

The Slow Living Lifestyle as an Instrument of *Maqāsid al-Sharī'ah* in Maintaining Muslim Family Resilience

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Abstract

This study aims to analyze the relationship between the principles of slow living and *maqāsid al-syarī'ah* in maintaining the resilience of Muslim families. Amid the acceleration of modern life, which often triggers domestic tension, the concept of slow living offers a spiritual and social paradigm oriented toward balance, simplicity, and mindfulness. This research employs a normative legal method with conceptual and philosophical approaches. The primary data sources include the Qur'an, Hadith, the Compilation of Islamic Law (KHI), as well as classical and contemporary Islamic legal literature. The analysis is conducted descriptively and analytically by interpreting the values of *maqāsid al-syarī'ah* particularly *hifz al-nafs* (protection of life), *hifz al-'aql* (protection of intellect), and *hifz al-nasl* (protection of lineage) as theological and ethical foundations for implementing slow living. The findings indicate that the principles of slow living are not in conflict with Islamic law; rather, they represent an actualization of spiritual values such as *zuhd* (asceticism), *qana'ah* (contentment), and *tawāzun* (balance) in family life. In conclusion, the integration of a slow living lifestyle can serve as a normative strategy for strengthening the resilience of Muslim families in the digital era.

Keywords: Slow Living, Maqasid Syariah, Family Resilience.

Abstrak

Penelitian ini bertujuan menganalisis keterkaitan antara prinsip slow living dan *maqāsid al-syarī'ah* dalam upaya menjaga ketahanan keluarga Muslim. Di tengah percepatan kehidupan modern yang sering memicu ketegangan rumah tangga, konsep slow living menawarkan paradigma spiritual dan sosial yang berorientasi pada keseimbangan, kesederhanaan, serta kesadaran penuh (mindfulness). Pendekatan yang digunakan adalah penelitian hukum normatif dengan pendekatan konseptual dan filosofis. Sumber data utama berasal dari Al-Qur'an, hadis, Kompilasi Hukum Islam (KHI), serta literatur hukum Islam klasik dan kontemporer. Analisis dilakukan secara deskriptif-analitis dengan menafsirkan nilai *maqāsid al-syarī'ah*—khususnya *hifz al-nafs*, *hifz al-'aql*, dan *hifz al-nasl*—sebagai dasar teologis dan etik bagi implementasi slow living. Hasil penelitian menunjukkan bahwa prinsip slow living tidak bertentangan dengan hukum Islam, bahkan merupakan wujud aktualisasi nilai-nilai spiritual seperti *zuhd*, *qana'ah*, dan *tawazun* dalam kehidupan rumah tangga. Kesimpulannya, integrasi gaya hidup slow living dapat menjadi strategi normatif dalam membangun ketahanan keluarga Muslim di era digital.

Kata Kunci: *Slow Living*, Maqasid Syariah, Ketahanan Keluarga.

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INTRODUCTION

Modernity is characterized by an accelerating rhythm of life, massive digital penetration, and a consumerist culture that frequently displaces spaces of silence, self-awareness, and the quality of relationships within the household. In this context, Muslim families face a paradox: despite the increasing abundance of technological "conveniences," intimate communication and a peaceful rhythm of life are becoming increasingly scarce. Macro indicators in Indonesia reflect challenging dynamics in marriage and divorce; based on data from the Central Bureau of Statistics (BPS) as of February 2026, the divorce rate in Indonesia in 2025 increased by 9.56% to 438,168 cases compared to 2024 (399,921 cases). The majority consists of divorce by petition (*cerai gugat*) at 79%, with the primary causes being disputes/quorrels (64.43%) and economic issues.¹ This signifies a major task in maintaining family resilience amidst a fast-paced lifestyle. This phenomenon indicates the need for a value framework capable of restoring the balance of life's rhythm, direction, and objectives for Muslim families. One relevant ethical-cultural proposition is *slow living*, a way of life that emphasizes simplicity, balance, full presence (*mindfulness*), and intentionality in choosing daily priorities.

Slow living was initially popularized in social literature as a critique of the culture of acceleration and industrialism. Studies on sustainable community governance demonstrate that "slowing down" is not the antithesis of productivity, but rather a socio-ecological strategy to restore the quality of collective life.² In Botta's research,³ the concept of *slow living* is mapped within a functional model of sustainable communities, showcasing its contribution to the social transitions of the 21st century. Over the past decade, discussions on *slow living* have also intersected with *mindful consumption* and lifestyle sustainability, although its academic literature is generally acknowledged to be still emerging and relatively underexplored in depth. This gap opens up an opportunity to integrate *slow living* with the normative framework of Islam more systematically.

Within the treasury of Islamic law, *maqāṣid al-syarī'ah* provides a philosophical-normative foundation for weighing legal purposes oriented toward human welfare (*maṣlahah*). The contemporary works of Jasser Auda emphasize a systems approach that places *maqāṣid* at the heart of legal reasoning, ensuring that the Sharia remains directed toward justice, balance, and the sustainability of values in new contexts.⁴ At the family level (*fiqh al-usrah*), *maqāṣid* such as *hifẓ al-nafs* (preservation of life/soul), *hifẓ al-'aql* (preservation of intellect), and *hifẓ al-nasl* (preservation of progeny) serve as solid pillars

¹ "Nikah Dan Cerai Menurut Provinsi (Kejadian), 2025 - Statistical Data - BPS-Statistics Indonesia," accessed April 14, 2026, <https://www.bps.go.id/en/statistics-table/3/VkhwVUszTXJPVmq2ZFRKamNIZG9RMVo2VEdsbVVUMDkjMw==/nikah-dan-cerai-menurut-provinsi.html>.

