



Analysis of Family Resilience through the Ethical Values Theory Approach

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Abstract

Advances in science and technology have brought significant changes to the social structure of society, including modern family life patterns. This study aims to examine communication systems as a crucial element in building family resilience amid the structural changes in modern society caused by such developments. The reduced intensity of direct interaction among family members due to high mobility, such as children attending school outside the city or married couples pursuing careers in different locations, presents a unique challenge in maintaining family cohesion. This study employs a qualitative method with a content analysis approach to examine communication phenomena within modern families and the relevant Islamic communication values in building family resilience. Data is analyzed through text interpretation and social phenomena, using ethical value theory and Islamic communication principles as the analytical framework. The results of the study indicate that Islamic communication principles, if consistently applied in family life, can serve as an ethical foundation that strengthens family resilience. The implications of this research emphasize the importance of revitalizing Islamic communication values in building harmonious, peaceful, loving, and compassionate families in the modern era.

INTRODUCTION

Humans naturally have a strong instinct to live together with others. Unlike other living creatures, such as animals that can live solitarily, humans cannot develop optimally without social interaction. Total isolation for a certain period of time can cause psychological and personal development disorders, even threatening the survival of individuals. From birth, humans are born with the innate nature of being social beings who require the presence of others in their lives (Hazani, 2023).

In the context of social relationships, the reactions arising from human interaction are an important aspect that influences individual behavior patterns and attitudes. In the modern era, social relationships have expanded significantly, including within family institutions and marriage. Modern lifestyles have given rise to new forms of family interaction, such as long-distance marriages undertaken due to professional demands or socio-economic dynamics. Such family models are increasingly common in contemporary Indonesian society (Soekanto, 2013).

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These changes cannot be separated from technological advancements, the industrial revolution, and progress in education and information. This transformation enables social change to occur more rapidly and spread across various layers of society. From a social science perspective, change is inherent in human life. Therefore, every individual and family faces the challenge of adapting without losing fundamental values (Putri & Iskandar, 2020).

Individual awareness is key in filtering various forms of change and progress. The ability to selectively and constructively utilize developments is necessary to avoid being trapped in a current of value disorientation (Hidayat et al., 2023; Pustikayasa, 2020). One of the most fundamental filtering mechanisms is religious norms, as a source of transcendent values that can serve as a reference in facing social dynamics.

In the family context, the increasing prevalence of long-distance interactions demands the reconstruction of family resilience based on values rooted in revelation. The dynamic Islamic legal norms in the social sphere serve as an important foundation for examining family resilience from an Islamic perspective. This approach can open space for the institutionalization of Islamic values, social justice, and collective ethics in family life (Tirtoni, 2022; Wahyudi & Kurniaish, 2021).

METHODS

This study uses a qualitative method with a content analysis approach that aims to examine family resilience from the perspective of ethical value theory. Data collection techniques were carried out through literature study, by examining relevant literature on communication in modern families, Islamic communication principles, and ethical value theory (Nurjannah et al., 2025). The data obtained were analyzed using a descriptive-analytical approach, which involves describing phenomena in detail, systematically, and comprehensively (descriptive), as well as grouping and connecting the data obtained from a theoretical and practical perspective for in-depth interpretation (analytical). In this study, the researcher serves as the key instrument actively interpreting data to gain a comprehensive and contextual understanding of the issues under examination (Sugiyono, 2010).

RESULT AND DISCUSSION

Communication as an Ethical Value for Achieving Family Resilience

The family is the basic social unit in society, consisting of individuals bound together through marriage, blood, or adoption. Structurally, the family is built on strong interpersonal bonds and responsibilities, particularly in the relationships between husband and wife and parents and children. However, family relationship patterns have undergone significant shifts in the modern era. While in the past, family members interacted intensely under one roof, today, long-distance relationships due to work mobility, education, or other social demands have become increasingly common (Abadi, 2021).

In modern families, it is not uncommon for husbands and wives to work in different places, while children spend most of their time at school or in dormitories. This situation makes the home merely a physical gathering place at certain times, such as weekends. Such conditions require an effective and ethically sound communication system to maintain the quality of family relationships despite physical distance. The peace and harmony of the family envisioned in the concept of *sakinah*, *mawaddah*, and *rahmah* are highly dependent on the strength of internal communication built on mutual understanding, honesty, and love (Muchimah, 2020; Qismatuttoyibbin, 2025).

Family resilience is one of the key indicators in maintaining this stability. According to Government Regulation of the Republic of Indonesia No. 21 of 1994, family resilience is a dynamic condition reflecting the physical-material and psychological-mental-spiritual capacity to live independently, develop oneself, and

achieve well-being and happiness. In this context, planned communication grounded in Islamic ethical values plays a central role in fostering emotional bonding and psychosocial stability among family members.

Communication that is conducted in a *ma'ruf* manner, full of wisdom, and harmonious both outwardly and inwardly, is a reflection of ethical values in Islam that are relevant to strengthening the structure and function of the family. Therefore, this paper will elaborate on the importance of communication as an ethical value in building family resilience, especially in facing the challenges of modern household life with increasingly complex patterns of interaction.

