

The Concept of Family Building According to Imam Al-Ghazali in *Ihya' 'Ulum al-Din* and Its Relevance to Contemporary Muslim

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Abstract: Muslim families face various contemporary challenges, particularly parenting crises, declining moral education, and the weakening of the family's role as a primary institution for character formation. Although previous studies have examined family life in the thought of Imam Al-Ghazali, limited attention has been given to reconstructing his ideas in *Ihya' 'Ulum al-Din* into a comprehensive concept of family building that is relevant to strengthening contemporary Muslim family resilience. This study aims to analyze the concept of family building according to Imam Al-Ghazali in *Ihya' 'Ulum al-Din* and examine its relevance to contemporary Muslim family resilience. This study employs a library research method with a normative-philosophical approach. The primary source is *Ihya' 'Ulum al-Din*, supported by relevant scholarly literature as secondary sources. The data were analyzed using content analysis through the identification, categorization, interpretation, and synthesis of Al-Ghazali's ideas concerning family life. The findings indicate that Al-Ghazali's concept of family building is based on the integration of spiritual, moral, relational, and educational resilience. The novelty of this study lies in reconstructing Al-Ghazali's thought into a conceptual framework of family building that integrates these four dimensions as a foundation for strengthening Muslim family resilience. This study contributes to the development of Islamic Family Law scholarship by demonstrating how classical Islamic thought can provide a conceptual foundation for addressing contemporary challenges faced by Muslim families.

Keywords: Imam Al-Ghazali; *Ihya' 'Ulum al-Din*; family building; family resilience; contemporary Muslim families.

Abstrak: Keluarga Muslim menghadapi berbagai tantangan kontemporer, terutama krisis pengasuhan, menurunnya pendidikan moral, dan melemahnya peran keluarga sebagai institusi utama pembentukan karakter. Meskipun studi sebelumnya telah meneliti kehidupan keluarga dalam pemikiran Imam Al-Ghazali, perhatian terbatas diberikan untuk merekonstruksi gagasannya dalam *Ihya' 'Ulum al-Din* menjadi konsep komprehensif tentang pembangunan keluarga yang relevan untuk memperkuat ketahanan keluarga Muslim kontemporer. Studi ini bertujuan menganalisis konsep pembangunan keluarga menurut Imam Al-Ghazali dalam *Ihya' 'Ulum al-Din* dan mengkaji relevansinya terhadap ketahanan keluarga Muslim kontemporer. Studi ini menggunakan metode riset perpustakaan dengan pendekatan normatif-filosofis. Sumber utama adalah *Ihya' 'Ulum al-Din*, yang didukung oleh literatur ilmiah relevan sebagai sumber sekunder. Data dianalisis menggunakan analisis isi melalui identifikasi, kategorisasi, interpretasi, dan sintesis gagasan Al-Ghazali mengenai kehidupan keluarga. Temuan menunjukkan bahwa konsep pembangunan keluarga Al-Ghazali didasarkan pada integrasi ketahanan spiritual, moral, relasional, dan pendidikan. Kebaruan dari studi ini terletak pada merekonstruksi pemikiran Al-Ghazali menjadi kerangka konseptual pembangunan keluarga yang mengintegrasikan keempat dimensi ini sebagai fondasi untuk memperkuat ketahanan keluarga Muslim. Studi ini berkontribusi pada pengembangan kajian Hukum Keluarga Islam dengan menunjukkan bagaimana pemikiran Islam klasik dapat menyediakan dasar konseptual untuk mengatasi tantangan kontemporer yang dihadapi keluarga Muslim.

Kata kunci: Imam Al-Ghazali; *Ihya' 'Ulum al-Din*; membangun keluarga; ketahanan keluarga; keluarga Muslim kontemporer

1. Introduction

The family is the first social institution that is the foundation for the formation of individual character, morals, and spirituality. In the Islamic perspective, the family is not only understood as a biological bond between husband, wife, and children, but also as an institution that has religious, educational, social, and moral functions. The family is the starting space for internalization of faith values, the formation of morals, and the development of human responsibilities as servants and caliphs of Allah SWT. Therefore, the formation and development of a strong family has an important position in Islamic teachings and is related to the purpose of sharia, especially in protecting offspring (*hifz al-nasl*) and building a dignified human life.¹ The Qur'an affirms that marriage is directed to the creation of peace (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*), as Allah SWT says:

"And among the signs of His greatness is that He has created for you pairs of your own kind so that you may be inclined and at peace with him, and He has made among you love and affection..." (Ar-Rūm: 21).

In addition to building relationships based on peace and affection, Islam gives each family member the responsibility to protect himself and his family from moral and spiritual damage², as affirmed in the words of Allah SWT.:

"O you who believe! Protect yourself and your family from the fire of Hell..." At-Taḥrīm [66]: 6).

Both verses show that the family in Islam functions not only as an institution of reproduction, but also as the main environment for education, moral development, internalization of religious values, and character building. Thus, *family building* in an Islamic perspective does not solely refer to the process of forming a family through marriage, but also includes the process of building relationships, values, responsibilities, and educational patterns that allow the family to carry out its religious and social functions in a sustainable manner.³

In the contemporary context, these functions face increasingly complex challenges. Globalization, modernization, digital transformation, changes in social interaction patterns, increasing individualism, economic pressures, and changes in parenting patterns have affected the dynamics of Muslim family life.⁴ The presence of digital technology also has consequences for the relationship between parents and children, especially when the intensity of digital media use is not balanced with adequate supervision, communication, and mentoring. As a result, families face problems that are not only related to the fulfillment of material needs, but also to the quality of parenting, family communication, character formation, and children's moral education. This condition shows that strengthening *family building* requires an approach that is not only oriented towards the ability of families to survive in the face of pressure, but also on the ability of families to build values, relationships, and a healthy educational environment.⁵

The study of the family from an Islamic perspective has undergone significant development, especially in recent years as attention has increased on the issues of family

¹ Zarul Arifin, "Actualization of Imam Al-Ghazali's Maslahah Concept in the Context of Mixed Marriage," *Journal of the Court: A Study of Islamic Law and Law*, June 30, 2023, 123–36, <https://doi.org/10.25217/jm.v8i1.3169>.

