

The Internalization of Hadith Values and Their Relevance to Strengthening Family Resilience in Nation Building

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Abstrak

Family resilience is a fundamental pillar of sustainable national development. Amid contemporary challenges such as moral decline, family disintegration, and socio-cultural transformation, the internalization of religious values has become increasingly important. This study examines the role of hadith values in strengthening family resilience and their contribution to national development. Using a qualitative library research approach, the study analyzes Prophetic hadiths related to family ethics, responsibility, education, justice, compassion, and moral leadership. The findings reveal that the hadith provide a comprehensive framework for developing resilient families through the integration of spiritual, moral, emotional, and social dimensions. Values such as deliberation (shura), leadership (qiwamah), and education (tarbiyah) play significant roles in fostering family stability and well-being. The internalization of these values contributes to the formation of individuals with strong character, social responsibility, and national awareness, essential for social cohesion and sustainable development. This study concludes that strengthening family institutions through the internalization of hadith values is a strategic effort to build family resilience sustainably.

Kata Kunci: hadith values; family resilience; moral education; islamic social ethics; national development.

Abstrak

Ketahanan keluarga merupakan pilar fundamental dalam pembangunan nasional yang berkelanjutan. Di tengah berbagai tantangan kontemporer seperti kemerosotan moral, disintegrasi keluarga, dan transformasi sosial-budaya, internalisasi nilai-nilai agama menjadi semakin penting. Penelitian ini mengkaji peran nilai-nilai hadis dalam memperkuat ketahanan keluarga serta kontribusinya terhadap pembangunan nasional. Dengan menggunakan pendekatan kualitatif melalui studi kepustakaan, penelitian ini menganalisis hadis-hadis Nabi yang berkaitan dengan etika keluarga, tanggung jawab, pendidikan, keadilan, kasih sayang, dan kepemimpinan moral. Hasil penelitian menunjukkan bahwa hadis-hadis Nabi menyediakan kerangka yang komprehensif dalam membangun keluarga yang tangguh melalui integrasi dimensi spiritual, moral, emosional, dan sosial. Nilai-nilai seperti musyawarah (syura), kepemimpinan (qiwamah), dan pendidikan (tarbiyah) memiliki peran penting dalam menciptakan stabilitas serta kesejahteraan keluarga. Internalisasi nilai-nilai tersebut berkontribusi pada pembentukan individu yang berkarakter kuat, memiliki tanggung jawab sosial, dan kesadaran kebangsaan yang tinggi, yang penting bagi terwujudnya kohesi sosial dan pembangunan berkelanjutan. Penelitian ini menyimpulkan bahwa penguatan institusi keluarga melalui internalisasi nilai-nilai hadis merupakan langkah strategis dalam membangun ketahanan keluarga secara berkelanjutan.

Keywords: nilai-nilai hadis; ketahanan keluarga; pendidikan moral; etika sosial islam; pembangunan nasional.

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Introduction

The family is the first educator and the foremost line in shaping human resources. This indicates that the foundation of an individual's character and values originates from the family environment. In sociological perspective, the family plays a central role in the early socialization process through which moral values, norms, and patterns of behavior are introduced and internalized (Bronfenbrenner, 1979; Lestari, 2012). According to MacIver and Page, the family is the smallest social group characterized by common residence, economic cooperation, and reproductive functions, forming a primary unit in the social structure (MacIver, R. M., & Page, 1961). The family can also be understood as a social group united by kinship ties, marriage, or adoption, socially recognized, usually living together in one household, and interacting according to clearly defined social roles (Patterson, 2002).

As the smallest organization within society, the family has a strategic function in shaping the character, personality, and mental development of its members, which in turn influences the broader character of the nation (Goode, 1982; Lestari, 2012). Through daily interactions, value transmission, and role modeling, the family becomes the primary institution responsible for moral education, emotional support, and social discipline. Therefore, the quality of a nation is closely dependent on the quality of its families, since the family serves as the fundamental foundation for social development and the formation of responsible, ethical, and productive citizens (Bronfenbrenner, 1979; Patterson, 2002).

A family can be considered resilient when it is able to optimize all the potential resources it possesses. Family resilience reflects the capacity of a family to meet its basic needs while engaging in productive activities that support its sustainability and development (Walsh, 2016). It serves as an important indicator of a family's ability to maintain stability, adapt to challenges, and ensure the well-being of its members. The ultimate goal of family resilience is to achieve prosperity and independence in living, enabling family members to function effectively within both the household and the broader community (Sunarti, 2013).