² SA Sari et al., "Slow Living as an Alternative Response to Modern Life," *UI Proceedings on Science and Technology*, 2017.

³ Marta Botta, "Evolution of the Slow Living Concept within the Models of Sustainable Communities," *Futures* 80 (2016), <https://doi.org/10.1016/j.futures.2015.12.004>.

⁴ Muhammad Baiquni Syihab, "Telaah Kritis Pemikiran Jasser Auda Dalam Buku 'Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach,'" *AN NUR: Jurnal Studi Islam* 15, no. 1 (2023): 114–36, <https://doi.org/10.37252/ANNUR.V15I1.455>.

for the vision of a *sakīnah-mawaddah-rahmah* family.⁵ Consequently, *slow living*, with its emphasis on balance, awareness, and simplicity, can optimally be interpreted as an ethical praxis compatible with—and even contributory to—the agenda of those *maqāṣid*.

There is a tangible tension between the "fast-paced" culture and the quality of domestic relations. The family, as the core of the Muslim community, requires a value framework that is not merely legal-formal, but also ethical-spiritual to guide the rhythm of life, use of time, and daily decision-making. *Slow living* offers a practical framework aligned with Islamic ethics (*zuhd*, *qanā'ah*, *tawāzun*) and, therefore, warrants normative testing within the horizon of *maqāṣid*. At the level of policy and public services, scientific literature on family resilience shows an increasing interest in religiosity, family communication, and pre-marital education as bastions of resilience; integrating a *slow living* framework into this discussion has the potential to enrich the normative tools of family development.

The Muslim family is positioned as the primary locus for the actualization of *maqāṣid*. The Marriage Law and the Compilation of Islamic Law (KHI) affirm the ideal of *sakīnah-mawaddah-rahmah* as a normative horizon. Scientific research on the *sakīnah* family confirms that the purpose of marriage in Islamic law is not merely the fulfillment of legal conditions and pillars, but the creation of tranquility, love, affection, and generational sustainability.⁶ Within this framework, *slow living* can be studied as a value discipline that fosters a calmer, more dialogic, and equitable rhythm of life—making it directly relevant to the preservation of family resilience.

In the international arena, the wave of studies on spiritual well-being and *mindfulness* from an Islamic perspective affirms the value of full presence (*ḥuḍūr*), contemplation, and self-ethics as part of contemporary Muslim virtues. Utmost contemporary contemplative studies position awareness practices as mental-ethical work that restores relations with oneself, others, and the environment. In parallel, within international literature that targets *slow living* as an object of study, at least three analytical directions can be specifically referenced: mapping the evolution of the *slow living* concept within models of sustainable communities (Botta, 2016)⁷ unravelling the relationship between *slow living* and the green economy framework (Ionciă & Petrescu, 2016)⁸ as well as an exploratory study on adult perspectives within urban contexts.⁹ This corpus is synthetically discussed in a recent systematic review by Thomaz & Prado

⁵ Nurliana et al., "Maqasid Kafa'ah for Family Resilience in The Era of Disruption 5.0 Fiqh Perspective," *International Journal of Islamic Thought and Humanities* 4, no. 2 (2025): 331–42, <https://doi.org/10.54298/IJITH.V4I2.508>.

⁶ Azam Mabruy Al-Kautsar, "The Concept of Sakinah as a Normative-Theological Foundation for Gender Equality in Islamic Family Law," *Jurnal Mediasas* 8, no. 3 (2025): 2025, <https://doi.org/10.58824/mediasas.v8i3.436>.

⁷ Botta, "Evolution of the Slow Living Concept within the Models of Sustainable Communities."

⁸ Diana-Eugenia Ionciă Eva-Cristina Petrescu, "Slow Living and the Green economy Slow Living and the Green Economy," *T H E Journal Economic, Reflections O N Issues, Social* IX, no. 2 (2016), <https://doi.org/10.46298/jpe.10689>.

⁹ David Lamb, "Taking It Day-by-Day: An Exploratory Study of Adult Perspectives on Slow Living in an Urban Setting," *Annals of Leisure Research* 22, no. 4 (2019): 463–83, <https://doi.org/10.1080/11745398.2019.1609366>.

(2024),¹⁰ who assert in their own formulation that *slow living* remains a relatively emergent concept that is under-mapped in indexed scientific literature, while documenting that the sources included in their review are multidisciplinary (among others psychology, economics, health, and sociology), with a specific note regarding the scarcity of in-depth investigations in the field of design.

