

Family attitude and responsibility: A Quranic-based theoretical framework in the globalization challenges

Galuh Widitya Qomaro^{1*}, Dina Imam Supaat², and Nasrulloh Nasrulloh¹

¹Universitas Trunojoyo Madura, PO BOX 2 Kamal, Bangkalan, Indonesia

²Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan, Malaysia

Abstract. This study addresses the urgent need for a theoretical framework on family attitudes and responsibilities in Islam, particularly in response to the challenges posed by globalization that threaten traditional Muslim family values. The research contribution is the development of a new theoretical model that integrates emotional well-being, spiritual leadership, and the balance of rights and responsibilities, based on Quranic teachings. The methodology involved a textual analysis of Quranic verses to formulate variables and indicators related to family attitudes and responsibilities, followed by a survey to evaluate the instrument's validity and reliability. The results demonstrate a strong correlation between spiritual leadership and family harmony, highlighting emotional well-being as a key factor in maintaining a *sakinah* (peaceful) family. The study finds that the balance of rights and responsibilities rooted in Islamic principles significantly contributes to family stability. This framework serves as a foundational tool for future research on Muslim family development. Future studies should test the model empirically across different cultural contexts to ensure its applicability.

1 Introduction

1.1 Background

The family is the smallest but most fundamental social institution in society, serving as the primary vessel for instilling moral, ethical, and spiritual values (Astrachan et al., 2020; Popenoe, 2020). In Islam, the concept of a *sakinah* family—a peaceful, harmonious, and loving household—is the ideal that every Muslim strives to achieve (Ajjola, 2008; Chamberlayne, 1968). A *sakinah* family is not only based on mutual love among its members but also on a collective commitment to practicing Islamic teachings in daily life. As the bedrock of society, a *sakinah* family functions as a stable and enduring pillar of civilization, capable of preserving and transmitting religious values to subsequent generations (Aminah & Sugitanata, 2022; Ningish et al., 2022).

However, globalization introduces complex socio-economic and cultural challenges that often disrupt the traditional values and structures of Muslim families (Mcguire, 2007; Nelson-Becker, 2004). Muslim families face increasingly complex challenges in maintaining a balance between family responsibilities and the ever-evolving socio-economic demands (Anyakoha, 2013; Roy, n.d.; Wijaya, 2023). In this context, the danger of forming families without a deep understanding of family attitudes and responsibilities becomes real. A lack of understanding can lead to serious problems like disharmony, internal conflicts,

and even divorce, which are antithetical to the concept of a *sakinah* family (Akmal Tarigan, 2023; Mohd Zulkifli et al., 2022; Rokan et al., 2020; Samsul & Husen, 2020).

This research aims to develop an adequate theoretical framework for understanding family attitudes and responsibilities in the Islamic context, specifically drawn from Quranic guidance. While previous studies have emphasized the importance of the family as a fundamental unit in Muslim society, few have deeply explored how Quranic principles are translated into practical attitudes and responsibilities in family life (Abdul-Rauf, 1977; Bakar, 2011; Islam & Islam, 2011; Muslimin, 2019; Rusli, 2020). Consequently, there is a significant gap in the literature concerning the balance between rights and responsibilities, emotional well-being, and spiritual leadership within the modern Muslim family.

The novelty of this research lies in developing a new theoretical model that integrates spiritual, emotional, and practical dimensions. It provides specific and relevant indicators that can be empirically tested, which opens avenues for further research across various cultural contexts. This framework is not only academic but also offers practical guidance for families seeking to implement Islamic values in their daily lives.

1.2 Theoretical framework

Family attitudes and responsibilities in the Islamic context are based on fundamental principles found in the

* Corresponding author: gwiditya@trunojoyo.ac.id

Quran and Hadith, which provide comprehensive guidance for Muslim families in living their lives and interacting with one another (Alwani, 2007; El Azayem & Hedayat-Diba, 1994; Nurhuda, 2023). This theoretical foundation encompasses various important dimensions such as emotional well-being, spiritual leadership, and the balance of rights and responsibilities among family members.

The concept of *sakinah* family is central to Islamic literature on family, where *sakinah* refers to a state of tranquility, peace, and serenity desired in family life. Previous studies, such as those by Hamjah view the *sakinah* family as a strong foundation for building a stable and harmonious society (Hamjah et al., 2020). Families that achieve *sakinah* are those that can maintain a balance between spiritual, emotional, and social aspects, in accordance with Islamic teachings.