Strong family resilience is not only supported by material or physical resources but also by non-physical elements such as religious values, internal problem-solving mechanisms, emotional bonds, and the ability to meet social and psychological needs. These intangible aspects play a significant role in maintaining harmony and stability within the family structure (Cui et al., 2024). Family resilience therefore represents a condition in which a family demonstrates perseverance, toughness, and the physical as well as material capacity to live independently, develop its potential, and maintain a harmonious life that promotes both physical and spiritual well-being (Sunarti, 2013; Patterson, 2002).

In the Islamic perspective, the importance of the role of the head of the family is strongly reflected in the teachings of the Prophet Muhammad. A well-known hadith emphasizes responsibility and leadership within the family:

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ

"Each of you is a shepherd and each of you is responsible for his flock. A man is a shepherd for his family and is responsible for them." (Al-Bukhari & Muslim).

This hadith highlights that leadership, protection, and guidance within the household are essential elements in building a strong and resilient family. The head of the family is entrusted with ensuring the fulfillment of material, emotional, and spiritual needs, which ultimately contributes to the creation of a harmonious, independent, and prosperous family

life.

This study aims to elaborate the concept of family resilience from the perspective of hadith and to explore the values embedded within it, so that they may serve as a foundation for formulating strategies to strengthen family resilience in society.

Family resilience has become an important topic in contemporary social and psychological studies, particularly in relation to how families respond to social change, economic pressures, and moral challenges. Previous studies have emphasized that resilient families are those capable of adapting to crises, maintaining emotional bonds, and sustaining positive functioning despite adversity (Walsh, 2016; Patterson, 2002). In the context of Muslim societies, family resilience is closely linked to religious values that guide behavior, strengthen relationships, and encourage responsibility among family members. Religious teachings often function as a moral compass that shapes attitudes, coping strategies, and social interactions within the household (Mahoney, 2013).

From an Islamic perspective, the concept of family resilience is not only sociological but also theological, as it is rooted in the teachings of the Qur'an and Hadith. The Prophet Muhammad emphasized values such as responsibility, compassion, mutual respect, and leadership within the family structure (Wang et al., 2024). These values contribute to the creation of a harmonious and stable family environment that supports the physical, emotional, and spiritual well-being of its members. Several studies have shown that religious commitment and the internalization of spiritual values significantly influence family stability, marital satisfaction, and effective conflict resolution (Mahoney, 2013; Dollahite, DC, Marks, 2009). Thus, the integration of prophetic teachings into daily family life can serve as a powerful foundation for strengthening resilience and promoting long-term family well-being.

Moreover, the strengthening of family resilience is increasingly relevant in modern society, where families face complex challenges such as economic instability, technological change, and shifting social norms. Scholars have highlighted that families with strong internal value systems, effective communication patterns, and adaptive coping strategies are more capable of maintaining stability and harmony (Black, K., & Lobo, 2008). In this regard, religious values derived from hadith can function as a source of moral guidance and psychological strength, enabling families to navigate challenges while preserving unity and purpose. Therefore, exploring the concept of family resilience through the lens of hadith offers both theoretical and practical contributions to the development of faith-based family empowerment strategies (Kuang et al., 2023).

Although numerous studies have examined families from psychological, sociological, and religious perspectives, most of them focus primarily on empirical measurements, coping mechanisms, and structural family dynamics (Walsh, 2016a; Black, K., & Lobo, 2008). Some research has also explored the role of religion in strengthening family relationships, particularly in the context of marital commitment and parenting practices (Mahoney, 2013; Dollahite, DC, Marks, 2009). However, there is still limited scholarly attention specifically devoted to a systematic exploration of family resilience grounded in the teachings of hadith as a primary conceptual framework (Cui et al., 2023).

Existing studies tend to discuss Islamic family values in general terms, often referring broadly to the Qur'an without deeply analyzing prophetic traditions as a comprehensive source of guidance for building resilience within the family unit. As a result, the ethical and practical dimensions of hadith related to leadership, responsibility, compassion, and problem-

solving within the family remain underexplored in academic discourse. This indicates a gap in the literature that connects classical Islamic sources with contemporary theories of family resilience.

Therefore, this study seeks to fill that gap by offering a descriptive-analytical examination of hadith texts that relate to family roles, responsibilities, and moral values, and by interpreting them within the framework of modern family resilience theory. By bridging classical Islamic teachings and contemporary social science perspectives, this research is expected to provide a more integrative understanding and contribute to the formulation of value-based strategies for strengthening family resilience in Muslim communities.