From an argumentative standpoint, this article is not intended as an empirical summary of the entire international corpus above; a framework that operationally and sequentially connects the practice of *slow living* with the details of *fiqh al-usrah* through the lens of *maqāṣid al-syarī'ah* is still relatively rarely highlighted as a central question in that conversation. On the other hand, research on Muslim families in Indonesia highlights the contribution of religiosity, communication, and pre-marital education to family resilience, as well as the urgency of reinterpreting legal norms in light of social change. Therefore, a conceptual bridge that explicitly integrates *slow living* with *maqāṣid al-syarī'ah* within *fiqh al-usrah* remains relatively rare. This article offers a normative elaboration to fill that gap.

The core problem is the absence of a normative analytical framework that explicitly maps *slow living* as an ethical praxis crossing over from socio-cultural discourse into the objectives of Islamic law for the family. In fact, if *slow living* is consistent with *maqāṣid* (especially *hifẓ al-nafs*, *hifẓ al-'aql*, *hifẓ al-nasl*), then it deserves consideration as a normative instrument to strengthen the resilience of Muslim families and prevent the escalation of domestic conflicts that frequently lead to disputes in the Religious Courts. At this juncture, case databases and official statistics provide the context of the challenge, while *maqāṣid* provides the ethical-juridical direction for prevention and guidance.

This article aims to answer two questions: (1) how the concept of *slow living* can be interpreted through the framework of *maqāṣid al-syarī'ah* to be compatible with the vision of Islamic family law; and (2) to what extent the integration of *slow living* values (awareness, simplicity, balance) can be formulated as a normative strategy to maintain the resilience of Muslim families (*sakīnah-mawaddah-rahmah*) amidst the culture of modern life acceleration?

In line with the above questions, the objectives of this study are: (a) to construct a conceptual reading of *slow living* from the perspective of *maqāṣid al-syarī'ah*—specifically *hifẓ al-nafs*, *hifẓ al-'aql*, and *hifẓ al-nasl*—as an ethical-juridical foundation for *fiqh al-usrah*; and (b) to formulate a normative model of *slow living* as a preventive and promotive strategy for family resilience aligned with the contemporary ideal of Islamic family law.

There are three main contributions offered. First, this study shifts *slow living* from the realm of popular lifestyle to its status as an ethical category that can be operationalized within *maqāṣid*-based Islamic legal arguments. Second, this study integrates findings

¹⁰ Danielle Comitre Thomaz and Gheysa Caroline Prado, *Revista Técnico-Científica Do Programa De Pós-Graduação Em Design Da Univille Desacelerando Com O Slow Living: Uma Revisão Sistemática Slowing Down With Slow Living: A Systematic Review*, n.d.

from Islamic *mindfulness* literature (awareness, presence, inner discipline) with the vision of the *sakīnah* family—producing a conceptual bridge between spiritual virtue and family norms. Third, this study links the normative framework with the context of policy and family development, making it relevant for pre-marital education programs, mediation services, and family education oriented toward dispute prevention.

Auda's framework of *maqāṣid al-syarī'ah*—with its systems approach and openness to context—provides the tools to view *slow living* not merely as an ascetic practice, but as a family virtue strategy that preserves the quality of the soul, intellect, and progeny.¹¹ Meanwhile, Kamali's elaboration on the classification of *maqāṣid* helps place *slow living* among the objectives of *ḥājīyyāt* (needs) and *taḥsīniyyāt* (embellishments/perfections) that impact life balance.¹² Within the research ecosystem, the discourse on family resilience—ranging from religiosity, communication, to pre-marital counseling—demonstrates a consensus on the importance of ethical instruments that enable families to endure (be resilient) and grow.¹³ This study positions *slow living* as that ethical instrument and demonstrates the *maqāṣid* logic that supports it.

Theoretically, this article proposes that *slow living* can be transformed into a *habit of law-abiding virtue*—a good habit compatible with the goals of Islamic law—through the framing of *maqāṣid*. Practically, the results of the study can support the design of policies and family development programs: a pre-marital guidance curriculum that incorporates a module on Islamic life rhythms, a family charter format that regulates device usage and shared time, as well as a *maqāṣid*-infused mediation guide that encourages slow, clear, and compassionate dialogue. By balancing the speed of the era with the rhythm of the family, *slow living* is not merely a trend, but a normative strategy to realize resilient, just, and sustainable Muslim families.

RESEARCH METHOD

This study is a library-based normative legal research method (*library research*) employing conceptual and philosophical approaches to examine the nexus between the principles of *slow living* and the objectives of Islamic law (*maqāṣid al-syarī'ah*) in maintaining Muslim family resilience. The analytical focus is directed toward interpreting *slow living* as an ethical practice aligned with the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), and progeny (*ḥifẓ al-nasl*), which form the core of Islamic family law. Primary legal materials encompass the Qur'an, Hadith, the Compilation of Islamic Law (KHI), and Law Number 1 of 1974 concerning Marriage. Secondary legal materials include classical literature such as al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn* and al-Syātibī's *al-*

¹¹ Mohammad Fauzan Ni et al., “Reformulasi Maqāṣid Al-Syarī'ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis,” *Bidayah: Studi Ilmu-Ilmu Keislaman*, June 19, 2023, 1–19, <https://doi.org/10.47498/BIDAYAH.V14I1.1557>.

¹² Mohammad Hashim Kamali, “Ranks and Priorities of Maqasid,” *Goals and Purposes of Shariah*, September 3, 2025, 38–43, <https://doi.org/10.1093/9780197786390.003.0006>.

