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Family Resilience in Coastal Java Communities in the Context of Climate Change: Perspectives from Walsh and Islamic Law

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Abstract

This study aims to explore various patterns of family resilience influenced by diverse interpretations of fiqh within Javanese coastal Muslim communities. The significance of this study is underscored by the impact of climate change along the north coast of Java, particularly due to the cross-national toll road project, which causes tidal flooding in Bonang, Demak, affecting family resilience in the coastal areas of Java. This qualitative research employs a socio-anthropological approach alongside Islamic law. Data were collected from religious leaders (kyai), village officials, and Muslim families across four coastal villages in Bonang, Demak, Central Java. The data collection techniques included semi-structured interviews and direct observation, supplemented by relevant documents and references. The research identifies three primary findings: Firstly, various forms of resilience among coastal Muslim families in North Java are uniquely shaped by the impacts of climate change. Secondly, the effects of climate change have fostered a new understanding that emphasizes integration and equality in the rights and responsibilities of husbands and wives. Thirdly, the family resilience models of coastal communities in the islands of Java are based on interpretations of family fiqh influenced by economic capacity, education, and social networks. This study contributes to the development of a dynamic understanding of fiqh that impacts the resilience of coastal community families in adapting to the challenges posed by climate change. Further recommendations include strengthening the economic capacity of coastal families through the provision of progressive education to enhance the religious and social resilience networks of coastal Muslim families.

Keywords: Family resilience, Fiqh Understanding, Climate Change, Coastal Java, Islamic law.

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi berbagai pola ketahanan keluarga yang dipengaruhi oleh pemahaman fikih yang beragam oleh masyarakat muslim pesisir Jawa. Studi ini penting dilakukan melihat dampak perubahan iklim di sepanjang pantai utara Jawa, khususnya akibat proyek tol lintas nasional yang menyebabkan banjir rob di wilyah Bonang, Demak terhadap ketahanan keluarga di pesisir Pantai Jawa. Studi kualitatif ini menggunakan pendekatan sosio-antropologi dan hukum Islam. Data dalam studi ini dikumpulkan dari tokoh agama (kyai), pejabat desa, dan keluarga muslim di empat desa pesisir di Bonang, Demak, Jawa Tengah. Teknik pengumpulan data menggunakan wawancara semi terstruktur dan observasi langsung dalam masyarakat, dilengkapi dengan dokumen dan referensi yang relevan. Penelitian ini mengidentifikasi tiga temuan utama; *Pertama,* ditemukannya ragam bentuk-bentuk ketahanan keluarga muslim pesisir di Utara Jawa yang khas sebagai bagian dari dampak perubahan-perubahan iklim. *Kedua,* dampak perubahan iklim telah menumbuhkan pemahaman baru yang menekankan integrasi dan kesetaraan dalam hak dan tanggung jawab suami dan istri. Ketiga, pola-model ketahanan keluarga masyarakat pesisir di kepulauan Jawa berdasarkan pemahaman fiqih keluarga yang dipengaruhi oleh kapasitas ekonomi, pendidikan, dan jaringan sosial. Studi ini memberikan kontribusi pada munculnya pemahaman dinamis atas fikih yang berdampak pada daya ketahanan keluarga masyarakat pesisir yang adaptif di tengah perubahan perubahan iklim. Rekomendasi lebih lanjut adalah memperkuat ekonomi keluarga pesisir melalui ketersediaan pendidikan progresif untuk meningkatkan jaringan ketahanan sosial keagamaan keluarga Muslim pesisir.

Kata Kunci: Ketahanan Keluarga, Pemahaman Fiqh, Perubahan Iklim, Pesisir Jawa, Hukum Islam.