Method

This study uses a qualitative research design with a descriptive-analytical approach to explore the internalization of Hadith values and their relevance in strengthening family resilience in the context of national development. The qualitative method is considered appropriate because this research aims to understand the concepts, meanings, and values derived from the prophetic tradition and interpret their relevance in contemporary social life. The descriptive aspect aims to provide a systematic explanation of the values contained in the Hadith, while the analytical component is used to interpret their significance in forming a resilient family structure.

The main data sources in this study consist of classical hadith collections, including major canonical compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan al-Tirmidhī*, and *Sunan Ibn Mājah*, as well as other relevant hadith literature that discusses themes related to family life, leadership, responsibility, compassion, and caring for each other. The selection of these sources is based on the level of validity (authenticity) recognized by hadith scholars, their thematic relevance to the research focus, and their representativeness in describing the teachings of the Prophet Muhammad SAW regarding family life. These texts were examined to identify hadith containing moral and social teachings related to developing strong family relationships. Secondary data were obtained from scholarly books, peer-reviewed journal articles, and previous studies related to family resilience, Islamic family values, and the role of religion in social development.

Data collection was carried out through a comprehensive literature review. Relevant hadiths were selected based on the following criteria: (1) the authenticity of the sanad (chain of transmission) that has been verified by the muhaddiths; (2) the relevance of the matan (content) of the hadith to the themes of family resilience; and (3) thematic coverage that includes parental responsibility, marital harmony, children's education, social ethics in the household, family leadership, and the values of affection and cooperation between family members. Supporting literature from sociology, psychology, and Islamic studies was also reviewed to provide a broader theoretical framework. This process enabled the researcher to connect classical Islamic teachings with contemporary discussions on family resilience and nation-building.

The data analysis technique used in this study is content analysis (content analysis) combined with thematic interpretation. The analytical framework applied integrates two approaches: first, the hadith interpretation approach (*syarḥ al-ḥadīth*) which is sourced from classical *syarḥ* works such as *Fatḥ al-Bārī* by Ibn Ḥajar al-Asqalānī and *al-Minhāj* by al-Nawawī, in order to understand the normative meaning of the text; second, the contemporary

family resilience theory approach (Family Resilience Theory) developed by Walsh, (2016a) And McCubbin, HI, & McCubbin, (1988), which emphasizes aspects such as cohesiveness, flexibility, communication, and shared value systems within the family. Selected hadith texts are examined to identify key values and principles related to resilience, such as responsibility, patience, cooperation, compassion, and justice. These values are then categorized and interpreted within the framework of these modern theories to understand their practical implications. Through this analytical process, this study seeks to demonstrate how the teachings of the Prophet Muhammad (peace be upon him) can serve as a moral and conceptual foundation for strengthening family stability and social cohesion.

The process of interpreting the hadith in relation to family resilience theory is carried out through three stages. First, the textual understanding stage, which examines the literal and contextual meaning of the hadith based on classical Islamic literature. Second, the contextualization stage, which identifies the universal values contained in the hadith text and relates them to constructs in modern family resilience theory, such as adaptability, cohesion, and family spiritual resources. Third, the inference stage, which formulates the practical implications of these hadith values for strengthening family resilience in the context of contemporary Indonesian national development. To ensure the validity of the findings, this study applies source triangulation by comparing interpretations from various classical commentaries, academic works, and contemporary research on family resilience. The integration of religious texts and modern scientific perspectives allows for a more comprehensive and balanced analysis. Ultimately, this methodological approach aims to generate a systematic understanding of how internalizing hadith values can contribute to the development of resilient families, which in turn supports the broader goal of sustainable national development.

Results and Discussion

Concept and Dynamics of Family Resilience

Family resilience is an indicator used to assess the extent to which a family is able to carry out its roles, functions, and responsibilities in achieving the well-being of its members. The level of resilience is influenced by individual behavior and the surrounding social environment (Zhang et al., 2023). Families and individuals who have sufficient knowledge and a deep understanding of family resilience are better able to adapt to changes in family structure, function, and roles, particularly in response to the rapid development of information and communication technology. Families that are able to adapt to environmental changes have a greater potential to develop stronger resilience and maintain stability in their daily lives (Walsh, 2016a; Patterson, 2002).

Family resilience also reflects a family's capacity to meet basic needs and engage in productive activities that support their sustainability and independence. The primary goal of family resilience is to improve the well-being and independence of family members (Park et al., 2022). Optimal family resilience is supported not only by physical and material resources but also by non-physical elements such as effective problem-solving mechanisms, emotional bonds, and the ability to meet the social needs of family members (Shao et al., 2023). In this sense, family resilience represents a condition in which a family has the resilience, strength, and physical and material capacity to live independently, while continuing to develop itself and its members toward a harmonious life characterized by increased physical and spiritual

well-being and happiness (Sunarti, 2013; Walsh, 2016a).

