understanding and strengthening these principles need to be part of Muslim family education through counseling, sermons, or family empowerment programs.

Hadith *al-Ifki*: Narrative and Historical Context

Hadith *al-Ifki* is one of the most controversial events in Islamic history related to the accusation of adultery against ‘Aisha bint Abū Bakr. This story is included in the long hadith narrations, including the narrations of al-Bukhārī²² and Muslim,²³ and had a major impact on the life of the Prophet and the Muslim community at that time. This incident occurred after the *Banī Mustāliq* war when the Prophet and his troops returned to Medina. On the way, ‘Aisha was left behind by the caravan because she was looking for her lost necklace and was later found by a friend named Ṣafwān ibn Mu‘aṭṭal. Seeing ‘Aisha coming with Ṣafwān to Medina the next day, the hypocrites led by ‘Abdullah ibn Ubay ibn Salūl spread the bad news that ‘Aisha was having an affair.²⁴

This narrative greatly impacted the person of ‘Aisha and the political and social stability in Medina. Prophet experienced great pressure, while ‘Aisha fell ill due to these accusations. Several companions were affected by this slander, including Miṣṭah ibn Uṣāṣah, Ḥassan ibn Šābit, and Ḥamnah bint Jahsh. After more than a month of uncertainty, Allah revealed a verse in Surah al-Nur (24:11-20) which freed ‘Aisha from all charges. These verses confirm that the accusations against ‘Aisha were fabricated slander

²² Abū ‘Abdillāh Muḥammad bin Ismā‘īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. Muṣṭafā Dīb Al-Bugā (Damaskus: Dār Ibnu Kaṣīr, 1993), no. 4381.

²³ Al-Naisābūrī, *Ṣaḥīḥ Muslim*, no. 4974.

²⁴ Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, *Faṭḥ Al-Bārī*, vol. 9 (Mesir: al-Maktabah al-Salafiyyah, 1970), 422.

and give a strong warning against those who spread slander without evidence.²⁵

The role of the main figures in the *al-Ifki* hadith is very significant. ‘Aisha, as the main victim, showed her patience in facing slander, while the Prophet set an example of handling sensitive issues wisely, not immediately punishing those involved until the revelation came. Ṣafwān ibn Mu‘aṭṭal, whose name was also involved in the slander, remained firm in defending himself and Aisha’s honor. ‘Abdullah ibn Ubay, the main mastermind behind the spread of slander, used this incident to weaken the Prophet’s leadership. After the revelation, the consumed friends realized their mistake and were given certain punishments according to their violations.²⁶

Scholars have given various interpretations of the hadith of *al-Ifki*. Ibn Ḥajar in *Fathḥ al-Bārī* explained that the hadith of *al-Ifki* is a test for Muslims that teaches caution in spreading news. He highlighted how Allah warned those who spread slander without evidence.²⁷ Al-Nawawī in *al-Minhāj* also emphasized that this case shows the importance of maintaining a Muslim’s honor and noted that accusations of adultery without clear evidence are a major sin.²⁸ Meanwhile, al-Suyūṭī in *al-Durr al-Manṣūr* mentioned that this incident also serves as proof that the revelation that was revealed to the Prophet was not fabricated, because if it came from the

²⁵ Zainuddīn ‘Abdurrahman bin Aḥmad bin Rajab bin Al-Ḥasan, *Fathḥ al-Bārī Syarah Ṣaḥīḥ Al-Bukhārī*, vol. 3 (Madinah: Maktabah al-Gurbā’ al-Aṣriyyah, 1996), 375.

²⁶ Badr al-Dīn Abū Muḥammad Maḥmūd bin Aḥmad Al-‘Ainī, *Umdah al-Qarī Syarah Ṣaḥīḥ Al-Bukhārī*, vol. 4 (Beirut: Dār Iḥyā’ al-Turāṣ al-‘Arābī, 1993), 212.

²⁷ Al-‘Asqalānī, *Fathḥ al-Bārī*, 13:342.

²⁸ Abū Zakariyyā Muḥyiddīn Yahya bin Syaraf Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, vol. 17 (Beirut: Dār Iḥyā’ al-Turāṣ al-‘Arābī, 1976), 116.