² Toat Haryanto, *AKAL IN THE PERSPECTIVE OF AL-GHAZALI AND IBN RUSHD: STRENGTHENING ISLAMIC UNDERSTANDING AND STRENGTHENING RATIONALITY IN MODERN LIFE*, 11, no. 01 (2025).

³ Dwi Puji Lestari, "Morality and Sufism of Al-Ghazali: Morality and Sufism of Al-Ghazali as a Solution to Hedonism in Contemporary Islamic Education," *Millatuna: Journal of Islamic Studies* 3, no. 01 (2026): 168–78, <https://doi.org/10.33752/mjsi.v3i01.11354>.

⁴ Kaoru Aoyagi, *AL-GHAZALI AND MARRIAGE FROM THE VIEWPOINT OF SUFISM*, n.d.

⁵ Ahmad Dahlan et al., *Akulturası Budaya Lokal dalam Pelaksanaan Hak dan Kewajiban Suami Istri: Kajian terhadap Corak Ahwal Syakhshiyah di Masyarakat Muslim Lokal Desa*, n.d.



resilience (*family building*), *parenting*, and character education. Various studies show that the family is not only understood as a social institution, but also as the main space for the formation of individual values, identity, and morality. From an Islamic perspective, the family has a transformative function because it is the first place where the process of internalizing religious teachings and forming morals takes place.⁶

Previous research on Imam Al-Ghazali's thought shows that his ideas have strong relevance to family education, moral formation, and character development. Anam and Rukiyati (2024), for example, examine Al-Ghazali's thinking in the context of family education and show that the family is the main space in character formation through example and habituation. These findings show the importance of the family's position as the first educational environment for children. However, the research has not developed Al-Ghazali's thinking into a concept that specifically explains the development and resilience of the family as a whole.⁷

Jaafar's (2024) study strengthens these findings by highlighting the role of parents in children's education based on Al-Ghazali's perspective. This research shows that parents have the main responsibility in shaping children's morals and personalities. Although it provides an important explanation of parental responsibility, the focus of the study is still on the educational relationship between parents and children so that it has not discussed the family as a system that includes spiritual, moral, relational, and educational dimensions in an integrated manner.⁸

Meanwhile, Aulia et al. (2024) place Al-Ghazali's thoughts in the context of moral education. The results of the study show that moral education is an important basis in the formation of human character. The study contributes to explaining the relevance of Al-Ghazali's thought to moral issues, but it has not yet linked moral education to the dynamics and problems of contemporary Muslim families, especially the parenting crisis and the need to strengthen family resilience.⁹

On the other hand, Dwinandita's (2024) research on *Islamic parenting* and Muslim family resilience shows that parenting based on Islamic values contributes to strengthening family resilience. These findings show a relationship between parenting practices, the internalization of religious values, and the ability of families to face various challenges. However, the research has not made Imam Al-Ghazali's thought a conceptual basis in explaining how the family is built and developed based on Islamic principles.¹⁰

This perspective can be enriched through *the theory of family resilience* developed by Walsh (2016). Walsh explained that family resilience is related to family belief systems, family organizational patterns, and communication and problem-solving processes. The framework provides an important basis for understanding the family's ability to cope with crises and changes. However, the theory was developed in the perspective of family psychology and did not specifically integrate the spiritual dimension and Islamic values that were sourced from the treasures of classical scholarly thought.¹¹

⁶ Rina Ariani and Mahyudin Ritonga, "Character Development Analysis: Building Kamil Human Transformation According to the Thought of Imam Al-Ghazali," *Innovative Journal of Islamic Education Management* 3, no. 2 (2024): 174–87, <https://doi.org/10.38073/jimpi.v3i2.1649>.

⁷ Ariani and Ritonga, "Character Building Analysis."

⁸ Abdullah Muhammad Sofyan, "Dirasah Muqaranah Al-Madhahib 'an Ahkam al-Nikah," *Comparative: Journal of Comparative Islamic Law and Thought* 1, no. 1 (2021): 72–86, <https://doi.org/10.15642/komparatif.v1i1.1929>.

⁹ Wiza Atholla Andriansyah and Waryani Fajar Riyanto, "Etika baru Imam Al-Ghazali dalam Ihya Ulumuddin dan implikasinya bagi masyarakat modern," *Jurnal Filsafat Indonesia* 6, no. 3 (2023): 394–403, <https://doi.org/10.23887/jfi.v6i3.62532>.

¹⁰ Nur Muhammad Saifurrijal and Muhammad Ali Wafa, "Family Resilience and the Prevention of Radicalism: A Maqāṣid al-Sharī'ah Approach Based on Jasser Auda," *Legitima: Jurnal Hukum Keluarga Islam* 8, no. 1 (2025): 62, <https://doi.org/10.33367/legitima.v8i1.8067>.

¹¹ Froma Walsh, "Applying a Family Resilience Framework in Training, Practice, and Research: Mastering the Art of the Possible," *Family Process* 55, no. 4 (2016): 616–32, <https://doi.org/10.1111/famp.12260>.