Family Emotional Well-being is a crucial dimension in achieving a *sakinah* family. Mahoney et al. highlight that emotional well-being is greatly influenced by the quality of communication and interaction among family members (A. Mahoney et al., 2021; D. F. Mahoney, 2014). In the Islamic perspective, effective communication is grounded in principles of honesty, empathy, and respect, as reflected in QS. Al-Isra: 53. Harmonious relationships, work-life balance, and constructive conflict resolution are essential elements that support the formation of a *sakinah* family.

Spiritual Leadership in the Family is also a significant dimension in the formation of a *sakinah* family. Ismail argue that leadership in a Muslim family must be based on strong spiritual and moral values, aimed at guiding the family towards the path approved by Allah SWT (Hamzah et al., 2016; Sham et al., 2020). The Quran emphasizes that the head of the family bears great responsibility for ensuring that the family adheres to Islamic teachings (QS. At-Tahrim: 6). Effective leadership not only involves making fair decisions but also fostering good morals and ethics, all of which contribute to creating a *sakinah* atmosphere in the family.

Balance Between Rights and Responsibilities is another significant aspect in Islamic family literature and is essential in achieving *sakinah*. Rumminger examine how the principles of justice and equality in an Islamic family are foundational to harmonious relationships (Anwar & Rumminger, 2007; Cholil & Sudirman, 2019; Mir-Hosseini, 2018). Every family member has rights that must be respected and duties that must be fulfilled, as stated in QS. An-Nisa: 34. In the context of a *sakinah* family, this balance is key to maintaining stability and harmony, and preventing conflicts that can disrupt the peace within the family.

The danger of forming a family without a deep understanding of family attitudes and responsibilities can result in family disintegration, including increased divorce rates. The lack of balance between rights and responsibilities, weak spiritual leadership, and insufficient emotional well-being can threaten family unity and harmony. Therefore, developing adequate measurement instruments to understand and assess family attitudes and responsibilities becomes crucial.

This research, which develops an integrative theory based on Quranic teachings, offers a holistic approach that encompasses spiritual, emotional, and practical dimensions of Muslim family life. By bringing these dimensions together into a coherent theoretical framework, this research not only enriches the Muslim family literature but also provides a model that can be empirically tested and validated. This theory has broad potential applications, both in the global Muslim community and in the wider academic realm, and is expected to make a significant contribution to the study of family and religion, as well as assist Muslim families in navigating the challenges of modern life while remaining true to Islamic values.

2 Methods

This research employed a mixed-method approach, integrating qualitative and quantitative techniques to develop and validate the theoretical framework. The following steps were taken:

Table 1. Variable, indicators, and sub indicators.

Family Responsibility Attitude		
Family Emotional Well-being	Spiritual Leadership in the Family	Rights and Responsibilities Balance
1. Harmony in family relationships	1. Active participation in family religious activities	1. Equality of rights among family members
2. Quality of communication within the family	2. Moral and ethical guidance within the family	3. Responsibilities shouldered by each family member
4. Work and family life balance	3. Decision-making in the family guided by spiritual values	5. Openness in understanding and meeting family members' needs
6. Constructive conflict resolution	4. Continuation of religious traditions within the family	7. Active involvement in addressing and overcoming shared problems and challenges

Source: Processed (2024).

- a. Textual Analysis: A hermeneutical approach was used to analyze key Quranic verses, including QS. Al-Baqarah: 233, QS. Al-Baqarah: 261, QS. An-Nisa: 4, QS. An-Nisa: 5, QS. An-Nisa: 8, QS. An-Nisa: 19, QS. An-Nisa:34, QS. An-Nisa: 35, QS. An-Nahl: 90, QS. Ath-Thalaaq: 6, QS. Ar-Rum: 21, QS. Al-Ahzab: 21, QS. At-Tahrim: 6, QS. Al-Isra: 24, QS. Al-Isra: 53, QS. Al-Imran: 104, QS. Al-Furqan: 62, QS. Al-A'raf: 33, QS. Al-Insan: 8-9, QS. Al-Maidah: 2, which relate to family communication, spiritual leadership, and the balance of rights and

responsibilities, respectively. These teachings were then operationalized into measurable indicators for the theoretical framework.

Table 2. Validity testing.