Prophet himself, he would have immediately defended his wife without having to wait for a month for the revelation.²⁹

The scholars' interpretations also highlight the legal aspects of the verses revealed in response to this event. Al-Qurṭubī in his interpretation mentioned that the verses in Surah al-Nur related to the slander of *al-Ifki* became the basis for establishing the law of *ḥudūd* for those who spread slander, namely the law of *ḥad qaṣf* (punishment of flogging for those who accuse of adultery without evidence).³⁰ The interpretation of al-Ṭabarī also highlights how Allah uses clear words in refuting the accusations and emphasizes the importance of maintaining the honor of Muslims.³¹

Furthermore, the hadith of *al-Ifki* is not just a historical story, but a real reflection of how structured slander can destroy individual honor and disrupt socio-political stability. The slander against 'Aisha, which 'Abdullah ibn Ubay ibn Salūl instigated, shows the use of moral accusations for political interests. The suffering of 'Aisha and the ethical dilemma faced by the Prophet highlight the psychological impact of baseless accusations: emotional isolation, trauma, and social pressure.³² In the context of the modern family, this story emphasizes the importance of active patience and a rational approach in dealing with conflicts based on trust issues, especially in the digital era where online slander can be

²⁹ 'Abdurrahmān bin Abī Bakr Jalāluddīn Al-Suyūṭī, *Al-Durr Al-Manṣūr*, vol. 6 (Beirūt: Dār al-Fikr, 1993), 160.

³⁰ Abū 'Abdillāh Muḥammad bin Aḥmad al-Anṣārī Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'an*, ed. Aḥmad Al-Birdūnī and Ibrāhīm Aṭṭīsy, vol. 12 (Kairo: Dār al-Kutb al-Miṣriyyah, 1964), 182.

³¹ Abū Ja'far Muḥammad bin Jarīr Al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wil Ai Al-Qur'an*, vol. 19 (Kairo: Dār al-Ḥijr, 2001), 115.

³² Taqī al-Dīn Abū al-'Abbās Aḥmad bin 'Abd al-Ḥalīm bin 'Abd al-Salām bin 'Abdullah bin 'Abd al-Qāsim Muḥammad Ibn Taymiyyah, *Minhaj Al-Sunnah Al-Nabawiyyah*, vol. 6 (Riyad: Jāmi'ah al-Imām Muḥammad bin Su'ūd al-Islāmiyyah, 1986), 269.

more destructive, so that the principles of justice and verification must be the mainstay in dealing with relationship crises.³³

From the aspect of Islamic law, this incident is the basis for strengthening the value of *tabayyun* and enforcing the law of *ḥudūd*, especially *ḥad qaṣf*, which aims to protect human honor. Surah al-Nur not only clears the name of ‘Aisha, but also establishes legal principles to prevent and punish false accusations.³⁴ The social dynamics in this hadith show how unverified rumors can damage social networks and divide the community. In today’s reality, this is relevant to defamation on social media. Therefore, the lesson from this hadith emphasizes the urgency of building family resilience through open communication, empathy, and justice, as exemplified by the Prophet and ‘Aisha in facing a difficult test that threatens the honor and unity of the community.

Analysis of the Five Concepts of Prophet Muhammad’s Management in Household Problem Solving Based on the Hadith of *Al-Ifki*

Based on the interpretation of the hadith of *al-Ifki* that has been explained previously, this study identifies five management concepts of the Prophet Muhammad in solving household problems, especially those related to the issue of honor (accusations of infidelity). These concepts include collective confidence, analysis of the anatomy of the problem, identification of the root of the problem, open communication, and family support.

1. Collective Confidence

Trust within a household is crucial for building family resilience. In family psychology, trust is a key factor contributing

³³ Marvin Iroegbu et al., “Investigating the Psychological Impact of Cyber-Sexual Harassment,” *Journal of Interpersonal Violence* 39, no. 15–16 (2024): 3424–45, <https://doi.org/10.1177/08862605241231615>.

³⁴ Wahbah Al-Zuhaili, *Fiqh Islam Wa Adillatuhu*, vol. 8 (Jakarta: Gema Insani, 2019), 414.

to harmony and stability in a family.³⁵ When spouses have faith in one another, they are better equipped to tackle challenges and problems with clarity and openness. In the context of the hadith *al-Ifki*, the Prophet Muhammad demonstrated that preserving trust in one's partner during a surge of slander not only fortifies the marital relationship but also highlights that a strong family can withstand external pressures. Family resilience is rooted in a deep sense of mutual trust, effective communication, and moral support for one another.