Synthesissically, these studies show three main trends. First, studies on Al-Ghazali focus more on family education, the role of parents, children's education, and moral formation. Second, the study of *Islamic parenting* began to link Islamic values with strengthening family resilience, but did not specifically use Al-Ghazali's thinking as a conceptual basis. Third, the theory of *family resilience* has provided a strong framework for the family's ability to cope with pressure and change, but it has not specifically accommodated the spiritual and moral dimensions that are important characters in Islamic thought.¹²

Based on this synthesis, it can be seen that previous research has provided an important foundation regarding family education, moral formation, Islamic parenting, and family resilience, but each study is still running in a relatively separate conceptual space. There has not been much research that brings together Imam Al-Ghazali's thoughts on human formation and family life with the concept of *family building* and systematically connects it with *family resilience* in the context of the contemporary Muslim family.¹³ Thus, this study places Al-Ghazali's thoughts not only as a source of thought about children's education or morals, but as a basis for reconstructing the concept of *family building* which includes spiritual, moral, relational, and educational dimensions.¹⁴

The research gap lies in the absence of a study that specifically reconstructs Al-Ghazali's idea in *Ihya' 'ulum al-Din* into a comprehensive concept of *family building* and then connects it to the problem of the resilience of contemporary Muslim families, especially the crisis of parenting and the weakening of moral education. Previous research has provided an important basis for Al-Ghazali's thinking in education and morals, as well as on *family resilience* in the context of the modern family, but has not systematically explained how Al-Ghazali's values can be constructed into a *framework for family building* that answers the problems of the Muslim family today. This gap is the focus of this research.¹⁵

On the basis of this gap, this research offers a novelty in the form of a reconstruction of Al-Ghazali's thinking on family life into a conceptual framework of *family building* that integrates four main dimensions, namely spiritual resilience, moral resilience, relational resilience, and educational resilience. These four dimensions are understood as interrelated elements in building a family that is not only able to maintain the sustainability of family life, but also able to carry out the function of education and moral formation in a sustainable manner. This conceptualization at the same time expands the reading of Al-Ghazali's thought from what has been predominantly placed in the context of individual education to a perspective of family building that is relevant to the needs of contemporary Muslim families.¹⁶

This study aims to analyze the concept of *family building* according to Imam Al-Ghazali in *Ihya' 'ulum al-Din* and analyze its relevance to strengthening *family resilience* in contemporary Muslim families. In particular, this research is directed to identify the main principles of Al-Ghazali's thought regarding the formation and formation of the family, and then reconstruct them into a conceptual framework that can be used to understand and respond to

¹² Ridha Aulia et al., "IMPLEMENTING MORAL EDUCATION THROUGH AL-GHAZALI'S PERSPECTIVE IN ISLAMIC STUDIES: A CASE STUDY AT ELEMENTARY SCHOOL IN YOGYAKARTA," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 27, no. 1 (2024): 243–59, <https://doi.org/10.24252/lp.2024v27n1i15>.

¹³ Muhammad Restu Maulana et al., *INDICATORS OF FAMILY RESILIENCE IN AL-*, N.D.

¹⁴ Lukman Nugraha Pratama and Khozi Khozi, "Integrasi Ma'rifat Al-Nafs Al-Ghazali dan Psikologi Modern dalam Penanganan Psikosomatik: Pendekatan Neo-Sufisme Untuk Kesehatan Mental Kontemporer," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 15, no. 1 (2025): 1–26, <https://doi.org/10.36781/kaca.v15i1.758>.

¹⁵ 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>.

¹⁶ Md Ishaque and Mahmudhassan, "Islamic Family Ethics: A Pathway to Strengthening Social Harmony in The Modern Era," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 02 (2025): 247–58, <https://doi.org/10.61455/sicopus.v3i02.296>.

2. Literature Review

A. The Concept of Family Building in Islam

The concept of family in Islam departs from the main purpose of marriage as affirmed in the Qur'an, which is to build a life based on peace (*sakinah*), love (*mawaddah*), and affection (*rahmah*). Allah SWT. said:

"And among the signs of His power is that He created for you couples of your own kind, so that you may be inclined and at peace with Him, and He has made among you love and affection." (QS. Ar-Rum [30]:21).

This verse shows that the ideal family in Islam is not only built on the basis of the legal relationship between husband and wife, but also on the foundation of emotional and spiritual values. The presence of *sakinah*, *mawaddah*, and *rahmah* is the main indicator of the success of the family in carrying out its social and religious functions.¹⁸

In addition to the aspect of harmony, Islam also places the family as an institution of moral education. The Qur'an affirms the responsibility of the family in maintaining the spiritual and moral qualities of its members.

A number of contemporary studies of the Muslim family show that family development cannot be seen only through economic aspects, but must include spiritual, psychological, educational, and social dimensions. The concept of family resilience in an Islamic perspective developed as an approach that sees the family as a system that has the ability to deal with change, conflict, and social pressure while maintaining religious values.¹⁹ Research on Muslim families shows that the values of religiosity, communication, value-based parenting, and emotional support are important factors in building resilient families.²⁰

The concept of Islamic family building can thus be understood as the process of building a family that has an integration between spiritual, moral, relational, and educational dimensions. The family is not only a place to fulfill individual needs, but also an institution of moral human formation. This perspective has a strong relevance to the thought of Imam Al-Ghazali who places the purification of the soul (*tazkiyah al-nafs*) and the formation of morals as the main goal of human life.²¹

Based on this description, family development in Islam can be formulated through several main principles: (1) spiritual foundation as the orientation of family life to Allah; (2) moral foundations through the formation of morals; (3) relational foundation through the fulfillment of the rights and obligations of husband and wife; and (4) educational foundations through childcare and education. These four principles form the conceptual framework used in this study to analyze Imam Al-Ghazali's thought in *Ihya' 'ulum al-Din* and its relevance to the resilience of contemporary Muslim families.²²

¹⁷ Abdul Majid, *ISLAMIC LEGAL REFORM BASED ON MAQĀSID SYARĪ'AH: A STUDY OF AL-GHAZĀLĪ'S THOUGHTS AND ITS RELEVANCE IN THE CONTEXT OF INDONESIAN FAMILY LAW*, n.d.