Research on family resilience patterns in society is expected to provide direction for policies, actions, and programs aimed at strengthening family capacity to meet basic needs and carry out productive activities. These efforts are crucial in improving the overall quality of human life. Nunung Nurwati, Head of the Center for Child and Family Welfare Studies at Padjadjaran University, Bandung, emphasized that many social problems can only be addressed through strong family resilience (Ramos et al., 2022). This perspective aligns with Law Number 52 of 2009 concerning Population and Family Development, which defines family resilience as the dynamic condition of a family that demonstrates perseverance and resilience, and possesses the physical-material and psychological-spiritual capacity to live independently, develop themselves and their family members, and create a harmonious life that enhances material well-being and inner happiness (Maggio et al., 2024).

From an Islamic perspective, the values of family resilience are not only derived from modern sociological and psychological frameworks, but are also deeply embedded in the teachings of the Hadith of the Prophet Muhammad (peace be upon him). Internalizing the values of the Hadith in family life provides a solid spiritual and moral foundation, complementing the physical and material dimensions of family resilience. The Prophet's Hadith contain universal principles relevant to the challenges of contemporary family life, encompassing aspects of leadership, compassion, childcare, communication within marriage, fairness among family members, and moral example.

Leadership and Responsibility in the Family

One of the most fundamental Hadiths related to family resilience is the words of the Prophet Muhammad SAW:

"Every one of you is a shepherd, and each of you is responsible for his flock." (Narrated by Bukhari and Muslim).

This hadith emphasizes the principle of leadership and responsibility within the family. A husband or father is responsible for his family members, a wife or mother is responsible for the household and raising her children, and each individual is responsible for their respective roles. This principle aligns with the concept of family resilience, which emphasizes the importance of clear role division and optimal implementation of family functions (Walsh, 2016b).

Love and Grace in the Family

The dimensions of love and grace are non-physical elements that are very important in family resilience. Prophet Muhammad SAW said:

"Those who are merciful will be loved by the Most Merciful. Love those on earth, and those in the sky will love you." (HR. Abu Dawud and Tirmidhi).

This hadith provides a theological foundation for the importance of emotional bonds within the family. Genuine affection between family members—husband and wife, parents and children, and siblings—is the foundation of sustainable family resilience. Contemporary research shows that families with strong emotional bonds are better able to withstand stress and crises (Patterson, 2002; Sunarti, 2013). Thus, internalizing the value of mercy within the hadith directly contributes to strengthening the psychological-spiritual dimension of family resilience.

Child Care and Education

Family resilience cannot be separated from the quality of care and education provided to children. In this case, the Prophet Muhammad SAW said:

"There is nothing a parent can give their child that is more important than good character." (HR. Tirmidhi).

This hadith emphasizes that the most important investment in a family is not merely material wealth, but rather the formation of character and moral values in the next generation. Families that successfully instill noble values in their children will have greater resilience from generation to generation. This aligns with the goals of family development as stated in Law Number 52 of 2009, namely to create independent, high-quality families capable of contributing to national development.

Communication and Deliberation in Marriage

Healthy communication between husband and wife is one of the main pillars of family resilience. The Quran teaches the principle of deliberation in family matters (Quran, Al-Baqarah: 233), and the Prophet Muhammad (peace be upon him) exemplified this in his marital life. He said:

"The Mu'minun with the most perfect faith is the one with the best morals, and the best among you is the one who is kindest to his wife." (HR. Tirmidhi).

This hadith emphasizes that the quality of a marital relationship reflects the quality of one's faith. Good treatment, respect, and open communication between husband and wife are the foundation for a harmonious family. In the context of family resilience, the ability to resolve conflict constructively and maintain harmonious relationships among family members are important indicators of true resilience (Walsh, 2016a).

Justice Between Family Members

Justice in family relationships—both between husband and wife, and between parents and children—is a prerequisite for achieving lasting harmony. The Prophet Muhammad (peace be upon him) reminded us:

"Do justice between your children, do justice between your children, do justice between your children." (HR. Abu Dawud and An-Nasa'i).

The threefold repetition of this Hadith demonstrates how seriously Islam views the principle of justice within the family. Injustice in the treatment of family members can be a source of conflict that weakens family resilience. Conversely, justice manifested in concrete actions—from the distribution of time, attention, to material resources—strengthens a sense of security and trust among family members, which in turn supports the stability and resilience of the family as a whole (Sunarti, 2013).