¹³ Zaenal Mustaqim et al., “Strategi Pusaka Sakinah Dalam Menjawab Tantangan Ketahanan Keluarga Dalam Permasalahan Pernikahan Dini,” *Tawazun: Jurnal Pendidikan Islam* 14, no. 2 (2021): 133–42, <https://doi.org/10.32832/TAWAZUN.V14I2.4116>.

Muwāfaqāt fī Uṣūl al-Syarī'ah, alongside contemporary works by Jasser Auda (2007) and Mohammad Hashim Kamali (2019) on modern *maqāṣid* theory.¹⁴ Supplementary data were obtained through controlled scientific literature searches across the following databases: (1) Scopus as the primary base for internationally indexed peer-reviewed articles; (2) DOAJ for open-access articles in the humanities and Islamic studies fields that meet indexed journal standards; and (3) Google Scholar, used limitedly for cross-citation tracking (*snowballing*) and to complement key articles already identified from Scopus/DOAJ discussing *slow living*, psychology, and Islamic ethics. Data analysis was conducted qualitatively through hermeneutic reading and normative interpretation of Islamic legal texts, integrated with a critical analysis of the ethical, spiritual, and social dimensions within *slow living* values. This study utilizes Jasser Auda's systems theory of *maqāṣid al-syarī'ah* as its analytical framework, emphasizing that *slow living* rooted in *maqāṣid* is not merely a cultural phenomenon, but a normative and ethical instrument to address the challenges of life balance in modern Muslim families.

RESULTS AND DISCUSSION

Slow Living from the Perspective of Islamic Ethics

The concept of *slow living* emerged as a critique of the acceleration of modern life, which frequently induces alienation, stress, and a loss of life meaning.¹⁵ In Marta Botta's (2016) analysis, *slow living* is positioned as a socio-ecological strategy oriented toward life sustainability and self-balance by emphasizing time awareness, the quality of social relationships, and spiritual well-being.¹⁶ This principle shares a correspondence with Islamic ethical values that emphasize balance (*tawāzun*), simplicity (*qanā'ah*), and self-control (*zuhd*).

In al-Ghazālī's view, simplicity is a reflection of *tazkiyah al-nafs* (purification of the soul) that guides human beings toward happiness in this world and the hereafter. He asserts that the nobility of life lies not in the accumulation of material wealth, but in inner tranquility and the blessing of time (*barakah al-zamān*).¹⁷ This principle aligns with the essence of *slow living*, namely organizing life's rhythm to be more meaningful and oriented toward the quality rather than the quantity of activities.¹⁸ Thus, *slow living* can be viewed as a contemporary expression of Islamic teachings on simplicity rooted in spiritual and moral values.

¹⁴ Mohammad Hashim Kamali, *Maqasid Al-Shariah Made Simple* (the international institute of islamic thought, 2019).

¹⁵ Sari et al., "Slow Living as an Alternative Response to Modern Life."

¹⁶ Botta, "Evolution of the Slow Living Concept within the Models of Sustainable Communities."

¹⁷ Siti Nur Rafiza and Firmansyah Firmansyah, "Mistik Kebahagiaan Dalam Perspektif Imam Al-Ghazali," *Jurnal Ekshis* 1, no. 1 (2023): 43–54, <https://doi.org/10.59548/JE.V1I1.22>.

¹⁸ Milda Pivoriūtė and Karolina Poškauskaitė, "When 'Too Much and Too Slapdash' No Longer Satisfies: Existential Changes Brought by Altering the Speed of Life," *Sociologija. Mintis Ir Veiksmas* 45, no. 2 (2019): 39–67, <https://doi.org/10.15388/SOCMINTVEI.2019.2.15>; Nabil Rabbani and Rini Rinawati, "Aktivitas Komunikasi Antar Budaya "Slow Living"," *Jurnal Riset Jurnalistik Dan Media Digital*, December 31, 2024, 99–106, <https://doi.org/10.29313/JRJMD.V4I2.5238>.

Modernity presents a paradox: technological advancements accelerate communication yet erode the depth of relationships. Hartmut Rosa emphasizes that social acceleration triggers existential alienation—human beings live faster but lose time for meaning. This phenomenon comports with the condition of urban Muslim families, where economic pressures and digital culture trigger household stress and a decline in the quality of communication.¹⁹

The *slow living* movement emerges as an antithesis to this acceleration. Botta (2016) in *Futures* positions it as a social transition model toward a sustainable and reflective life.²⁰ From an Islamic perspective, this movement intersects with the concept of *wasatiyyah* (moderation) as explained by al-Syātibī in *al-Muwāfaqāt*, which is the effort to place human beings at the midpoint between physical and spiritual needs.²¹ Accordingly, *slow living* can be understood as a form of actualizing *wasatiyyah* values oriented toward tranquility (*sukūn*) and family harmony.