¹⁸ Shokhibul Mighfar, "ISLAMIC PARENTING THE PERSPECTIVE OF IMAM AL-GHAZALI," *Atthufulah: Journal of Early Childhood Education* 3, no. 2 (2023): 119–30, <https://doi.org/10.35316/atthufulah.v3i2.2972>.

¹⁹ Nor Salam, "Characteristics of Imam Al-Ghazali's Marriage Law Thought in *Ihya' Ulum Al-Din*," *HOKI : Journal of Islamic Family Law* 2, no. 1 (2024): 29–43, <https://doi.org/10.55352/hki.v2i1.908>.

²⁰ Gilang Angesta Bakti Wibowo and Candrika Kumala Tungga, "KEHANGATAN YANG MEMUDAR: STUDI KASUS KETERBATASAN INTERAKSI SOSIAL DALAM KELUARGA DI ERA DIGITAL," *EZRA SCIENCE BULLETIN* 2, no. 2 (2024): 810–14, <https://doi.org/10.58526/ezrasciencebulletin.v2i2.195>.

²¹ Muhammad Kumaidi et al., "KELUARGA SEBAGAI BASIS PENDIDIKAN ISLAM DAN PEMBENTUKAN KARAKTER ANAK," *Almarhalah: Jurnal Pendidikan Islam* 9, no. 2 (2025): 166–70, <https://doi.org/10.38153/jye27202>.

²² Syahfitri Pasaribu, *Ketahanan Keluarga dalam Perspektif al-Qur'an: Fondasi Spiritual di Tengah Dinamika Zaman*, 03 (2025).

B. The Concept of Family Building According to Imam Al-Ghazali in *Ihya' 'ulum al-Din*

The concept of family building according to Al-Ghazali originated from the importance of spiritual orientation in building a household. He placed religion as the main basis in choosing a partner and carrying out a married life. According to him, the quality of one's religion and morals must be the main consideration because family life does not only take place in the worldly dimension, but also has ukhrawi consequences. Therefore, a family built on the basis of religious values will be better able to face various problems because it has a life orientation that goes beyond material interests. In addition to the spiritual foundation, Al-Ghazali placed morality as the main element in family relationships.²³

In *Ihya' 'ulum al-Din*, the discussion of domestic life is always associated with the concepts of self-control (*mujahadah al-nafs*), patience (*sabr*), compassion (*rahmah*), and good treatment (*husn al-mu'asyarah*). A husband and wife relationship should not be built on dominance or one-sided interests, but should be based on moral responsibility. The husband has the obligation to provide protection and guidance, while the wife has a role in maintaining domestic harmony. The relationship must run through the principle of mutual respect and carrying out each other's mandates.²⁴

Al-Ghazali's view of the family is also closely related to the concept of children's education. He sees children as a trust given by Allah to parents. In *Ihya' 'ulum al-Din*, Al-Ghazali explains that a child's heart at the beginning of his life is something sacred and easily accepted by the influence of the surrounding environment. Therefore, parents have a great responsibility in providing education through example, habituation, and teaching good values. According to Al-Ghazali, children's education is not only aimed at producing intellectually intelligent individuals, but also human beings who have noble character and morals.²⁵

The concept suggests that Al-Ghazali placed the family as the first institution of moral education. Before children interact with the wider social environment, the family becomes the first place in the process of internalizing values. Therefore, the quality of the family greatly determines the quality of the individual born from the family. In this context, Al-Ghazali's thought has a strong relationship with the concept of modern character education, especially regarding the importance of example (*uswah*), habituation (*ta'wid*), and the educational environment (*bi'ah tarbawiyah*).²⁶

According to Al-Ghazali, family building also includes the ability to manage conflicts through patience, self-control, and commitment to religious values. Thus, family resilience does not mean being free from conflict, but being able to resolve it through spiritual strengthening and emotional control.²⁷

Based on the analysis of *Ihya' 'ulum al-Din*, the concept of family development of Al-Ghazali can be constructed through four pillars: (1) spiritual, making religion the orientation of family life (2) morals, building relationships on the basis of compassion, patience, and moral responsibility (3) relational, fulfilling the rights and obligations between family members; and (4) education, making the family a space for the formation of children's character and morals.

²³ Alya Maisarah et al., "Konsep Pendidikan Islam Dalam Perspektif Al-Ghazali Dan Relevansinya Di Era Modern," *PEMA: Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat* 5, no. 2 (2025): 466–75, <https://doi.org/10.56832/pema.v5i2.1212>.

²⁴ Noor Liyana Selvia, "Konsep Pengembangan Ilmu Menurut Imam Al-Ghazali: Perspektif Epistemologi dan Eksplorasi Kontemporer," *SERUMPUN: Journal of Education, Politic, and Social Humaniora* 2, no. 1 (2024): 8, <https://doi.org/10.61590/srp.v2i1.108>.

²⁵ Fatimah Karim and Sayyed Mohamed Muhsin, "Major Familial Challenges in Malaysia: Empirical Findings and Fiqh-Based Solutions," *International Journal of Fiqh and Usul Al-Fiqh Studies* 9, no. 2 (2025): 121–31, <https://doi.org/10.31436/ijfus.v9i2.380>.