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Introduction

Family resilience,[1] supported by economic strength and education, is significantly influenced by foundational knowledge and religious beliefs. Additionally, an individual's religious behavior is shaped by their understanding of religious interpretations, which is reflected in various daily actions. Both internal and external factors, including climate change, play a role in this dynamic.[2] Social interactions contribute to the development of knowledge and personality within each individual's social environment. Ideally, as a family's economic strength and educational attainment increase, so too does their resilience, enabling them to achieve greater productive progress.[3]

At the factual level, it appears that various religious understandings contribute to clusters of family resilience within a coastal community.[4] Not every family possesses sufficient economic resources to meet their daily needs or to provide quality education. There exists a diversity of social classes that emerge from the same environment, including those affected by the changes occurring within families.[5] In terms of income, many families earn a relatively high income from fishing or from selling marine products. This income should positively influence their ability to meet daily needs and support the well-being of their families, including the provision of quality education for their children. However, not all families in this region are able to compete economically and educationally, especially following the implementation of a transnational toll road project,[6] which has shifted access from water routes typically located in Semarang to areas in North Demak, Central Java.

On the other hand, challenges to communication patterns and social interactions among children have emerged, particularly regarding educational mentality, influenced by social change and post-pandemic digitalization.[7] A robust understanding of religion and the social environment ideally supports the values being disseminated among families and young people. Several studies have reviewed family custody and legal perspectives, highlighting the economic resilience issues faced by Islamic families.[8]

There are several previous studies on family resilience. Hisyam (2019) identifies verses in the Quran that relate to family resilience, focusing on the ideal roles of each family member—mother and child—in strengthening family resilience within their environment. This research emphasizes the importance of positive attitudes, actions, and communication among family members to maintain family continuity. It also highlights the necessity of external support when required. He recommends that family resilience legislation in Indonesia be implemented promptly and stresses the importance of the involvement of

[1] Avida Mileaningrum et al., "Peningkatan Ketahanan Keluarga (Family Resilience) Sebagai Bagian Dari Perwujudan Ketahanan Nasional" 7, no. 1 (2023): 435–40.

[2] Jameel R. Kaddo, "Climate Change : Causes, Effects, and Solutions," 2016.

[3] Yanwar Pribadi, "Identity Contested: Cultural Resilience in the Midst of Islamization of Politics," *Al-Jami'ah* 56, no. 2 (2018): 255–80, https://doi.org/10.14421/ajis.2018.562.255-280.

[4] Agus Irfan et al., "Transmitting the Turāth: A Portrait of Islamic Tradition in the North Coast of Java in Countering Radicalism," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 28, no. 1 (2020): 107–20, https://doi.org/10.21580/ws.28.1.5562.

[5] Froma Walsh, "Family Resilience," *Multisystemic Resilience*, 2021, 255–70, https://doi.org/10.1093/oso/9780190095888.003.0015.

[6] Fahmi Salam Ahmad, "Dampak Pembangunan Jalan Tol Trans Jawa Terhadap Pertumbuhan Ekonomi Di Jawa Tengah" 11, no. 1 (2022): 1–18.

[7] Tuba Nur Saraçoğlu, "Islamic Studies in the Context of Digital Humanities," *Islam Tetkikleri Dergisi* 12, no. 2 (2022): 835–91, https://doi.org/10.26650/IUITD.2022.1123964.

[8] Ismail Sukardi, "Character Education Based on Religious Values: An Islamic Perspective," *Ta'dib* 21, no. 1 (2016): 41, https://doi.org/10.19109/td.v21i1.744.

religious leaders in promoting family resilience as a component of national resilience.[9] Ardi (2022) examines how religiosity, education, and social support contribute to family resilience, particularly in female-headed households. Family resilience is a significant issue, especially considering the vulnerability of partner understanding within the family context. This resilience protects families from both internal and external challenges. The research indicates that enhancing family resilience, especially in female-headed households, is vital for community resilience and national development. While religiosity and social support have a positive impact, their effects are not statistically significant. These findings can serve as a reference for the government in designing programs that support economic resilience in such households.[10]

Wijayanto's (2015) research examines the welfare of fishing workers in the Bonang area along the Demak coast, focusing on their income levels and associated outcomes. This analysis is contextualized within the geography and available facilities, highlighting the potential to address challenges and obstacles that hinder the optimization of family welfare. Over 50% of fishermen in the Bonang sub-district are from families classified as pre-prosperous.[11] Fauzi et al. (2013) analyze various provisions within the draft law on family defense, which are currently being scrutinized from multiple perspectives, including Islamic law, psychology, and social communication. Specifically, Article 24, paragraph 2 addresses emotional considerations, while the associated verses delineate the responsibilities of both spouses in managing the household and regulating the use of available resources. Furthermore, Article 25, paragraph 3 stipulates that the wife is responsible for the care of their children, as outlined in Article 33, paragraph 2.[12]