Integration of Slow Living Values and Maqāṣid al-Syarī‘ah

Conceptual analysis of *slow living* indicates a substantive correlation with three primary objectives of *maqāṣid al-syarī‘ah*, namely *ḥifẓ al-nafs*, *ḥifẓ al-‘aql*, and *ḥifẓ al-nasl*. First, in the context of *ḥifẓ al-nafs* (preservation of the soul/life), the *slow living* lifestyle supports the mental and emotional health of the family by rejecting the hurry culture that stands as a primary cause of modern psychological pressure.²² A family psychology study by Steffen and Patrick (2020) emphasizes the importance of mindful presence (full presence spiritually) as a form of contemplative worship capable of reducing stress and enhancing household harmony.²³ This indicates that *slow living* is in alignment with *maqāṣid* regarding the preservation of the soul and human psychological well-being.

Second, from the aspect of *ḥifẓ al-‘aql* (preservation of the intellect), *slow living* fosters reflective capacity, clear thinking, and prevents human beings from impulsive consumerist behavior.²⁴ In a study by Yimam, from Kamali’s perspective, *maqāṣid* demands that human beings utilize their intellect to weigh benefits (*maṣlahah*) and harms (*mafsadah*) in every legal and moral decision.²⁵ By slowing down, human beings acquire

¹⁹Hartmut Rosa et al., “Aceleração Social Na Modernidade Tardia: A Estrutura Psicopatológica Da Alienação Segundo a Reflexão Sociológico-Filosófica de Hartmut Rosa,” *Revista Sem Aspas* 10, no. 1 (2021): 1–16, <https://doi.org/10.29373/SAS.V10I00.15171>.

²⁰Botta, “Evolution of the Slow Living Concept within the Models of Sustainable Communities.”

²¹Muhammad Khairan Arif, “Moderasi Islam (Wasathiyah Islam) Perspektif al-Qur’an, as-Sunnah Serta Pandangan Para Ulama Dan Fuqaha,” *Al-Risalah* 11, no. 1 (2020): 22–43, <https://doi.org/10.34005/ALRISALAH.V11I1.592>.

²²Danielle Comitre Thomaz and Gheysa Caroline Prado, “Desacelerando Com o Slow Living: Uma Revisão Sistemática,” *Plural Design* 7, no. 1 (2024): 38–48, <https://doi.org/10.21726/PL.V7I1.2359>.

²³Patrick R. Steffen et al., *Mindfulness and the Middle Way of Stress Reduction*, January 1, 2020, 1–9, https://doi.org/10.1007/978-3-030-51618-5_1.

²⁴Evan Hamzah Mughtar, “Slow Living And Blessing: A Phenomenological Study Of Urban Muslim Lifestyle Of Gen-Z From Islamic Economic Perspective,” *Tamwil: Jurnal Ekonomi Islam* 11, no. 1 (2025): 25–25, <https://doi.org/10.31958/JTM.V11I1.15303>.

²⁵Habib Yesuf YĪMAM, “Muhammed Haṣim Kemālī’nin Makāsıd Anlayışı: Epistemolojik Bütünleşme Arayışı,” *Islam Hukuku Arastirmalari Dergisi*, no. 42 (December 2023): 67–94, <https://doi.org/10.59777/IHAD.1324049>.

the space for rational and wise thinking—an ideal condition for Muslim families to make just and balanced decisions.²⁶

Third, regarding *hifẓ al-nasl* (preservation of progeny), *slow living* contributes to strengthening relationships among family members, particularly in parent–child communication. A study by Eva Nur Hopipah et al. (2025) demonstrates that the resilience of urban Muslim families is heavily influenced by the intensity of communication and spiritual role-modeling within the household.²⁷ The principles of *slow living*, which emphasize quality time and emotional presence, can reinforce these bonds,²⁸ thereby aligning with *maqāṣid* in preserving the continuity and morality of progeny.

Reactualization of Zuhd and Qanā'ah Values

Theologically, *slow living* resonates with the classical concepts of *zuhd* (asceticism/detachment) and *qanā'ah* (contentment). Al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn* explains that *zuhd* is not the rejection of the world, but rather organizing the heart so that it is not enslaved by the world.²⁹ This principle is identical to "minimalism with meaning," which forms the core of the modern *slow living* movement.³⁰ *Qanā'ah*—feeling content with provided sustenance and time—serves as the key to inner balance.³¹

This dialogue between classical and contemporary thought demonstrates a continuity of values. While Botta and Rosa critique the acceleration of life from a socio-ecological perspective,³² al-Ghazālī and al-Syāṭibī have long asserted the importance of moderation as the path to happiness (*sa'ādah*).³³ Therefore, *slow living* should not be viewed merely as a secular Western product, but as an actualization of Islamic spirituality within an accelerated modern context.

Socio-Legal Dimension: Slow Living as a Dispute Prevention Mechanism

Islamic family law is not merely regulative but also preventive. The KHI emphasizes the principles of deliberation (*musyawarah*) and reconciliation (*iṣlāḥ*) prior to divorce. In this context, *slow living* can function as a dispute prevention mechanism

²⁶ M. Fikri Yuda et al., "Prinsip Keharmonisan Keluarga Dalam Al Qur'an: Studi Kontekstual Terhadap Tantangan Modern," *Jurnal Pendidikan Amarta* 4, no. 1 (2025): 1182–88, <https://doi.org/10.57235/QISTINA.V4I1.6479>.