²⁶ Ismail Firano, "MAQĀSID AZ-ZUWĀJ ASY-SYAR'ĪYYAH; DIRĀSATUN LI-AHAMM MAQĀSID AZ-ZAWĀJ AL-AŚLIYYAH WA AT-TABA'ĪYYAH," *Jurnal Al-Dustur* 7, no. 2 (2024): 170–97, <https://doi.org/10.30863/aldustur.v7i2.7131>.

²⁷ Toto Suharto, "MEMBINA KELUARGA MUSLIM DI ERA GLOBAL: Pergumulan Antara Tradisi Dan Modernitas," *Musāwa Jurnal Studi Gender Dan Islam* 10, no. 2 (2011): 205–14, <https://doi.org/10.14421/musawa.2011.102.205-214>.

The four pillars show that Al-Ghazali's thinking is integrative by combining spiritual, moral, relational, and educational aspects. This framework became the basis for examining the relevance of his thinking to the resilience of contemporary Muslim families, especially in the face of the crisis of parenting and the weakening of moral education.²⁸

C. The Resilience of the Contemporary Muslim Family

Family resilience is one of the important concepts in modern family studies that describes the family's ability to face, adapt, and rise from various pressures and social changes. This concept does not only see the family as a unit experiencing problems, but as a system that has the internal ability to maintain functioning and rebuild balance in the face of a crisis. Walsh explained that family resilience is formed through three main aspects, namely *family belief systems*, *organizational patterns*, and *communication processes* that allow families to adapt to change.²⁹

In the context of the Muslim family, the concept of family resilience has a broader dimension because it is not only related to psychological and social aspects, but also involves spiritual and moral values. Muslim families are not only required to be able to survive economic, social, and psychological pressures, but also maintain religious values as the orientation of life. Therefore, family resilience from an Islamic perspective can be understood as the ability of the family to maintain harmony in relationships, carry out religious responsibilities, and build an environment that supports the moral and spiritual development of family members.³⁰

Contemporary social changes present various challenges to the resilience of Muslim families, such as digital transformation, changes in communication patterns, increasing individualism, and changes in parenting patterns. These challenges are not only related to the economy, but also the weakening of emotional interactions, the reduction of parental involvement in children's education, and the decline in the internalization of religious values in the family.³¹

One of the main aspects of family resilience is *parenting* or parenting patterns. Parenting not only meets the physical needs of children, but also shapes personality, values, and character. Parents play the role of first educators through example and the creation of a healthy psychological environment. In the Islamic perspective, parenting is part of the religious responsibility to maintain fitrah and direct children to goodness.³²

Al-Ghazali's thinking is in line with this principle because it places children's education as a fundamental part of family development. Children are seen as a trust that is built through example, habituation, and moral education. Therefore, Islamic *parenting* is not only oriented to academic achievement, but also to the formation of character and spiritual closeness to Allah.³³

²⁸ Annisaa Nur Faudillah et al., "Metode Parenting Anak Menurut Pemikiran Imam Al Ghazali," *Inovasi Pendidikan Dan Anak Usia Dini* 2, no. 4 (2025): 168–78, <https://doi.org/10.61132/inpaud.v2i4.828>.

²⁹ Noornajihan Jaafar, "PARENTS' INVOLVEMENT IN THE EDUCATION OF CHILDREN WITH ISLAM BASED ON IMAM AL-GHAZALI'S PERSPECTIVE," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 95–106, <https://doi.org/10.23917/profetika.v25i01.4210>.

³⁰ Adnan Faris Naufal Siregar and Wantini Wantini, "Patalogi Sosial Manusia Menurut Imam Al-Ghazali pada Kitab Ihya Ulumuddin," *Al-Musyrif: Jurnal Bimbingan dan Konseling Islam* 7, no. 1 (2024): 67–82, <https://doi.org/10.38073/almusyrif.v7i1.1723>.

³¹ Erfan Habibi et al., "Pemikiran Pendidikan Imam Al Ghazali Dalam Kitab Ihya' Ulumiddin," *EDUSHOPIA: Journal of Progressive Pedagogy* 2, no. 1 (2025), <https://doi.org/10.64431/edushopia.v2i1.138>.

³² Sholeh Sholeh, "Pendidikan Akhlak Dalam Lingkungan Keluarga Menurut Imam Ghazali," *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2016): 55–70, [https://doi.org/10.25299/althariqah.2016.vol1\(1\).618](https://doi.org/10.25299/althariqah.2016.vol1(1).618).

³³ Ashri Hidayati et al., "Pendidikan Akhlak Sebagai Inti Konsep Pendidikan Islam Dalam Pemikiran Al-Ghazali: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 2606–16, <https://doi.org/10.31004/jerkin.v4i1.1764>.

In addition to parenting, moral education is an important foundation for family resilience. Weakening honesty, responsibility, compassion, and respect can weaken family relationships. Al-Ghazali views moral education as a process of soul formation through *tazkiyah al-nafs* and continuous moral training. This principle is relevant to contemporary family resilience because a strong moral and spiritual foundation helps families cope with pressures as well as social changes. Thus, moral education not only shapes individuals, but also strengthens the resilience of the family as a system.³⁴

Based on this description, the resilience of contemporary Muslim families can be understood as an integration between social adaptability, quality of family relationships, parenting patterns, and the sustainability of spiritual-moral values. This perspective is important in this study because it provides an analytical framework to see how the concept of family building of Imam Al-Ghazali in *Ihya' 'ulum al-Din* can be contextualized as a model for strengthening Muslim families in the face of modern challenges.³⁵

3. Research Methods

This research is library research with a qualitative-descriptive approach to analyze the concept of family development according to Imam Al-Ghazali in *Ihya' 'Ulum al-Din* and its relevance to the resilience of contemporary Muslim families. The research uses philosophical-normative and conceptual approaches. A philosophical approach is used to understand Al-Ghazali's thinking on marriage, family relations, and children's education; normative approaches are used to analyze the foundation of the family in the Qur'an, hadith, and Islamic law; whereas conceptual approaches are used to reconstruct such thinking in the context of contemporary Muslim families.³⁶

Data sources consist of primary and secondary sources. The primary source is in the form of *Ihya' 'Ulum al-Din*, especially the *Book of Adab al-Nikah* as well as discussions of education on the soul, morals, and family responsibilities, accompanied by relevant verses of the Qur'an and hadiths. Secondary sources are books, journal articles, and previous research on Al-Ghazali's thought, moral education, *Islamic parenting*, and *family resilience*. Contemporary literature is used to establish a dialogue between Al-Ghazali's thought and modern family studies.