Moral Leadership and Exemplary Behavior

Moral leadership and role models are crucial dimensions of family resilience that often receive less attention in conventional sociological studies. In Islam, parents, especially fathers, are expected to be moral role models for all family members. The Prophet Muhammad (peace be upon him) said:

"The best of you is the kindest to his family, and I am the kindest to my family." (HR. Tirmidhi and Ibn Majah).

This hadith places role modelling as the highest standard in family leadership. The moral example demonstrated by parents, in honesty, hard work, worship, and respect for others, is a long-term investment that shapes a child's character and strengthens the family's moral foundation. In the context of national development, families that are able to pass on strong moral values will produce future generations with character, competence, and responsibility.

Based on the above description, it can be concluded that the values of the Hadith related to family resilience form a comprehensive and holistic conceptual framework. This framework includes: (1) leadership and responsibility based on trust; (2) compassion and mercy as the glue of relationships between family members; (3) childcare and education oriented towards character building; (4) healthy communication and deliberation in decision-making; (5) justice manifested in daily treatment; and (6) moral leadership through real role models.

These six dimensions directly correspond to the indicators of family resilience formulated in a modern scientific framework (Walsh, 2016b; Sunarti, 2013; Patterson, 2002), while providing a transcendental dimension that is distinctive of an Islamic values-based approach. Thus, internalizing the values of the Hadith is not merely a form of worship for individual Muslims but also has strategic relevance for strengthening family resilience in the context of national development. A spiritually, morally, and socially strong family, as shaped by the internalization of the values of the Hadith, is the fundamental unit that will determine the quality of human capital and the nation's resilience in facing various global challenges (Chang et al., 2022).

Family resilience is a concept that explains a family's ability to survive, adapt, and thrive in the face of life's challenges. From a family resilience perspective, the primary focus is not only on the ability to avoid problems but also on the family's capacity to build strength from difficult experiences. Rolland & Walsh, (2006) explains that families facing chronic illness or disability can strengthen their resilience by enhancing emotional bonds, solidarity, and support among family members. This view suggests that family resilience is closely related to the ability to adapt, grow, and maintain harmonious relationships in various life circumstances. These values align with the teachings of the Hadith, which emphasize the importance of patience, compassion, responsibility, and cooperation in family life. The Hadith used in this study have been classified as authentic (*ṣaḥīḥ*) based on the assessment of leading Hadith scholars, so they can serve as a normative basis for building family resilience (Barboza et al., 2022).

Family resilience also refers to the family's ability to protect itself from various problems and threats that can disrupt family unity. In developing family resilience, there are three latent factors, namely physical-economic resilience, social resilience, and psychological resilience (Sharda, 2022). In addition, there are five indicators that describe the level of family resilience: (1) the existence of reciprocal service as a sign of dignity and care among family members; (2) intimacy between husband and wife as a path to a high-quality marriage; (3) parents who educate and train their children through creative challenges, consistent guidance, and skill development; (4) married couples who lead all family members with love and affection; and (5) children who obey and respect their parents.

These five indicators are strongly linked to the values contained in the Hadith. The Prophet Muhammad's teachings on the importance of being kind to one's spouse, raising

children with love, maintaining good relations, and fostering mutual respect within the family are foundations that can strengthen a family's social and psychological resilience (Hayes et al., 2023). Internalizing the values of the Hadith in daily life encourages harmonious family relationships, improves communication, and fosters a shared commitment to facing life's challenges. Thus, the Hadith serves not only as a moral guideline but also as a source of relevant values for strengthening family resilience (Heerman et al., 2022).

Family resilience encompasses aspects aimed at the development of individuals within the family and the family as a whole. More broadly, family resilience can be considered social resilience because the family is the smallest unit in the social system. The scope of family resilience encompasses all aspects related to the fulfillment of roles, functions, and responsibilities, as well as patterns of interaction between family members (Safi et al., 2024). According to Law Number 52 of 2009, family resilience can be measured using a systems approach that encompasses physical and non-physical resources (input components), family management processes (family problems and coping mechanisms), and the fulfillment of physical and psychosocial needs. From this systems perspective, family resilience reflects a family's ability to resolve problems by utilizing available resources.

From an Islamic perspective, a family's ability to manage resources and resolve problems is also supported by the internalization of the values of the Hadith, which emphasize deliberation, responsibility, trustworthiness, patience, and mutual assistance. These values form an effective coping mechanism in the face of social, economic, and psychological pressures. Therefore, family resilience is influenced not only by material factors but also by the spiritual and moral qualities of family members. The stronger the internalization of the Hadith values in family life, the greater the family's ability to face various challenges that arise (Cox et al., 2022).