In contemporary Muslim household life, the principle of collective confidence management, applied by Rasulullah in the hadith of *al-Ifki*, can be a guideline for building family resilience. In the modern era, which is full of various social challenges, including issues of trust in households due to increased access to social media and unverified information, couples need to apply the principles of collective trust. Married couples must build open and honest communication, not be easily influenced by bad news, and always try to solve problems through deliberation and patience.

In addition, the application of collective trust values in Muslim households can be realized through community involvement and a healthy social environment. The Prophet Muhammad showed that in dealing with slander, it is important to have a supportive environment and not be easily influenced by news that has not been proven true. In the modern context, Muslim families can build positive social networks by joining communities that promote Islamic values. This is as stated by Hayes, Rossetti, and Zlomke (2022) that with the support of a strong community, a family will find it easier to survive in facing various challenges.³⁶

³⁵ Alan Zarychta, "Community Trust and Household Health: A Spatially-Based Approach with Evidence from Rural Honduras," *Social Science & Medicine* 146 (2015): 85–94, <https://doi.org/10.1016/j.socscimed.2015.08.046>.

³⁶ Katey N. Hayes, Kristina G. Rossetti, and Kimberly Zlomke, "Community Support, Family Resilience and Mental Health among Caregivers

Ultimately, the hadith of *al-Ifki* teaches that collective confidence is an important factor in facing a household crisis. The principle of collective confidence management applied by the Prophet in dealing with slander against ‘Aisha is an example for every Muslim couple in building a strong and harmonious household amidst the various challenges of the times. By emulating the attitude of the Prophet Muhammad, Muslim families can become strong, harmonious, and blessed social units.

2. Anatomy of the Problem

The Prophet’s approach to understanding the problem of the *al-Ifki* hadith refers to the principle of anatomical management of problems, which consists of several stages such as identifying the problem, understanding the root of the problem, examining various perspectives, and making the right decision based on the existing facts. In dealing with this slander, the Prophet did not immediately believe the accusations circulating in society. He refrained from taking impulsive action and first examined the event thoroughly. In this context, he showed an example of holding back his emotions and not immediately judging one party, either ‘Aisha or the people involved in spreading the slander. The Prophet chose to investigate by listening to various parties, including asking ‘Aisha directly, asking for the opinions of ‘Alī and Usāmah, and conducting self-introspection before finally receiving a revelation that acquitted ‘Aisha of all accusations.

This approach emphasizes that when dealing with domestic conflict, it is essential to avoid negative assumptions that could escalate the situation. According to Mohd Zulkifli, Saidon, and Abd Aziz (2022), steering clear of negative assumptions can significantly aid in resolving domestic conflicts.³⁷ Therefore, it is

of Youth with Autism Spectrum Disorder,” *Child: Care, Health and Development* 49, no. 1 (2022): 130–36, <https://doi.org/10.1111/cch.13025>.

³⁷ Hidayatul Sakinah Mohd Zulkifli, Rafeah Saidon, and Azhar Abd Aziz, “Approach in Managing Conflict in A Long Distance Marriage,” *Journal of*

crucial to maintain a rational mindset when addressing problems by gathering information objectively. Many conflict management literature sources highlight that one of the key principles in problem-solving is to conduct a thorough analysis of the root cause of the issue. This ensures that the chosen solution is effective and does not lead to further negative consequences.³⁸

Implementing the Prophet's approach is very relevant to the concept of family resilience in contemporary Muslim household life. In modern life, various household problems often arise due to a lack of effective communication and a tendency to act impulsively without conducting an in-depth analysis. The Prophet set an example that facing problems is not enough, just by relying on feelings, but it must also be based on the principles of justice, patience, and a broad understanding of the situation at hand. When a family applies this approach, they will be better able to resolve differences by finding solutions that do not harm either party and can maintain harmony in the household. This is, as stated by Junaidi (2023), the importance of values such as justice, patience, and broad understanding in family life, which is by the teachings of the Prophet Muhammad.³⁹ This study concludes that families who adopt these principles in dealing with conflict are more likely to succeed in creating harmony in the household.