Data collection was carried out through a documentation study by identifying, reading, classifying, and analyzing literature based on four themes: the concept of the family in Islam, Al-Ghazali's thinking on the family, moral education and childcare, and the resilience of contemporary Muslim families.

Data is analyzed using *interpretive content analysis* through the stages of data reduction, classification, interpretation, and contextualization. The analysis is directed at identifying the principles of Al-Ghazali's family development, especially spirituality, morality, family relations, and children's education, then dialogued with the issue of contemporary family resilience, especially the parenting crisis and the weakening of moral education.

The analysis of sharia issues is carried out in an integrative manner by linking Islamic normative principles and contemporary family realities based on the goals of sharia (*maqāṣid al-syarī'ah*), especially *ḥifẓ al-dīn*, *ḥifẓ al-nasl*, and family benefits. With this mechanism, Al-

³⁴ Salsa Nurhabibah et al., "Pendidikan Karakter di Era Digital: Tantangan dan Strategi dalam Membentuk Generasi Berakhlak Mulia," *Jurnal Manajemen dan Pendidikan Agama Islam* 3, no. 3 (2025): 194–206, <https://doi.org/10.61132/jmpai.v3i3.1099>.

³⁵ Komarudin Komarudin et al., "Pengembangan Program Pendidikan Karakter untuk Meningkatkan Akhlak dan Moral Anak di Era Digital: Penelitian," *Jurnal Pengabdian Masyarakat dan Riset Pendidikan* 4, no. 3 (2025): 15577–80, <https://doi.org/10.31004/jerkin.v4i3.4735>.

³⁶ Ahmad Muzakkil Anam and Rukiyati Rukiyati, "Peran Keluarga Dalam Pendidikan: Kontekstualisasi Pemikiran Pestalozzi Dan Imam al-Ghazali," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 24, no. 2 (2024): 181–92, <https://doi.org/10.21831/hum.v24i2.75840>.



4. Results and Discussion

A. Spiritual-Moral Resilience as the Foundation for Family Building

The results of the study show that according to Al-Ghazali, family development departs from the formation of the internal quality of family members through the integration of spirituality and morals. Faith, orientation to God, worship, patience, self-control, compassion, and responsibility are not placed as additional values, but as mechanisms that shape the way families deal with conflict and change. This shows that family resilience in Al-Ghazali's perspective does not simply mean the ability to withstand pressure, but the ability to maintain a moral orientation when faced with such pressures.³⁸

The findings have a meeting point with Walsh's *family resilience* framework which places *belief systems* as one of the foundations of family resilience. In Walsh's framework, belief systems help families make sense of adversity, build hope, and deal with crises adaptively. However, this study found an important difference. For Al-Ghazali, spirituality does not stop as a source of meaning or *coping*, but becomes a normative source that determines the direction of family behavior. The relationship with Allah and the orientation of the hereafter are the basis for the formation of morals as well as standards in carrying out family relationships. Thus, these findings extend the theory of modern family resilience from the adaptive dimension to the normative-transcendental dimension.³⁹

This difference is important because the study of modern family resilience itself still faces conceptual problems regarding indicators and limitations of family resilience. Recent studies show that family resilience is a dynamic process and is greatly influenced by family context, resources, and social environment. In fact, empirical research on Walsh's skeleton shows that its dimensional structure is still being tested and developed. In this context, Al-Ghazali's thinking offers an additional perspective that the resilience of Muslim families is not measured by adaptability, communication, or problem-solving, but also by the ability to maintain religious values as a behavioral orientation.⁴⁰

This research expands on previous research that generally places Al-Ghazali in the context of moral education or children's education. Al-Ghazali's *study of parenting*, for example, shows the importance of moral and spiritual values in the formation of children's character. Meanwhile, a study on *Islamic parenting* and Muslim family resilience in Southeast Asia shows a relationship between Islamic values-based parenting practices and family resilience. This research goes further by placing spirituality and morals not only as methods of children's education, but as the foundation of the development of the family system as a whole.⁴¹

Thus, the main contribution of the spiritual-moral dimension lies in the integration between transcendental orientation and behavior formation. Spirituality provides direction,

³⁷ Mokh Shoiful Fathoni et al., "Peran Orang Tua dan Guru dalam Mengembangkan Pendidikan Islam Peserta Didik di Era Digital," *Social Science Academic* 2, no. 2 (2024): 153–62, <https://doi.org/10.37680/ssa.v2i2.5704>.

³⁸ Fadlullah et al., "PERKEMBANGAN MORAL MENURUT AL GHAZALI DALAM KITAB IHYA ULUMUDDIN," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 2, no. 1 (2023): 23–32, <https://doi.org/10.56910/jispendiora.v2i1.366>.

³⁹ Celsey Olivianti Putri et al., "Peta Konsep Pendidikan Islam Perspektif Imam Ghazali," *Moral : Jurnal Kajian Pendidikan Islam* 2, no. 4 (2025): 32–38, <https://doi.org/10.61132/moral.v2i4.1442>.