A family can be considered to have a strong level of resilience when it meets several key aspects: (1) physical resilience, which is reflected in the fulfillment of food, clothing, housing, education, and health needs; (2) social resilience, which is oriented towards religious values and strong family commitment; and (3) psychological resilience, including the ability to overcome non-physical problems, regulate emotions positively, develop a positive self-concept, and demonstrate caring and support between husband and wife. These dimensions are consistent with theoretical perspectives that emphasize the importance of adaptive processes, emotional bonds, and social support systems in strengthening family functioning (Walsh, 2016b; Black, K., & Lobo, 2008).

Research findings indicate that internalizing Hadith values is significantly relevant in strengthening the three dimensions of family resilience. The values of responsibility and hard work support the family's physical-economic resilience, the values of compassion, respect, and togetherness strengthen social resilience, while the values of patience, gratitude, and trust in God contribute to the family's psychological resilience. Thus, the Hadith not only provides normative guidelines for Muslim family life but also offers an applicable value framework for building resilient families. Resilient families will ultimately produce individuals of quality, character, and productivity, who are able to contribute positively to national development. Therefore, internalizing Hadith values in family life is an important strategy in realizing sustainable family resilience and supporting the achievement of national development goals (Chen et al., 2024).

In building family resilience and well-being, several supporting factors play a crucial

role, including readiness for marriage, fulfilling functional roles, effective resource management, stress management, vulnerability prevention and prediction, and enhancing family adaptability. These factors can also serve as prerequisites for building a resilient family, one of which is readiness for marriage as the initial foundation for building a stable household. From the perspective of the Hadith, readiness for marriage is not only related to material aspects, but also encompasses spiritual, emotional, and moral readiness. Values such as responsibility, commitment, trustworthiness, and the ability to maintain family harmony are principles taught by the Prophet Muhammad (peace be upon him) and are the foundation for building a family that is highly resilient to various life challenges (Huang et al., 2022).

Family Resilience and Nation Building

Family resilience not only impacts the well-being of individual family members but also has broad implications for national development. The family is the primary social institution that shapes an individual's character, values, and behavior. Therefore, resilient families play a crucial role in creating a stable, productive, and integrated society. Internalizing the values of the Hadith in family life is a strategic instrument in building a strong social foundation for national development.

First, family resilience contributes to social cohesion. The Hadith values, which teach compassion, mutual assistance, respect for others, and the maintenance of family ties, foster harmonious social relationships within society. Families that instill these values will produce individuals with social awareness, tolerance, and the ability to work together in community life. Thus, the potential for social conflict can be minimized and social solidarity can be strengthened (Huang et al., 2023).

Second, family resilience plays a role in fostering responsible citizenship. The hadiths of the Prophet (peace be upon him) teach the importance of trustworthiness, honesty, discipline, and responsibility for rights and obligations. When these values are internalized within the family, family members will grow into law-abiding citizens, care about the public interest, and actively participate in community development. Thus, the family becomes the primary vehicle for fostering a positive and constructive culture of citizenship (Qin et al., 2024).

Third, resilient families contribute to human capital development. A healthy and supportive family environment enables optimal educational processes, skills development, and character formation. The Hadith, which emphasizes the importance of seeking knowledge, educating children well, and cultivating noble morals, serves as the foundation for producing a quality generation. A generation with competence, integrity, and a strong work ethic is a vital asset for national progress and competitiveness (Shao et al., 2024).

Fourth, internalizing the values of the Hadith within the family contributes to the formation of ethical leadership and national character. The values of honesty (ṣīdq), responsibility (amānah), justice ('ādil), and concern for others taught in the Hadith can shape the character of individuals with integrity. Individuals who grow up in families that internalize these values have the potential to become leaders who are oriented towards the welfare of society, uphold ethics, and are able to make wise decisions (Mogil et al., 2022).

In a broader context, sustainable national development depends not only on economic growth but also on the quality of human resources and the strength of social institutions. The family, as the smallest social unit, plays a central role in shaping both of these aspects.

Therefore, the stronger the internalization of the values of the Hadith in family life, the greater its contribution to creating a society with character, social stability, economic productivity, and high competitiveness. This ultimately forms a crucial foundation for the realization of sustainable and equitable national development.