Suryanti (2016) analyzes land subsidence in the coastal areas of Demak Regency, where rates range from 0.06 to 1.15 meters per year. This subsidence has the potential to result in certain areas being below sea level by 2025, with predicted tidal heights reaching 1.63 meters. As a consequence, approximately 57% of the area is anticipated to be at risk of tidal flooding.[13] Munasikhah (2022) discusses how the coastal community of Sayung, Demak, meets its living needs amid uncertainties stemming from dependence on natural resources. The community adapts by changing land use and converting mangrove forests and agricultural land into ponds. Coastal erosion, or abrasion, occurs due to the loss of mangroves that serve as a barrier against sea waves. This crisis is further exacerbated by the shifting of ocean currents from Semarang to the east, resulting in increased erosion and other challenges, including tidal flooding linked to the conversion of mangrove forests.[14]

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[9] Muhammad Ridho Hisyam et al., "Ulumuddin: Jurnal Ilmu-Ilmu Keislaman PERAN ANGGOTA KELUARGA BERKETAHANAN DALAM PERSPEKTIF QURAN" 9 (2019): 171–86.

[10] Mohammad Noviani Ardi et al., "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (December 20, 2022): 237, https://doi.org/10.30984/jis.v20i2.1860.

[11] Widi Agoes Pratikto and Suntoyo, "Partnership in Building Community Resilience on Disaster in the Region of Coral Triangle, Indonesian Case," *Procedia Earth and Planetary Science* 14 (2015): 1–8, https://doi.org/10.1016/j.proeps.2015.07.078.

[12] Iriyanto Widisuseno, "Ketahanan Nasional Dalam Pendekatan Multikulturalisme," *Fakultas Ilmu Budaya Universitas Diponegoro* 18, no. Economy (2013): 1.

[13] Ni A Md Widya Suryanti QLLPGGZLG and Pdlooxjppdfflg Muh Aris Marfai, "Analisis Multibahaya Di Wilayah Pesisir Kabupaten Demak," *Jurnal Bumi Indonesia* 5, no. 2 (2016): 228650.

[14] Siti Munasikhah and Putri Agus Wijayati, "Dari Hutan Mangrove Menjadi Tambak : Krisis Ekologis Di Kawasan Sayung Kabupaten Demak 1990-1999," *Journal of Indonesian History* 10, no. 2 (2022): 129–40.

Walsh (2012) asserts that crises and challenges are inherent aspects of human life. The concept of family resilience deepens our understanding of how families operate when confronted with adversity. Family resilience illustrates the capacity to recover, heal, and grow in the face of significant life challenges. While some families may disintegrate due to crises, disruptive changes, or prolonged hardships, it is noteworthy that many others emerge stronger, more capable, and filled with love, thereby effectively nurturing their children.[15] Asmal and Latief (2023) emphasize that family communal spaces serve multiple functions that support both individual and family activities while promoting the value of gotong royong (mutual cooperation), a form of Indonesian local wisdom. This traditional concept reinforces cohesion through robust family interactions, positively influencing settlement security and resilience against external negative influences. The cohesion fostered through local and environmental interactions enhances community resilience in coastal areas, while the occupation of fishing fosters a close bond with the sea and coast. Additionally, communal spaces function as monitoring areas for both family and environmental resilience.[16]

Dakey et al. (2023) examine the second priority of the Sendai Framework for Disaster Risk Reduction (SFDRR), which highlights the importance of strengthening disaster risk governance through a Socio-Ecological System (SES) approach in coastal regions. This study identifies risk drivers and critical relationships among the key components of coastal SES that can impact the resilience of these areas. The research also underscores that the complexity of coastal environments, characterized by numerous stakeholders, renders every decision regarding development policies or adaptive practices a pivotal factor influencing system changes, thereby complicating risk prediction and management.[17] Igigabel at al. (2024) stress the necessity for a systemic approach rooted in resilience principles to adapt coastal areas to climate change and rising sea levels. The goal is to develop a collaborative adaptation strategy between infrastructure managers and land use planners, enabling various stakeholders to leverage technical, ecological, and social resilience concepts, including the management of natural or anthropogenic structures and institutional revisions.[18]