⁴⁰ Sam'ani Sam'ani et al., "Pragmatism of Polygamous Family In Muslim Society: Beyond Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023): 321–40, <https://doi.org/10.22373/sjhk.v7i1.15874>.

⁴¹ M. Fikri Yuda et al., "Prinsip Keharmonisan Keluarga Dalam Al Qur'an: Studi Kontekstual Terhadap Tantangan Modern," *QISTINA: Jurnal Multidisiplin Indonesia* 4, no. 1 (2025): 1182–88, <https://doi.org/10.57235/qistina.v4i1.6479>.

while morality is a practical instrument to translate these values in family life. Both form an internal mechanism that allows families to cope with pressures without losing their moral and religious identity.⁴²

B. Relational-Educational Resilience as a Family Sustainability Mechanism

The second dimension found is relational-educational resilience. The results of the study show that Al-Ghazali's spiritual and moral values take concrete form through the quality of relationships between family members and the ability of the family to carry out educational functions. Rights and obligations, affection, respect, communication, example, habituation, and supervision are interrelated elements in building a family that is able to survive and develop.⁴³

This finding is in accordance with *family systems theory* and *the family resilience* framework which views the family as a relational system. Walsh places family organization patterns as well as communication and problem-solving as the main processes of family resilience. Thus, there is a similarity that relationship quality, flexibility, communication, and problem-solving ability determine the family's ability to cope with pressure. However, this study found differences on the basis of evaluation of these relationships. Modern theory primarily assesses whether communication and family organization are effective in producing adaptations, while Al-Ghazali adds normative questions: whether such adaptations take place with manners, compassion, responsibility, and self-control.⁴⁴

This difference has important implications for the study of the Muslim family. Open communication does not necessarily produce a healthy family if it is not accompanied by moral responsibility. Similarly, an effective division of roles is not enough if it is not built on respect for the rights of each family member. Thus, this study positions Al-Ghazali not as an alternative that replaces modern family theory, but as a normative perspective that complements systemic and psychological explanations of family resilience.⁴⁵

The relational dimension is then directly related to the family's educational function. Al-Ghazali views children as a trust that is formed through example, habituation, supervision, and direction gradually. These findings are in line with contemporary research showing the importance of parental involvement, communication, emotional support, and value education in child development. The study of *parenting* from the perspective of Al-Ghazali also shows that the approach to moral and spiritual-based parenting has relevance to the formation of character and social-emotional development of children.⁴⁶

However, this study found that children's education should not be positioned as a stand-alone function. The quality of children's education is a consequence of the quality of the family system. Parents play not only the role of teachers, but also as moral models that directly influence the process of internalizing values. These findings expand on previous research that

⁴² Aisyah Naila Khoirunnisa and Fitriah M. Suud, "Prophetic Parenting Skills of Generation Z Parents in Educating Children in the Digital Era," *Jurnal Pendidikan Islam* 15, no. 2 (2025): 148–61, <https://doi.org/10.38073/jpi.v15i2.3086>.

⁴³ A'zam Qambarov, *SCIENTIFIC AND THEORETICAL FOUNDATIONS OF THE REGULATION OF FAMILY ISSUES IN MODERN ISLAMIC SOCIETY*, June 20, 2025, <https://doi.org/10.5281/ZENODO.15706075>.

⁴⁴ Abdullah Affandi et al., "Strengthening Awareness of Islamic Family Law Through Community-Based Education in Contemporary Era: A Study of the Yasin Nurul Hidayah Congregation, Kediri," *Legitima : Jurnal Hukum Keluarga Islam* 7, no. 2 (2025): 126, <https://doi.org/10.33367/0xx5zk15>.

⁴⁵ Isma Nadia Mumtaz, *Telaah Epistemologi Dalam Pemikiran Al-Ghazali: Implikasi Bagi Pendidikan Masa Kini*, n.d.

⁴⁶ Nur Wakhdatur Maolla et al., "THE CONCEPT OF CHARACTER EDUCATION ACCORDING TO IMAM AL-GHAZALI AND ITS RELEVANCE TO MODERN ISLAMIC EDUCATION," *COMPASS: Journal of Education and Counselling* 3, no. 1 (2025): 16–21, <https://doi.org/10.58738/compass.v3i1.750>.



has more discussed *Islamic parenting* as a parenting practice by placing it as part of family building and resilience mechanisms.⁴⁷

This issue is increasingly relevant in the context of the contemporary Muslim family. Changes in the digital environment cause the process of forming children's characters to no longer be completely in the living room. Therefore, educational resilience cannot only be built through control of children, but through example, communication, habituation, and the ability of parents to instill values so that children are able to conduct moral screening independently. In this perspective, the family functions not merely as a refuge, but as the main institution of value reproduction and character formation.⁴⁸

Thus, relational-educational resilience becomes a mechanism that connects values with family sustainability. Healthy relationships create a conducive educational environment, while successful education reinforces the quality of family relationships. This reciprocal relationship shows that according to Al-Ghazali, family development is systemic: spirituality and morality form an internal orientation, while relationships and education translate it into the practice of family life.⁴⁹

C. Synthesis of Findings and Conceptual Contributions

Based on these dimensions, this study found that *family building* in the perspective of Al-Ghazali has an integrative structure. Spiritual resilience provides a value orientation; moral resilience shapes behavioral qualities; relational resilience regulates the quality of relationships between family members; Meanwhile, educational resilience ensures that the value formation process takes place across generations.⁵⁰

Table 1. Family Building In The Perspective Of Al-Ghazali

Pillar	Explanation According to Al-Ghazali	Functions in Family Development
Spiritual	Tauhid, intention, worship, choosing a partner because of religion	Becomes the foundation of the entire family life
Morals	Patience, gratitude, compassion, self-control.	Build quality relationships between family members
Relasional	Rights and obligations of husband and wife, deliberation, mutual respect	Maintaining family stability and harmony
Educational	Children's education, example (<i>uswah</i>), habituation (<i>ta'dib</i>), supervision	Forming a generation of faith and morals.