Hadith Text: Men are the leaders (protectors/maintainers) of the family

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِلَّا مَأْمُومٌ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْسِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“From 'Abdullah bin 'Umar (may Allah be pleased with them both) that he heard the Messenger of Allah (peace and blessings be upon him) say: “Each of you is a leader, and each of you will be held accountable for those under his care. A ruler (head of state) is a leader and will be held accountable for his people. A man is a leader over his family and will be held accountable for them. A woman is a leader in her husband's household and will be held accountable for her responsibilities. A servant is a leader over his master's property and will be held accountable for it.” He ('Abdullah bin 'Umar) said: I heard all of that from the Messenger of Allah (peace and blessings be upon him), and I think the Prophet (peace and blessings be upon him) also said: “A man is a leader over his father's wealth and will be held accountable for it. Indeed, each of you is a leader, and each of you will be held accountable for those under his care.”

Al-Hakam ibn Nāfi', according to the assessment of Yaḥyā ibn Ma'īn, was considered *thiqqah* (trustworthy). Abū Ḥātim al-Rāzī described him as *thiqqah ṣadūq* (trustworthy and truthful), while al-'Ijlī stated *lā ba'sa bihi* (there is no problem with him), indicating his reliability as a transmitter (Ibn Ḥajar al-'Asqalānī, 1995; Al-Mizzī, 1980).

Shu'aib ibn Abī Ḥamzah Dīnār, according to Aḥmad ibn Ḥanbal, was *thabat ṣāliḥ* (firm and righteous in narration). Yaḥyā ibn Ma'īn and Ya'qūb ibn Shaybah also evaluated him as *thiqqah*, affirming his credibility in the science of ḥadīth transmission (Ibn Ḥajar al-'Asqalānī, 1995; Al-Dhahabī, 1985).

Muḥammad ibn Muslim ibn 'Ubaydillāh ibn 'Abdullāh ibn Shihāb al-Zuhrī, according to Ibn Ḥajar al-'Asqalānī, was a *faqīh*, *ḥāfiẓ*, and *mutqīn* (a jurist, a master memorizer of ḥadīth, and highly precise in transmission), indicating his prominent status among the leading scholars of the Tābi'īn generation (Ibn Ḥajar al-'Asqalānī, 1995).

Sālim ibn 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb, according to the evaluations of scholars such as Ibn Ḥibbān, Muḥammad ibn Sa'd, and al-'Ijlī, was regarded as *thiqqah* (trustworthy), reflecting his strong reputation and reliability in narrating ḥadīth (Ibn Ḥibbān, 1973; Ibn Sa'd, 1990).

'Abdullāh ibn 'Umar ibn al-Khaṭṭāb ibn Nufayl was a Companion (*ṣaḥābī*) of the Prophet Muhammad, and the integrity of all Companions is generally accepted in ḥadīth scholarship.

وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“A husband is a leader within his family and will be held accountable for his family”

Al-Khaṭṭābī explained: "They share in the attributes of leadership—namely the ruler,

the man, and all those mentioned in the ḥadīth—but with different meanings and scopes. The leadership of the supreme ruler is to safeguard the Sharī'ah by upholding justice and implementing the law. The leadership of a man over his family is to manage their affairs and fulfill their rights. The leadership of a woman is to organize household matters, take care of the children and servants, and provide advice and input to her husband in these matters. Meanwhile, the leadership of a servant is to protect and maintain the property entrusted to him" (al-Khaṭṭābī, 1932).

The Qur'an also emphasizes that a leader must protect and care for his family, as stated in Surah At-Taḥrīm (66:6):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا الْمَعْلُومَاتُ عَلَيْهِا مَلَكَةٌ غَالِطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones..." (Qur'an 66:6).

This verse highlights the moral and spiritual responsibility of family leadership, particularly in guiding, nurturing, and safeguarding family members from harm, both in worldly life and in the Hereafter (Ibn Kathīr, 1999).

In this verse, Allah commands the believers to protect themselves from the Hellfire whose fuel is people and stones by obeying and faithfully carrying out His commands. They are also instructed to teach their families to be obedient and devoted to Allah's guidance in order to save them from the punishment of Hell. The family is a trust (amānah) that must be cared for and nurtured, both physically and spiritually. Among the ways to save oneself and one's family from the Hellfire are establishing prayer and practicing patience, as emphasized in the words of Allah:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

"And enjoin prayer upon your family and be steadfast in maintaining it. We do not ask you for provisions; We provide for you. And the good end is for righteousness" (Quran 20:132).

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And warn your closest relatives" (al-Shu'arā'/26:214).

It is narrated that when this verse (At-Taḥrīm: 6) was revealed, 'Umar said, "O Messenger of Allah, we protect ourselves, but how should we protect our families?" The Prophet replied, "Prevent them from doing what you have been forbidden to do and command them to do what Allah has commanded you. That is how you save them from the Hellfire." Hell is guarded by stern and severe angels, whose keepers number nineteen. They have been given the authority to carry out punishment in Hell. These are angels who do not disobey Allah in what He commands them but always carry out His orders faithfully (Qur'an 66:6; 74:30–31).