In conclusion, the problem-solving management applied by Rasulullah in the hadith of *al-Ifki* is an ideal model for resolving household conflicts. He showed how important it is to restrain oneself, not to rush into making decisions, and to conduct in-

Contemporary Islamic Studies 8, no. 1 (2022): 49–72, <https://doi.org/10.24191/jcis.v8i1.3>.

³⁸ Berkat, Setinawati, and Basrowi, "The Role of Educational Management in Enhancing Innovation and Problem-Solving Competencies for Students towards Global Competitiveness: A Literature Review," *Social Sciences & Humanities Open* 11 (2025): 101280, <https://doi.org/10.1016/j.ssaho.2025.101280>.

³⁹ Juliyana Junaidi, "Relational Justice in the Prophetic Tradition: An Analysis of Selected Hadith," *Islamiyyat* 45, no. 2 (2023): 65–75, <https://doi.org/10.17576/islamiyyat-2023-4502-05>.

depth analysis before acting. The implementation of this principle in contemporary Muslim household life can increase family resilience by creating more harmonious relationships, based on good communication and wise decision-making.

3. Identification of Problems

In addressing the situation described in the hadith of *al-Ifki*, the Prophet did not rush to make a decision. Instead, he practiced problem identification management by objectively gathering information before responding to the circulating issue. The first step the Prophet took in this process was to refrain from immediately believing the rumors without verification. As the hadith illustrates, he did not hastily accuse or pass judgment on ‘Aisha. Rather, he remained calm in his response to the news. This method is known in conflict management as a fact-based approach, where every piece of information is verified before being accepted as truth.⁴⁰ The Prophet relied on thorough investigation rather than solely on rumors, gathering insights from various sources, including his companions and other wives.

Second, the Prophet showed a cautious attitude by holding a deliberation. He discussed with several of his close friends, such as ‘Alī and Usāmah, to gain a broader perspective. In this discussion, Usāmah assured that ‘Aisha was a pious woman and it was impossible for her to commit a despicable act, while ‘Alī provided a pragmatic view so that the Prophet would not be too burdened with the issue. This approach shows that the Prophet applied the principle of open consultation in identifying problems, namely opening up a discussion space with people who have credibility to gain a more objective point of view.⁴¹

⁴⁰ Juanjo Macías and Luis Valero-Aguayo, “FACT: A Pilot Study of Process-Based Therapy to Promote Occupational Well-Being,” *Journal of Contextual Behavioral Science* 32 (2024): 100761, <https://doi.org/10.1016/j.jcbs.2024.100761>.

⁴¹ Cristina-Gabriela Mitincu et al., “The Public Consultation Is Open: Insights from Urban Green Infrastructure Planning in Romania,” *Urban Forestry*

Third, the Prophet allowed ‘Aisha to provide clarification. When ‘Aisha learned about the issue, she was devastated and finally asked permission from the Prophet to return to her parents’ house. After some time, the Prophet met ‘Aisha to speak directly to her. In that meeting, the Prophet did not force his opinion but allowed ‘Aisha to explain from her point of view. This attitude reflects the principle of fairness in conflict management, where each party involved in the problem is given the right to speak before a decision is made.⁴² Fourth, in facing this event, the Prophet Muhammad also did not let his emotions dominate the decisions that would be taken. Even though the situation was very stressful, he prioritized common sense and calm. In modern management, this approach is called emotional intelligence, namely the ability to control emotions in critical situations.⁴³

The Prophet’s decision in the event of the hadith *al-Ifki* finally came through Allah’s revelation in Surah al-Nur, verses 11-20, which affirmed the sanctity of ‘Aisha and condemned those who spread slander. From this incident, it can be seen that verifying information in responding to the issue of infidelity is very significant. Mistakes in assessing information can damage a person’s reputation and cause prolonged household conflict. The Prophet taught that information circulating in society must be tested for its truth with objective methods and should not be immediately believed without valid evidence.

The implementation of problem identification management carried out by the Prophet in this event has great relevance in building family resilience in contemporary Muslim household life. One of the biggest challenges in households today is the rampant

Urban Greening 86 (2023): 127985, <https://doi.org/10.1016/j.ufug.2023.127985>.