Communication as the Realization of *Ma'ruf* Relationships in the Family

The family is a fundamental social structure formed through marriage, blood ties, or adoption. In the context of modern households, the patterns of relationships between family members have undergone significant changes, especially in cases where couples are in long-distance relationships or have daily activities that are separated in terms of space and time. This poses new challenges to family resilience, particularly in maintaining the quality of communication. Family resilience, as defined in Government Regulation No. 21 of 1994, reflects a family's physical-material and psychological-mental-spiritual capacity to live independently and harmoniously. In this context, communication is a key element in building such resilience. Communication conducted in an ethical and *ma'ruf* appropriate manner can strengthen emotional and spiritual bonds among family members and prevent destructive conflicts.

Communication problems are one of the main causes of conflict on various scales, from between countries to between individuals within families. Therefore, it is important to understand the relationship between communication and family resilience through a normative and sociological approach that integrates Islamic values with the social needs of contemporary society. In Islamic studies, communication is not merely about conveying messages, but also reflects the ethical values that underpin social relations, as reflected in Quranic verses such as QS. Al-Baqarah: 187 and 228, as well as QS. An-Nisa: 19. Principles such as mutual respect, consultation, and equality form the foundation of communication within the household. Therefore, good communication between husband and wife should be conducted by: i) avoiding correction in public; ii) using language that does not cause misunderstanding; iii) evaluating each other's communication participation; iv) avoiding interrupting conversations; v) valuing the presence of one's partner; and vi) paying attention to tone of voice.

The application of these ethical communication principles not only reflects Islamic etiquette but also serves as an important tool in creating a family that is *sakinah*, *mawaddah*, and *rahmah*. Thus, communication is not merely a means of interaction but a strategic ethical value in building family resilience, especially in the complex modern context.

The Theory of Ethical Values and Its Relevance to the Family Communication System in the Perspective of Islamic Family Resilience

Humans are multidimensional beings consisting of physical and spiritual aspects, both of which play a role in shaping social attitudes and behavior. In social interactions, personality formation cannot be separated from the processes of socialization, communication, and environmental influences. As stated by Satjipto Rahardjo (2008), humans are social beings who live in a network of social structures, so communication is an essential need in maintaining harmony in life, including within the family. Family communication is not merely an exchange of information, but a means of forming values, dividing roles, and strengthening emotional relationships among family members. In this context, ethical value theory emphasizes the importance of integrating reason and heart in forming morally valuable actions. In line with this, the Quran in Surah Al-Nisa (4:19) affirms the principle of *mu'asyarah bil ma'ruf* (good

conduct) between husband and wife as the ethical foundation of family communication.

Islam views law as a living system that constantly evolves in line with social changes. Therefore, Islamic law is not only seen as a formal norm but also as an ethical system that underpins human behavior. In the context of the family, communication grounded in ethical values plays a crucial role in maintaining household stability, especially amid social dynamics and contemporary challenges, such as the increasing prevalence of long-distance relationships. Article 32 of Law No. 1 of 1974 on Marriage regulates the husband's obligation to provide a place of residence, which in a contemporary context requires reinterpretation so that it is not understood literally but contextually, emphasizing the importance of communication and emotional connection even when physically separated. The relevance of ethical values in this context lies in the couple's ability to build communication that is *ma'ruf*, rooted in understanding, responsibility, and mutual respect.

Verses such as Q.S Al-Isra' (17): 23–24 teach the ethics of communication between children and parents, which also reflect the values of love, respect, and emotional sensitivity. These values are universal in the family communication system and form part of the framework of Islamic family resilience. Family resilience is not only built on economic and structural foundations but more on the quality of relationships fostered through ethical and meaningful communication. Communication management within the family, especially in long-distance families, becomes crucial. Islam not only teaches personal ethics but also emphasizes principles of time management, roles, and social responsibility. The hadith narrated by Bukhari about each individual as a leader reflects the principle of role distribution within the family, where each member has moral and social responsibilities to create domestic harmony.

From a normative-sociological perspective, family resilience is built through the integration of Islamic legal norms that are ethical in nature and communication principles that are adaptive to changes in the times. The role of emotions is also examined as part of the communication system; Islam prohibits decision-making in emotional states as it can disrupt domestic tranquility. Calm, rational, and empathetic communication is a crucial pillar in achieving a family characterized by *sakinah*, *mawaddah*, and *rahmah*. Islamic family law holds a sacred position within the overall structure of Islamic law. Amidst the rapid pace of modernization, Islamic teachings on the family remain steadfast and serve as a strong guiding principle. Thus, by applying *ma'ruf* communication rooted in Islamic ethical values, family resilience is not merely an ideal norm but can be realized as a sustainable and contextual social practice.

CONCLUSION

Social changes resulting from technological advancements are inevitable in modern family life, necessitating an understanding of Islamic communication values in a textual, contextual, and universal sense. In this context, principles of communication such as politeness, emotional control, sensitivity, and role management between spouses play a crucial role in building family resilience. This resilience serves as the foundation for family harmony amid challenges such as reduced interaction intensity due to educational demands, work commitments, and technology use. Therefore, communication rooted in Islamic ethical values is not only relevant but also essential in maintaining the sustainability of a family characterized by *sakinah*, *mawaddah*, and *rahmah* in the modern era.

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