Implications of Hadith Values for Family Resilience (with In-Text Citations)

The hadith about leadership and responsibility within the family emphasizes the importance of each member's role in guiding and managing family affairs. As the leader of the family, a husband carries a major responsibility in directing and organizing household matters, including financial management, education, and the well-being of all family members. Meanwhile, a wife plays an essential role in managing domestic affairs and maintaining harmony within the household. By understanding their respective roles and responsibilities, each family member can work together to strengthen family resilience (Walsh, 2016a; Black,

K., & Lobo, 2008).

The implication of this hadith for family resilience lies in increasing awareness and responsibility among family members in leading and managing family life, thereby fostering a harmonious, prosperous, and resilient family. In the context of family resilience, the hadith also highlights the importance of communication and cooperation among family members. Effective communication, mutual respect, and shared responsibility are widely recognized as key factors in maintaining family stability and adaptability in facing life challenges (Seccombe, 2002; Walsh, 2016a).

This process contributes to improving the quality of family relationships and creating a more harmonious home environment. A strong family serves as a fundamental foundation for society and the nation, since the family is the smallest unit in the social system. Families that are harmonious, prosperous, and resilient can serve as role models for others and contribute to building a healthier and more stable society (Black, K., & Lobo, 2008).

Understanding and practicing the teachings of this hadith can therefore be seen as an important step in strengthening family resilience. By internalizing the values of leadership, responsibility, and mutual care, families can become more cohesive and better prepared to face various social, economic, and psychological challenges. This aligns with the concept of family resilience as the ability to adapt, solve problems, and grow stronger in the face of adversity (Walsh, 2016b).

The hadith also emphasizes values such as responsibility, cooperation, and effective communication within the family. These values are central to building strong and harmonious family resilience. When each family member contributes to shared goals and supports one another, the family becomes more capable of overcoming difficulties and maintaining stability (Seccombe, 2002).

In addition, the hadith underscores the importance of awareness and concern for the needs and well-being of other family members. Values such as empathy, compassion, and mutual care can strengthen emotional bonds and create a supportive family environment. Such an environment not only improves the quality of life for family members but also positions the family as a strong foundation for the development of society and the nation (Black, K., & Lobo, 2008) Walsh, 2016a).

Conclusion

This research demonstrates that internalizing the values of the Hadith has significant relevance in strengthening family resilience as a crucial foundation for national development. The Hadith, which emphasizes that every individual is a leader and will be held accountable for their leadership, embodies the values of responsibility, trustworthiness, caring, cooperation, and commitment to the family's well-being. When these values are internalized and consistently applied in family life, harmonious relationships, effective communication patterns, and improved adaptability in facing various social, economic, and psychological challenges are fostered. Thus, the family functions not only as the smallest social unit but also as a strategic institution in shaping individuals with character and contributing positively to community and national life.

Theoretically, this research strengthens the perspective on family resilience, which places religious values as a crucial factor in building a family's adaptive capacity. The research findings indicate that the values contained in the Hadith can serve as moral and spiritual

resources that support the physical, social, and psychological resilience of families. Therefore, this research contributes to the development of family resilience studies by integrating religious approaches, particularly Hadith values, into the conceptual framework of family resilience.

Practically, the results of this study have implications for the formulation of family policies and family education programs. The government, educational institutions, religious organizations, and family empowerment institutions can develop programs that encourage the internalization of Hadith values in family life through premarital education, strengthening parenting capacity, character education, and family development based on Islamic values. These efforts are crucial for improving the quality of family relationships, strengthening family resilience, and ultimately supporting the realization of a stable, productive, and competitive society.

Furthermore, this study confirms that resilient families make a strategic contribution to national development through character formation among the younger generation, strengthening social cohesion, enhancing civic responsibility, and developing quality human resources. Therefore, strengthening family resilience based on Hadith values should be viewed as an integral part of a sustainable national development strategy.

However, this study still has limitations because it focuses more on a conceptual analysis of Hadith values and their relevance to family resilience. Therefore, further research is recommended to conduct empirical studies that examine the level of internalization of Hadith values in Muslim families and its influence on various dimensions of family resilience. Future research can also develop a model for strengthening family resilience based on Hadith values that can be applied in family education programs, social policy, and community development. Thus, studies on the relationship between Hadith values, family resilience, and national development can further develop theoretically and practically.

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