Extensive research has been conducted on the classification of family resilience within coastal Muslim communities, particularly regarding the impacts of coastal waters resulting from the national trans-Toll project and the behavioral changes observed in the younger generation in the northern coastal areas of Java.[19]

The focus of this research is twofold. First, it examines the relationship between family resilience in Muslim communities along the north coast of Java in the context of climate change. Second, it explores how changes in the coastal environment affect the Islamic communities on the coast of Java, leading to a new understanding of family jurisprudence (*fiqh*

[15] Walsh Froma, "Family Resilience Strengths Forged through Adversity," *Normal Family Processes*, no. October 2012 (2012): 399–427.

[16] Idawarni Asmal and Rudi Latief, "The Presence of a Family Communal Space as a Form of Local Wisdom towards Community Cohesion and Resilience in Coastal Settlements," *Sustainability (Switzerland)* 15, no. 10 (2023), https://doi.org/10.3390/su15108167.

[17] Shruthi Dakey et al., "Enhancing Resilience in Coastal Regions from a Socio-Ecological Perspective: A Case Study of Andhra Pradesh, India," *Sustainability (Switzerland)* 15, no. 12 (2023), https://doi.org/10.3390/su15129565.

[18] Marc Igigabel, Marissa Yates, and Youssef Diab, "Development of a Common Conceptual Framework for the Adaptation of Coastal Flood Protection Systems," *Sustainable and Resilient Infrastructure* 00, no. 00 (2024): 1–21, https://doi.org/10.1080/23789689.2024.2328985.

[19] Misbachudin, "Tukar Guling (Ruislag) Tanah Wakaf Pada Proyek Jalan Tol Pejagan-Pemalang Di Kabupaten Tegal Perspektif Hukum Islam," *Tesis*, 2018, 23.

al-usrah). The analysis investigates the relationships between shifting understandings and adaptive forms of family resilience, influenced by factors such as economic power, education, and social networks, through the lens of Walsh's theory and Islamic law within the social frameworks of typical coastal communities.

Method

This study employs a qualitative methodology with socio-anthropological and normative perspectives. The primary data were collected through observations of the behaviors of Muslim families in the Bonang Sub-district of Demak Regency, specifically in the villages of Purworejo, Margolinduk, Moro Demak, Gebang, and Gebang Arum. Additionally, semi-structured interviews were conducted with village officials, midwives, and religious leaders to gather insights into the social dynamics of communities along the northern coast of Java, with a particular focus on family units that have experienced various changes due to the daily impacts of coastal flooding (rob). Secondary data were obtained from a range of references, including relevant documents, books, journals, and legal texts. Data analysis was undertaken in three stages: data acquisition from the field, theoretical data analysis, and philosophical analysis, utilizing descriptive-qualitative techniques to achieve data reduction, data presentation, and conclusion drawing. To derive robust conclusions, this study integrates Walsh's family resilience theory with Islamic Law, particularly the understanding of fiqh as it pertains to the family.

Family resilience in coastal communities affected by climate change on Java island

The concept of family resilience refers to the family's ability, as a system, to endure and recover from adversity. Family systems theory posits that crises and life challenges impact the entire family, and the internal processes within the family determine the adaptation of its members and their relationships.[20] This concept builds upon family development theory and research on stress and coping conducted by McCubbin and colleagues. In the clinical field, the family resilience framework developed by Walsh emphasizes the transactional processes occurring in well-functioning families.[21] This approach highlights the family's capacity to confront adversity. Major stressors or the accumulation of stress can disrupt family functioning, affecting the entire unit.

The family's response to challenges is vital for the resilience of all its members. For example, mobilizing a family caregiving team for elder care can alleviate stress on the primary caregiver while enhancing support for the elderly member. In challenging situations, focus may shift away from the strengths and resources within the family.[22] Diagnostic categories that simplify the complexities of family life fail to capture the diverse ways families manage their challenges and may pathologize their experiences as deviations from the norm. Resilience-oriented frameworks can assist in family assessment and intervention strategies.