²⁷ Eva Nur Hopipah et al., "Dynamics of Marital Resilience in Urban Muslim Families: A Couple Therapy Perspective," *JPIB: Jurnal Psikologi Islam Dan Budaya* 8, no. 2 (2025): 1–16, <https://doi.org/10.15575/JPIB.V8I2.46066>.

²⁸ Katharina Klug, "Slow Living: Schluss Mit High-Speed," *Vom Nischentrend Zum Lebensstil*, January 1, 2018, 37–47, https://doi.org/10.1007/978-3-658-21110-3_5.

²⁹ Ali Karakoyunluoğlu, "Gazālī' de Dünya Kavramı Bağlamında Sosyal Hayat: Zâhidâne Yaşam Açısından Bir İmkân ve Bir Tehlike," *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* no. 53 (2022): 867–84, <https://doi.org/10.17120/OMUIFD.1176055>.

³⁰ Ema BAKARIĆ, *Diogenes and Minimalism: The Modern Answer to Unhappiness Caused by Consumerism*, March 20, 2022, 35–37, <https://doi.org/10.31108/7.2022.3>.

³¹ Abu Hamid al Ghazālī, *Iḥyā' 'Ulūm al-Dīn*. (Dār al-Kutub al-'Ilmiyyah, 2011).

³² Botta, "Evolution of the Slow Living Concept within the Models of Sustainable Communities"; Rosa et al., "Aceleração Social Na Modernidade Tardia: A Estrutura Psicopatológica Da Alienação Segundo a Reflexão Sociológico-Filosófica de Hartmut Rosa."

³³ Abu Hamid Ghazali, *Kīmīyâ 'al-Sa'ādah* (Darul Fikr, n.d.); Abu Ishaq Al-Syāṭibī, *Al-Muwafaqat Fi Usul al-Sharī'ah* (Matba'at al maktabah al-tujariyah, 1920).

because it fosters more empathetic communication and an awareness of shared time within the family.

Empirical research by Hidayat et al. found that couples with good emotional maturity and spirituality have a lower likelihood of experiencing conflict.³⁴ Similarly, research by Arinda et al. shows that work-life balance serves as a significant factor in the marital stability of professional Muslim husbands.³⁵ *Slow living* values, such as slowing down, listening, and prioritizing family time, can be translated as a *ḥifẓ al-usrah* (preservation of the family) strategy within the framework of *maqāshid*.

Epistemology of Welfare and Legal Transformation

The *slow living* approach in Islamic family law reflects a new paradigm of *maqāshid*, namely a shift from legal formalism toward well-being ethics. Auda rejects a static reading of *maqāshid* and calls for a systemic approach responsive to the challenges of modernity.³⁶ Within this framework, *slow living* can be positioned as *maṣlahah mu'tabarah*—a benefit recognized by the Sharia because it supports the realization of family balance and tranquility.

Furthermore, research by Sena Aycan asserts that human well-being in Islam stems from the harmony between spiritual and physical dimensions.³⁷ *Slow living* bridges these two dimensions by restoring human beings to their natural rhythm (*fiṭrah zamanīyyah*)—a life that is unhurried, full of awareness, and oriented toward meaning.³⁸

From the various findings and literature above, an epistemological dialogue emerges among three fields of knowledge: (1) Modern sociology which critiques life acceleration;³⁹ (2) Classical Islamic ethics (al-Ghazālī, al-Syāṭibī) which teaches moderation and simplicity;⁴⁰ and (3) Contemporary Islamic legal theory⁴¹ which interprets *maqāshid* dynamically. This dialogue demonstrates that *slow living* can become a space of convergence between modern social discourse and the values of *maqāshid al-syarī'ah*. Consequently, the integration of both produces a holistic paradigm of Islamic family law: law no longer stops at formal norms, but guides human beings toward psychic, social, and spiritual balance.

³⁴ Muhammad Yusuf Hidayat and Lilik Andaryuni, “Emotional Maturity in Building Household Harmony from the Perspective of Maqashid Syariah,” *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 10, no. 2 (2023): 190–203, <https://doi.org/10.24252/AL-QADAU.V10I2.44348>.

³⁵ Fiska Puspa Arinda and Lisnawati Ruhaena, “Peran Suami Sebagai Qowwam Dalam Membangun Keseimbangan Pekerjaan Dan Keluarga Muslim,” *Jurnal Psikologi Islam* 9, no. 2 (2024): 69–78, <https://doi.org/10.47399/JPI.V9I2.219>.

³⁶ Jasser Auda, *Maqasid Al-Shariah As Philosophy of Islamic Law A SYSTEMS APPROACH* (the international institute of islamic thought, 2007).

³⁷ Sena Aycan, “Construction of an Islamically-Integrated Psychological Well-Being Model,” *Journal of Muslim Mental Health* 18, no. 1 (2024), <https://doi.org/10.3998/JMMH.6026>.

³⁸ Danielle Comitre Thomaz and Gheysa Caroline Prado, *Slowing down to Live with Purpose: A Systematic Review on Slow Living*, December 6, 2023, 135–46, <https://doi.org/10.29183/978-65-00-87779-3.SDS2023.P135-146>.

³⁹ Botta, “Evolution of the Slow Living Concept within the Models of Sustainable Communities.”