⁴² Matthias Grot et al., “Fairness or Efficiency-Managing This Conflict in Emergency Medical Services Location Planning,” *Computers & Industrial Engineering* 173 (2022): 108664, <https://doi.org/10.1016/j.cie.2022.108664>.

⁴³ Jennifer M Blank et al., “Emotional Intelligence as a Predictor of Functional Outcomes in Psychotic Disorders,” *Schizophrenia Research* 276 (2025): 97–105, <https://doi.org/10.1016/j.schres.2025.01.005>.

misinformation and slander, especially through social media. Therefore, the principles taught by the Prophet, such as not easily believing unverified information, having discussions with competent parties, and allowing all parties to explain the situation, can be applied to building a stronger and more harmonious family.

Thus, the Prophet's management strategy in dealing with the event of the hadith *al-Ifki*, especially in identifying problems, becomes a relevant model for contemporary Muslim households. Principles such as information verification, deliberation, patience, and open communication are essential in building family resilience. When these principles are applied in household life, families will be better able to face various challenges and remain harmonious amidst the dynamics of modern life.

4. Open Communication

In the dialogue between Rasulullah and 'Aisha after the spread of slander, it can be seen that the Prophet did not immediately make unilateral decisions or was influenced by public pressure. On the contrary, he provided space for 'Aisha to express her feelings, explain her position, and emphasize her honesty. In the hadith narrated by Imam al-Bukhārī, it is stated that the Messenger of Allah came to 'Aisha after a long period of silence, then said, "O Aisha, if you are truly clean (from this accusation), Allah will free you from this accusation. But if you sin, ask Allah for forgiveness and repent to Him."⁴⁴ This statement shows that the Prophet maintained a balance between being objective and empathetic. He did not immediately defend or accuse 'Aisha, but instead opened a space for dialogue that allowed openness in communication.

The open communication management used by the Prophet in this incident reflects several main principles in household problem-solving. The first is openness in conveying feelings and facts honestly. The Prophet did not hide his anxiety but still

⁴⁴ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, no. 4381.

allowed ‘Aisha to explain her position without pressure. Second, the Prophet did not rush into making decisions before getting certainty. This attitude teaches the importance of managing emotions in household communication, especially in dealing with conflicts or sensitive issues. Third, he prioritized justice and allowed the accused party to defend themselves, without intervention from outside opinions. This shows that in household problem-solving, decisions must be based on facts and justice, not on prejudice or external influences. This is as stated by Gottman and Silver (1999) that couples who rely on a fact-based approach and fair communication in resolving conflicts have higher levels of marital satisfaction and better relationship resilience than couples who tend to be influenced by assumptions or intervention from outside parties.⁴⁵

Open communication within the family plays a fundamental role in rebuilding trust that has been shaken by conflict or misunderstanding. Trust is a key pillar in family resilience. When a family experiences a crisis of trust, open communication can be an effective means of recovery. In the context of the hadith of *al-Ifki*, the Prophet not only spoke with ‘Aisha but also with his companions, including ‘Alī and Usāmah, to seek opinions before making a decision. This shows that open communication not only occurs within the scope of the husband and wife but can also involve trusted parties to provide objective and wise views.

In contemporary Muslim households, implementing open communication, as practiced by the Prophet Muhammad, can serve as a model for resolving various conflicts. One of the main challenges faced in modern households is the lack of effective communication, which often results in misunderstandings, jealousy, and mistrust. Husbands and wives need to embrace the principle of open communication by creating a safe space for each

⁴⁵ John M. Gottman and Nan Silver, *The Seven Principles For Making Marriage Work* (New York: Crown Publishers, 1999), 129.

partner to express their feelings and thoughts without fear of judgment.

Open communication is essential for building emotional resilience in families. The example of the Prophet and ‘Aisha illustrates how open dialogue allowed ‘Aisha to express her feelings honestly. This openness ultimately led to her defense by Allah through revelation in Surah al-Nur, verses 11-26. This incident teaches us that when communication within a household is honest, open, and free from pressure, just and wise solutions can emerge. As stated by Eğeci and Gençöz (2006), couples who engage in open and empathetic communication tend to have more harmonious relationships and are better equipped to resolve conflicts constructively.⁴⁶

In conclusion, the hadith of *al-Ifki* illustrates how the open communication management practiced by the Prophet Muhammad can be a key strategy for resolving household conflicts and rebuilding trust. This model is not only significant in a historical context but also has valuable applications in modern Muslim family life. By fostering open communication, families can become more resilient and harmonious, enabling them to face various challenges with patience and wisdom.