Variable Indicator	Code	R Count	Des
Family Emotional Well-being	P1	0.686	Valid
	P2	0.606	Valid
	P3	0.700	Valid
	P4	0.757	Valid
	P5	0.751	Valid
	P6	0.745	Valid
	P7	0.715	Valid
	P8	0.720	Valid
	P9	0.681	Valid
Spiritual Leadership	P10	0.802	Valid
	P11	0.802	Valid
	P12	0.774	Valid
	P13	0.769	Valid
	P14	0.675	Valid
	P15	0.815	Valid
	P16	0.755	Valid
	P17	0.805	Valid
	P18	0.796	Valid
	P19	0.806	Valid
Rights and Responsibilities Balance	P20	0.790	Valid
	P21	0.744	Valid
	P22	0.817	Valid
	P23	0.767	Valid
	P24	0.724	Valid
	P25	0.766	Valid
	P26	0.775	Valid
	P27	0.772	Valid
	P28	0.693	Valid
	P29	0.737	Valid
	P30	0.699	Valid
	P31	0.701	Valid
	P32	0.698	Valid
	P33	0.727	Valid
	P34	0.752	Valid

Source: Processed (2024).

- b. Survey Design: A questionnaire was developed based on these indicators and distributed via Google

Forms to 292 Muslim students, measuring their perceptions of family responsibilities, leadership, and emotional well-being.

- c. Validity and Reliability Testing: The validity testing was performed using the Bivariate Correlations method in SPSS. The correlation values (R Count) between each questionnaire item and the overall construct were compared to the r table threshold value of 0.1435. Any item with an R Count greater than this threshold was considered valid, indicating that it accurately measures the intended construct. The results confirmed that all items were valid.

Reliability testing was conducted using Cronbach’s alpha to measure the internal consistency of the questionnaire. The alpha value for the Family Responsibility Attitude variable was 0.975, indicating an exceptionally high level of reliability (above 0.7). This suggests that the questionnaire consistently measures the same construct across multiple items.

Table 3. Reliability testing.

Variabel	Cronbach's Alpha	Description
Family Responsibility Attitude	0.975	Reliabel

Source: Processed (2024).

- d. Data Collection and Analysis: Data collected from 292 respondents were analyzed to evaluate the effectiveness of the proposed framework in capturing family attitudes and responsibilities as outlined in Islamic teachings.

3 Discussion

This study makes a significant contribution to the literature on family attitudes and responsibilities in Islam by developing a new theoretical framework based on Quranic teachings. The primary variables—Family Emotional Well-being, Spiritual Leadership in the Family, and Balance Between Rights and Responsibilities—provide a holistic perspective that has not been comprehensively explored in previous research.

The findings demonstrate that Family Emotional Well-being is deeply influenced by interpersonal relationships, including communication and conflict resolution, grounded in Quranic principles like honesty and empathy (QS. Al-Isra: 53). Spiritual Leadership, involving decision-making guided by Islamic values, was shown to play a key role in maintaining family stability (QS. At-Tahrim: 6). The balance between rights and responsibilities was highlighted as essential for harmony, with QS. An-Nisa: 34 emphasizing justice and equality. This study extends prior research, such as that by Mahoney et al, which emphasizes emotional well-being but lacks specific references to Islamic teachings (A. Mahoney et al., 2021). Similarly, Taborl’s (2020) exploration of spiritual leadership in Muslim families aligns with the findings of this study but does not provide the operational indicators needed for empirical

testing (Tabor et al., 2020). This research fills these gaps by providing a Quran-based, measurable framework that links directly to Islamic values

The findings highlight the importance of integrating Quranic principles into modern family life. For instance, QS. Al-Isra: 53 emphasizes the role of kind and constructive communication in emotional well-being, offering practical guidance for conflict resolution within families. Likewise, QS. At-Tahrim: 6 underscores the role of spiritual leadership, suggesting that family heads must make faith-based decisions to maintain harmony. By grounding family roles in Quranic teachings, this framework offers both religious and practical insights into sustaining family unity. The primary strength of this study lies in its grounding in Quranic teachings, which enhances its cultural and religious relevance. However, the study is limited by its reliance on self-reported data from a single cultural context. Future research should test the framework across different cultural settings to evaluate its broader applicability. This study advances prior research by integrating specific Quranic indicators into a practical framework. Researchers are encouraged to build on this model by conducting cross-cultural studies and integrating modern family challenges with traditional Islamic values.