⁴⁰ Al-Syāṭibī, *Al-Muwafaqat Fi Usul al-Shari'ah*; Ghazali, *Kīmiyâ 'al-Sa 'Ādah*.

⁴¹ Auda, *Maqasid Al-Shariah As Philosophy Of Islamic Law A Systems Approach*; Kamali, *Maqasid Al-Shariah Made Simple*.

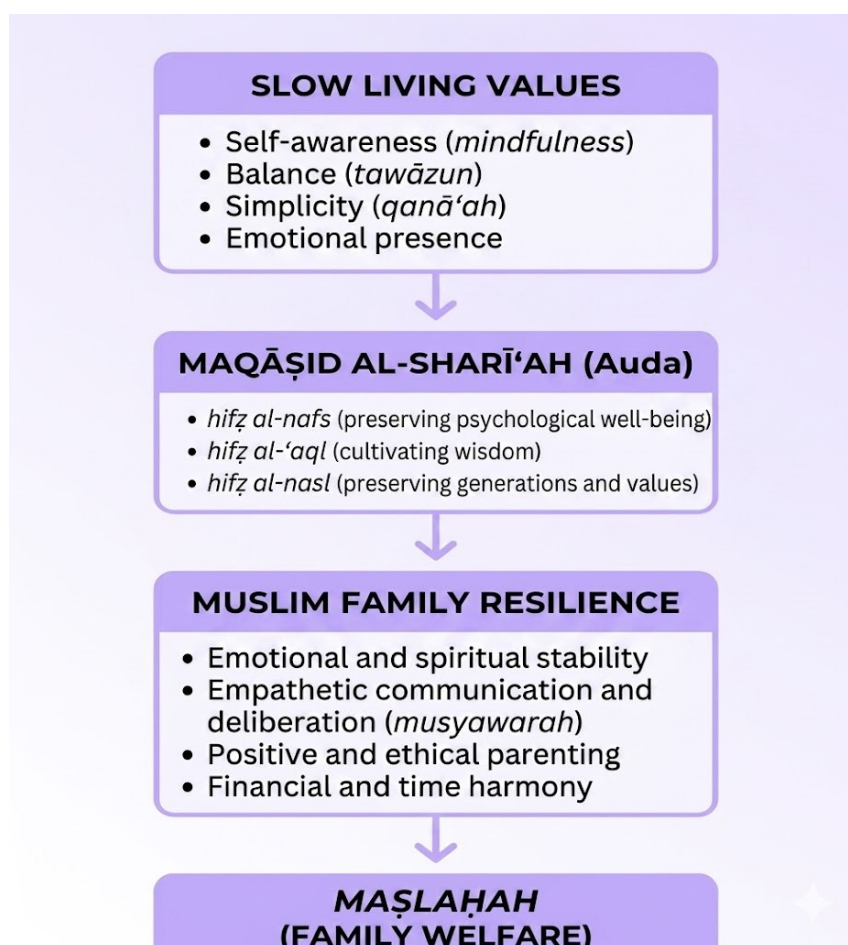


Figure 1. Conceptual Framework of the Integration of Slow Living and *Maqāsid al-Sharī'ah* toward Muslim Family Resilience

Slow Living as an Instrument of Muslim Family Resilience

Family resilience in Islamic law is understood not merely structurally, but also spiritually and emotionally. The KHI (Compilation of Islamic Law) and Law Number 1 of 1974 underline the vision of *sakīnah*, *mawaddah*, and *rahmah* as the ideal objectives of marriage. Research by Navabinejad et al. (2023) indicates that family resilience is more readily achieved when couples understand the values of patience, empathetic communication, and life balance.⁴² These three elements constitute the central values of *slow living*.

Furthermore, Habib Ismail, through Imam al-Syāṭibī's *maqāsid* systems theory, asserts that Islamic law is dynamic and adaptive to social change.⁴³ Within this framework, *slow living* can be understood as a modern mechanism to reinforce the *maqāsid*, as it restores family life to value-awareness rather than mere routine. By

⁴² Shokouh Navabinejad and Nadereh Saadati, "Enhancing Family Connectedness and Resilience through Emotionally Focused Therapy: A Randomized Controlled Trial," *Deleted Journal*, January 1, 2023, 13–21, <https://doi.org/10.61838/KMAN.JPRFC.1.3.3>.

⁴³ Habib Ismail, "Relevansi Konsep Hukum Islam Dalam Menyikapi Isu-Isu Sosial Kontemporer: Sebuah Tantangan Moderasi Beragama," *Moderasi: Journal of Islamic Studies* 5, no. 1 (2025): 259–78, <https://doi.org/10.54471/MODERASI.V5I1.100>.

adopting a slow lifestyle, Muslim families have the opportunity to reduce conflict, enhance empathy, and cultivate spiritual tranquility, which stands as a prerequisite for achieving *sakīnah*.⁴⁴

In line with this, research by Naufal et al. (2021) also demonstrates that work-life balance (the balance between work and family rhythms) serves as a primary predictor of household stability among professional Muslims.⁴⁵ Consequently, *slow living* can be interpreted as a means of actualizing *maqāṣid* to achieve family welfare (*maṣlahah*) within a modern social context.