5. Family Support

The hadith *al-Ifki* provides a clear picture of how the role of family support in maintaining household harmony in the face of a crisis of trust and maintaining honor. Family support in this crisis can be seen from the attitude of Abū Bakr, the father of ‘Aisha, who played a very important role in providing moral and emotional support to his daughter. When slander spread, Abū Bakr showed steadfastness and patience. Although initially

⁴⁶ İ Sine Eğeci and Tülin Gençöz, “Factors Associated with Relationship Satisfaction: Importance of Communication Skills,” *Contemporary Family Therapy* 28, no. 3 (2006): 383–91, <https://doi.org/10.1007/s10591-006-9010-2>.

devastated, he continued to try to support his daughter with affection and faith in his family's honor.

Abū Bakr's role in supporting 'Aisha is a powerful example of how crucial family support is to maintaining family resilience. During a crisis of trust, like the one experienced by the Prophet's family, strengthening family solidarity is essential for ensuring each member's emotional and mental stability. Abū Bakr not only provided emotional support to 'Aisha but also maintained open communication with the Prophet, which ultimately helped resolve the incident with wisdom and peace.

The concept of family support in facing a crisis of trust and honor in the hadith of *al-Ifki* is very relevant when connected to the principle of family resilience, which prioritizes family resilience in facing problems. Family resilience is not only about how families can survive difficulties, but also about how families support each other to restore harmony after a shocking event. In the case of *al-Ifki*, the management of family support carried out by the Prophet and Abū Bakr shows how important the role of the family is in strengthening relationships, maintaining integrity, and restoring threatened trust. 'Aisha, who was initially depressed in this great test, was finally able to overcome the crisis thanks to the strong support of the Prophet and her father.

Family support in dealing with major problems like this also has important implications for contemporary Muslim household life. The principle of family support applied by the Prophet in the hadith of *al-Ifki* must be adopted to overcome challenges in today's household. This is as stated by Senturk et al (2011) that emotional and practical support from the nuclear family is very influential in the process of restoring the relationship of couples who are trapped in an affair.⁴⁷ The study revealed that individuals who receive support from close family members tend to be better able

⁴⁷ Vesile Senturk et al., "Social Support and Antenatal Depression in Extended and Nuclear Family Environments in Turkey: A Cross-Sectional Survey," *BMC Psychiatry* 11, no. 1 (2011): 48, <https://doi.org/10.1186/1471-244X-11-48>.

to overcome household crises, reduce divorce rates, and improve the quality of relationships within the family.

The implementation of family support carried out by the Prophet and Abū Bakr in the *al-Ifki* incident provides a valuable lesson for today's Muslim households. When problems arise, families must be able to act collectively and support each other, emotionally, mentally, and spiritually. In this context, family resilience serves as a foundation that allows families to survive and recover from all trials while maintaining the honor and integrity of the household. The family management model exemplified by the Prophet, who did not rush in making decisions and preferred to seek the truth carefully, should be a reference in dealing with crises in today's households.

Conclusion

Family resilience in dealing with infidelity can be strengthened through the principles taught in the hadith of *al-Ifki*, which emphasizes the importance of patience, open communication, and family support as the main foundations in dealing with a household crisis. This hadith clearly illustrates that collective trust in the family is crucial in withstanding the shock of slander or prejudice, as the Prophet did not rush to make decisions before thoroughly understanding the root of the problem. This approach reflects the principle of family resilience that emphasizes the ability to identify and process issues wisely, rather than reactively. In contemporary Muslim life, for example, when a wife finds suspicious messages on her husband's cell phone, the principle of *al-Ifki* encourages her to have an open dialogue first and involve trusted family members to find a solution, rather than immediately jumping to damaging conclusions. Thus, this hadith's values are spiritual and practical in maintaining the integrity of the household amidst modern social pressures. It is time for every Muslim family to reflect on the meaning of trust, communication,

and collective support as the main bulwark against the collapse of family harmony.

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