This position brings together Al-Ghazali's thought with the theory of modern family resilience without eliminating the normative character of Islam. Modern theory explains how families adapt through belief systems, organization, communication, and problem-solving, while Al-Ghazali provides a basis for the values and goals that must be maintained in the

⁴⁷ Soni Zakaria, "The Contextualization Of The Māqāṣid Āl-Šyārīāh Jasser Auda Theory In The Concept And Practice Of Islamic Family Law," *Al-'Adl* 14, no. 2 (2021): 83, <https://doi.org/10.31332/aladl.v14i2.2396>.

⁴⁸ Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023): 2.

⁴⁹ Devika Rosa Guspita et al., "The Principle of Family Resilience in Islamic Law And Its Relevance to Cilegonâ€™s Regional Regulation Number 1/2019," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 25, no. 1 (2025): 20–32, <https://doi.org/10.30631/alrisalah.v25i1.1821>.

⁵⁰ Suprihatin Suprihatin et al., "Toward an Islamic Functional Theory of Marital Assets: Bridging Classical Fiqh and Modern Legal Needs," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 12, no. 2 (2025): 625–40, <https://doi.org/10.32505/qadha.v12i2.12425>.

process of adaptation. This is in line with the development of family resilience studies which increasingly view resilience as a dynamic, contextual, and multidimensional process.⁵¹

The main contribution of this research lies in the shift in perspective from simply "*how families survive*" to "*how families are built to become resilient*." In this perspective, family resilience is not only a response to a crisis, but is the result of a continuous process of family building. Al-Ghazali's thought provides the basis that a resilient family is built through human beings who have a spiritual orientation, moral character, healthy relationships, and educational responsibilities.⁵²

Thus, the concept of Al-Ghazali family building has both theoretical and practical relevance for contemporary Muslim families. Theoretically, the concept expands the dialogue between classical Islamic thought and *modern family resilience* theory. Practically, the concept provides a framework for Muslim families to deal with parenting crises, degradation of moral education, changes in communication patterns, and social pressures by building the family's internal capacity. Ultimately, a resilient family in this perspective is not only a family that is able to survive change, but a family that is able to make change a space to strengthen spirituality, morality, relationships, and the education of the next generation.⁵³

5. Conclusion and Suggetions

First, the construction of the family in the perspective of Imam Al-Ghazali through *Ihya' 'Ulum al-Din* does not stop at the formation of the household through marriage, but is a process of human formation and family resilience in a sustainable manner. The results of the reconstruction show two main dimensions, namely moral spiritual resilience as the foundation of values that form orientation, morals, self-control, and the ability to face conflicts, and educational relational resilience as the actualization of values through the fulfillment of rights and obligations, compassion, quality of interaction, example, and children's education. The novelty of this research lies in the development of Al-Ghazali's thinking from the concept of individual moral development to a resilience-based family development model, which integrates spiritual, moral, relational, and educational dimensions in one conceptual framework.

Second, Al-Ghazali's thoughts have relevance to the resilience of contemporary Muslim families, especially in the face of parenting crises, relational conflicts, social changes, and the weakening of moral education in the digital era. The dialogue with the theory of *family resilience* and *family systems* shows that Al-Ghazali complements a modern approach that emphasizes adaptation, communication, and the ability to deal with pressure with a normative-transcendental dimension, namely orientation to Allah and the maintenance of moral values as the goal of adaptation. Thus, the conceptual development of this research places family resilience not only as the ability to survive and adapt to crises, but as the ability to maintain values, quality of relationships, and family educational functions in the face of change.

Suggestions

First, the model of spiritual-moral resilience and educational relational resilience produced by this research can be developed as a conceptual framework in the study of Islamic Family Law, especially to formulate an approach to the development and resilience of Muslim families that integrates *the values of Ihyā' 'Ulum al-Din* with the needs of contemporary families. Further development can be directed to the preparation of empirical indicators that

⁵¹ Ruth Feldman, "What Is Resilience: An Affiliative Neuroscience Approach," *World Psychiatry* 19, no. 2 (2020): 132–50, <https://doi.org/10.1002/wps.20729>.

⁵² Tahira Munawar et al., "ايك مطالعه: احياء العلوم في كتاب التفكير: A Study of Kitāb al-Tafakkur in Ihyā al-ʿUlūm," *Al-Nasr*, March 9, 2024, 31–40, <https://doi.org/10.53762/alnasr.03.01.u03>.

⁵³ أ. د. رأفت لؤي حسين آل فرج, "الواقعات لمحي الدين بن حسام الدين الشهير بقره جلي (ت 965هـ) and بشار خالد أحمد عثمان حضر", *JCIS* 25, no. 33 (2025): 217–34, <https://doi.org/10.33899/jcis.v25i33.51085>.



can be used to measure family resilience based on spiritual values, morals, relationships, and education.

Second, further research needs to test this conceptual model through empirical research on Muslim families with different social, cultural, and generational contexts, especially families facing digital pressure, changing parenting patterns, and relational conflicts. The test is important to know the extent to which the reconstruction of Al-Ghazali's thought can be applied as a model of resilience of the contemporary Muslim family while developing *the thought of Ihya' 'Ulum al-Din* to remain relevant to modern family dynamics.

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