Table 1. Integration of Slow Living Concepts and *Maqāṣid al-Sharī'ah* toward Muslim Family Resilience

Maqāṣid al-Sharī'ah Aspect	Relevant Slow Living Values	Manifestation in Muslim Family Life	Implications for Family Resilience
<i>Ḥifẓ al-naḥs</i> (preservation of the soul/life)	Self-awareness (<i>mindfulness</i>), patience, quality rest time	The family establishes shared spiritual routines (congregational prayers, nightly reflection, quality rest)	Reduces stress, enhances empathy, and deepens emotional intimacy
<i>Ḥifẓ al-'aql</i> (preservation of the intellect)	Reflection, clear thinking, impulse control	Partners make family decisions through deliberation (<i>musyawarah</i>) and without haste	More rational decision-making, open communication
<i>Ḥifẓ al-nasl</i> (preservation of progeny)	Quality time, full presence, simplicity	Parents educate children through the examples of patience, time discipline, and empathetic communication	Positive parenting, harmonious family relationships
<i>Ḥifẓ al-māl</i> (preservation of wealth) (<i>derivative value</i>)	Consumerist minimalism, time and resource management	Avoiding financial extravagance, focusing on primary needs	Family economic stability
<i>Ḥifẓ al-dīn</i> (preservation of religion) (<i>pinnacle value</i>)	Tranquil spirituality, mindful ritual worship	Performing acts of worship without haste, bringing meaning into worship	Strengthens family spirituality, creates <i>sakīnah</i>

From the overall research results, it can be concluded that *slow living* is not merely a Western cultural movement oriented toward ecology or a minimalist lifestyle, but it also contains values that align with Islamic teachings. The principles of *tawāzun* (balance), *qanā'ah* (inner contentment), and *zuhd* (restraining oneself from excess) reflect *maqāṣid al-syarī'ah* in the praxis of daily life. When these values are implemented within a Muslim family, stable spiritual and psychological conditions are generated, which in turn strengthen family resilience.

Accordingly, the results of this study affirm that *slow living* can be utilized as an instrument of *maqāṣid al-syarī'ah* in building resilient, peaceful, and welfare-oriented Muslim families. The integration of this concept not only enriches the discourse of

⁴⁴ Muchtar, "Slow Living And Blessing: A Phenomenological Study Of Urban Muslim Lifestyle Of Gen-Z From Islamic Economic Perspective."

⁴⁵ Muhammad Naufal Rizqi et al., "The Maqasidi Interpretation Approach to Realising Work-Life Balance for Family Welfare," *ZAD Al-Mufassirin* 7, no. 2 (2025): 260–80, <https://doi.org/10.55759/ZAM.V7I2.260>.

Islamic family law, but also introduces a new paradigm regarding the balance of an Islamic lifestyle in the digital era.

CONCLUSION

This study confirms that the *slow living* lifestyle can be positioned as a normative instrument in the actualization of *maqāṣid al-syarī'ah* to maintain Muslim family resilience. By prioritizing the principles of self-awareness (*mindfulness*), simplicity (*qanā'ah*), and life balance (*tawāzun*), *slow living* aligns with the three primary objectives of the Sharia: namely, the preservation of the soul (*ḥifẓ al-nafs*), the preservation of the intellect (*ḥifẓ al-'aql*), and the preservation of progeny (*ḥifẓ al-nasl*). The integration of these values directly implies an improvement in the spiritual, emotional, and social quality of domestic life.

Theoretically, this research expands the horizon of *maqāṣid al-syarī'ah* by incorporating the dimension of lifestyle ethics as part of a dynamic Islamic legal strategy. The *slow living* approach actualizes the values of *wasatīyyah* (moderation) and *zuhd* (self-control) within a contemporary context, thereby bridging Islamic spiritual traditions with modern well-being needs. From the perspective of family law, *slow living* functions as a preventive mechanism capable of minimizing domestic conflict, strengthening empathetic communication, and solidifying the objectives of marriage toward a *sakīnah, mawaddah, wa rahmah* family.

The practical implications of this study indicate that *slow living* values can be adopted into family development programs, pre-marital education, and socio-religious policies oriented toward life balance. Families that implement the principles of a slow, conscious, and meaningful life are better equipped to establish spiritual and emotional stability amidst the pressures of modernity. Consequently, *slow living* is not merely a lifestyle trend, but rather an ethical and juridical paradigm for building sustainable welfare (*maṣlahah*) for Muslim families.

The limitations of this article lie in the nature of its argumentation, which relies on literature synthesis and normative reasoning; thus, the claims regarding the benefits of *slow living* for Muslim family resilience remain a conceptual framework and have not been systematically tested using primary family data (such as surveys, in-depth interviews, or household ethnographies). Additionally, the operationalization of lifestyle ethics is heavily influenced by the contexts of social class, gender, occupation, and the digital landscape—dimensions that could not be fully detailed within a single manuscript. For future research, it is recommended to conduct mixed-methods empirical studies linking *slow living* practices with indicators of family resilience and psycho-spiritual well-being; evaluations of family development or pre-marital programs that explicitly incorporate *slow living* modules; as well as comparative studies across different schools of jurisprudence (*madāhib*) or cross-cultural contexts so that its *maqāṣid* formulation can be tested against variations in social norms and differing policies.

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