According to data from the village government, the population of Morodemak is 6,376 individuals, which includes 1,803 households. The demographic breakdown reveals that there are 3,270 men, accounting for 51.29% of the population, and 3,106 women, comprising 48.71%.

[20] Juwaini Saleh et al., "Marriage Guidance towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah* 6, no. 2 (2022): 594–613, https://doi.org/10.22373/sjhk.v6i2.12448.

[21] Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah* 8, no. 1 (2024): 236–56, https://doi.org/10.22373/sjhk.v8i1.19821.

[22] Bahrun Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah* 7, no. 2 (2023): 1121–47, https://doi.org/10.22373/sjhk.v7i2.17901.

Progress is closely tied to education; however, the residents of Morodemak Village currently lack the mindset to pursue higher education, as they do not have adequate access to it. Additionally, the Muslim community in Maron Demak Village faces challenges in adopting progressive ideas due to their limited educational background.[23]

The community's low economic status significantly impacts many residents, many of whom complete their education only through elementary school, and a considerable number do not complete even that level. Morodemak, located along the coast of Demak, is adjacent to the North Sea and features several waterfalls. The primary occupation of the majority of Morodemak Village residents is fishing, along with engagement in socio-economic activities related to coastal resources. When income from "*miyang*" increased, residents utilized it to their fullest advantage.[24] The head of the village of Margolinduk stated:

> The majority of our population consists of fishermen. Some sell their catch at local auction houses or markets, while a small number are employed in factories in Demak City or Semarang. Due to climate change, the rob water levels have risen significantly, leading to increased flooding on the streets and water intrusion into homes. This change has had a profound impact on most of our residents, resulting in higher costs for raising their homes, alongside the challenges of financing their older children's education and coping with rising prices for daily necessities. [25]

In the villages of Morodemak, Gebang, and others within Bonang, the population predominantly practices Islam. The atmosphere during prayer times at the mosque or prayer room is consistently vibrant, with both men and women participating. During Maghrib, the corners of the mosque and prayer room are often bustling with worshippers. In Morodemak, a variety of religious activities are conducted, including those within the Lindo community, such as tahlilan tradition and visits to the graves associated with the dhikr assembly. Furthermore, the community observes the Syawwal month tradition, which is regarded as an expression of gratitude symbolized through sea alms, performed during the month of Syawwal, one week after the holiday.[26] Imam stated:

> We, the coastal residents of Bonang, predominantly identify as Nahdlatul Ulama, adhering to the beliefs of Ahli Sunnah wal Jamaah, with only a small minority not affiliated with NU. Our daily religious activities include religious studies and routine recitation. Institutionally, the NU management and Fatayat mothers periodically conduct empowerment programs focused on children and families. This agenda is regarded as highly beneficial for residents, fostering improvements in our religious mentality. We are encouraged to cultivate greater patience and strive to provide for our families amidst the challenges posed by environmental changes in the coastal region. Coastal Java is often affected by tidal fluctuations and unpredictable weather patterns.

[23] "Observation at Margolinduk Village, Purworejo, Moro Demak, Gebang Demak."

[24] "Interview with the Head of Margolinduk Village, Purworejo, 2022-2023."

[25] Wardana Said et al., "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education," *Samarah* 8, no. 3 (2024): 1372–90, https://doi.org/10.22373/sjhk.v8i3.23227.

[26] "Interview with Religious Leader in Margolinduk Bonang, Central Java 2022."

Muslim families residing along the coast typically consist of a father, mother, and child. Each family member has specific responsibilities, particularly in managing the family finances. The father, as the head of the family, generally works as a fisherman. Although children remain under the care of their parents, the mother supports her husband's work by preparing fishing equipment. The cultural dynamics of coastal Muslim families tend to be more relaxed and open, a reflection of the coastal community's traditions that welcome individuals willing to engage in business, regardless of their backgrounds.[27] The principle of gotong royong, which emphasizes mutual cooperation, is a prominent cultural aspect within coastal Muslim families. This collaborative spirit fosters joint ventures that aim to enhance the overall welfare of the community.[28] The family systems approach encompasses the entire family network, including contributions from parents, siblings, spouses, grandparents, and extended relatives.[29]