4 Conclusion

This research presents a Quranic-based theoretical framework for understanding family attitudes and responsibilities in Islam, integrating the dimensions of emotional well-being, spiritual leadership, and the balance of rights and responsibilities. The findings contribute to the literature by offering a practical tool for measuring and improving family harmony within Islamic contexts.

While the study focuses on Quranic interpretation and its application in a modern context, future research should empirically test this model across diverse Muslim and non-Muslim communities to ensure its adaptability. This research contributes to the academic understanding of family dynamics in Islam and provides practical guidance for families aiming to strengthen their emotional and spiritual bonds in an increasingly globalized world.

Gratitude is extended to the Research and Community Service Institute (LPPM) of Universitas Trunojoyo Madura for funding this research on 2024. Appreciation is also given to all contributors who cannot be named individually. The data were processed by the researcher, and no conflict of interest is declared.

References

1. Abdul-Rauf, M., *The Islamic view of women and the famil*, R. Speller (1977)
2. Ajijola, A. D., *The concept of family in Islam*. Adam Publishers (2008)

3. Akmal Tarigan, A., *An Analysis Of Household Resilience And Divorce Within Muslim Families Amidst The COVID-19 Pandemic*, ADHKI: Journal Of Islamic Family Law, **5**, 1, 1–16 (2023), <https://doi.org/10.37876/adhki.v5i1.112>
4. Alwani, Z., *The Qur'anic model for harmony in family relations*, Change from within: Diverse Perspectives on Domestic Violence in Muslim Communities, 40–41 (2007)
5. Aminah, S., & Sugitanata, A., *Genealogy and Reform of Islamic Family Law: Study of Islamic Marriage Law Products in Malaysia*, JIL: Journal of Islamic Law, **3**, 1, 94–110 (2022), <https://doi.org/10.24260/jil.v3i1.556>
6. Anwar, Z., & Rumminger, J. S., *Justice and equity in Muslim family laws: Challenges, possibilities, and strategies for reform*, Wash. & Lee L. Rev., **64**, 1529 (2007)
7. Anyakoha, E. U. *Advancing a framework for showcasing family concerns: Challenging the challenges*, An Inaugural Lecture of the University of Nigeria Nsukka, Delivered on June, **27** (2013)
8. Astrachan, J. H., Binz Astrachan, C., Campopiano, G., & Baù, M. Values, *Spirituality and Religion: Family Business and the Roots of Sustainable Ethical Behavior*, Journal of Business Ethics, **163**, 4, 637–645 (2020). <https://doi.org/10.1007/s10551-019-04392-5>
9. Bakar, O., *Family Values, the Family Institution, and the Challenges of the Twenty-First Century: An Islamic Perspective*, ICR Journal, **3**, 1, 13–36 (2011) <https://doi.org/10.52282/icr.v3i1.578>
10. Chamberlayne, J. H., *The Family in Islam*, Numen, **15**, 2, 119 (1968), <https://doi.org/10.2307/3269779>
11. Cholil, M., & Sudirman, S., *Gender Equality In Islamic Family Law: Breaking the Chain of Domestic Violence to Achieve Harmonious Family*, Kafa'ah: Journal of Gender Studies, **9**, 2, 131 (2019), <https://doi.org/10.15548/jk.v9i2.270>
12. El Azayem, G. A., & Hedayat-Diba, Z., *The Psychological Aspects of Islam: Basic Principles of Islam and Their Psychological Corollary*, International Journal for the Psychology of Religion, **4**, 1, 41–50 (1994), https://doi.org/10.1207/s15327582ijpr0401_6
13. Hamjah, S. H., Zur Raffar, I. N. A., Ab. Rahman, Z., & Mohamad Rasit, R., *Applying Spiritual Aspect of Parenting Skills to Adolescents in the Family*, Jurnal Akidah & Pemikiran Islam, **22**, 2, 313–346 (2020), <https://doi.org/10.22452/afkar.vol22no2.9>
14. Hamzah, S. R., Hamzah, A., Othman, J., & Devi, S., *Impact of Islamic Values on the Leadership Style of Muslim Women Academics in Malaysia*, Advances in Developing Human Resources, **18**, 2, 187–203 (2016), <https://doi.org/10.1177/1523422316641402>
15. Islam, M. K., & Islam, R., *Strengthening muslim family institution: A management perspective*,

- Pertanika Journal of Social Science & Humanities, **19**, 1, 81–97 (2011)
16. Mahoney, A., Pargament, K. I., & DeMaris, A. *Spiritual intimacy, spiritual one-upmanship, and marital conflict across the transition to parenthood*, Journal of Family Psychology, **35**, 4, 552–558 (2021), <https://doi.org/10.1037/fam0000795>
 17. Mahoney, D. F., *Partnering for gerontechnology research and development: Risks and rewards*, Gerontech., **13**, 2, 157–158 (2014), <https://doi.org/10.4017/gt.2014.13.02.108.00>
 18. Mcguire, M., *Sacred place and sacred power: Conceptual boundaries and the marginalization of religious practices*. In P. Beyer & L. G. Beaman (Eds.), Religion, Globalization, and Culture, 57–77, BRILL (2007), <https://doi.org/10.1163/ej.9789004154070.i-608.22>
 19. Mir-Hosseini, Z., *Justice and Equality and Muslim Family Laws: New Ideas, New Prospects*. In A. Poya (Ed.), Sharia and Justice, 73–104, De Gruyter (2018), <https://doi.org/10.1515/9783110574593-005>
 20. Mohd Zulkifli, H. S., Saidon, R., & Abd Aziz, A., *Approach in Managing Conflict in A Long Distance Marriage*, Journal of Contemporary Islamic Studies, **8**, 1 (2022), <https://doi.org/10.24191/jcis.v8i1.3>
 21. Muslimin, J. (2019). *The sociological explanation of Indonesian muslim family continuity and change*.
 22. Nelson-Becker, H. B., *Spiritual, Religious, Nonspiritual, and Nonreligious Narratives in Marginalized Older Adults: A Typology of Coping Styles*, Journal of Religion, Spirituality & Aging, **17**, 1–2, 21–38 (2004), https://doi.org/10.1300/J496v17n01_02
 23. Ningish, P. A., Mukhlisin, M., & Nelli, J., *Family Financial Management in Realizing Sakinah Family*. In T. Azid, M. Mukhlisin, & O. Altwijry (Eds.), *Wealth Management and Investment in Islamic Settings* (pp. 151–164), Springer Nature Singapore (2022), https://doi.org/10.1007/978-981-19-3686-9_10
 24. Nurhuda, A., *Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style*, Journal Corner of Education, Linguistics, and Literature, **2**, 4, 359–368 (2023), <https://doi.org/10.54012/jcell.v2i4.153>
 25. Popenoe, D., *Disturbing the Nest: Family Change and Decline in Modern Societies* (1st ed.), Routledge (2020), <https://doi.org/10.4324/9781003058786>
 26. Rokan, M. K., Yazid, I., & Ramadi, B., *Family Disharmony as a Reason for Divorce (Analysis of Religious Court Decision in Medan 2017, Psychology and Sociology Perspective)*, Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, **3**, 4, 2807–2820 (2020), <https://doi.org/10.33258/birci.v3i4.1290>
 27. Roy, M. (n.d.). *Care and Gender Roles in India: A Sociological Perspective*.
 28. Rusli, R., *The role of family in preventing social conflict in society from Islamic perspectives*, Hunafa: Jurnal Studia Islamika, **17**, 1, 108–122 (2020)
 29. Samsul, S., & Husen, Mohd. F. A. *The Empowerment of The Council of Advising and Preservation of Marriage (BP4) in Building Sakinah Families*, Justicia Islamica, **17**, 2, 281–298 (2020), <https://doi.org/10.21154/justicia.v17i2.2087>
 30. Sham, F. M., Abdullah, M. H., & Ismail, A., *Generation Z and the Level of Islamic Akhlaq Practices*, **37**, 2, 183–196 (2020) <https://doi.org/10.29117/jcsis.2020.0246>
 31. Tabor, W., Madison, K., Marler, L. E., & Kellermanns, F. W., *The effects of spiritual leadership in family firms: A conservation of resources perspective*, Journal of Business Ethics, **163**, 4, 729–743 (2020)
 32. Wijaya, S., *The concept of the family: Philosophical analysis in the context of modern globalized society*, Journal of Contemporary Philosophical and Anthropological Studies, **1**, 1 (2023), <https://doi.org/10.59652/jcpas.v1i1.59>