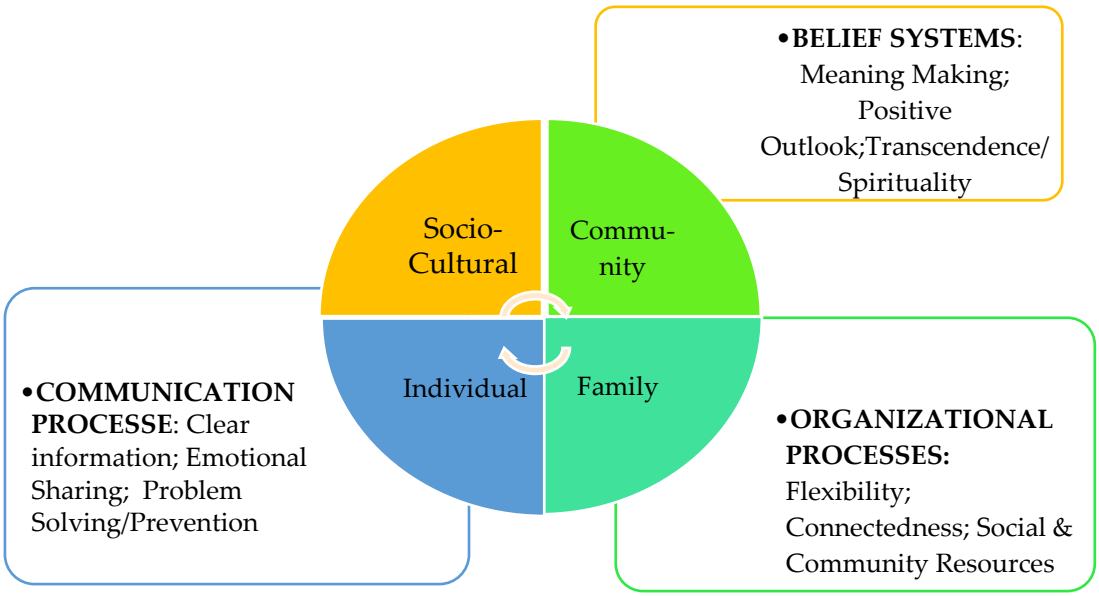


Figure 1. Walsh's Family Resilience Framework identifies nine essential transactional processes[30]

Resilience processes encompass a range of strengths and resources that practitioners can address through tailored interventions, adapting to the specific circumstances and challenges encountered.[31] The core components of family resilience include belief systems that interpret adversity as manageable and meaningful challenges, supported by optimism, determination,

[27] Arifki Budia Warman et al., "Strengthening Family Resilience Through Local Wisdom: Pulang Ka Bako Type of Marriage in Minangkabau," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 253–68, https://doi.org/10.29240/jhi.v8i1.6971.

[28] Lina Nur Anisa, "The Psychological Well-Being in Building Resilience of Indonesian Muslim Families: A Study of Hussein Muhammad's Thought," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (2023): 163–77, https://doi.org/10.18860/j-fsh.v15i1.22102.

[29] Froma Walsh, "A Dynamic Systemic Framework," *Family and Kinship System*, 2021, 255–70.

[30] Walsh, "Family Resilience."

[31] Sri Redatin Retno Pudjiati, Sri Hartati Dewi Reksodiputro, and R. Urip Purwono, "Family Resilience Model: The Influence of Cultural Identity, Coping, Family Strain, Socioeconomic Status, and Community Support on Family Resilience among the Batak Toba Ethnic Group," *Makara Human Behavior Studies in Asia* 25, no. 2 (2021): 153–69, https://doi.org/10.7454/hubs.asia.1131121.

transcendence, and spirituality. These elements elevate adversity with purpose through higher values, as evidenced by the observations and expressions of the religious residents of Bonang. Additionally, community involvement and organizational patterns, including those of Nahdlatul Ulama (NU) and others, contribute to adaptive stability and flexibility, which are reinforced by the Ulama in Bonang through cooperative parenting and mutual respect.

The origin of Islam from the north coast of Java indicates that it initially encountered an egalitarian and cosmopolitan coastal culture. This cultural context aligns well with Islamic principles, as Islam also emphasizes egalitarianism. Consequently, Islam found acceptance within isolated communities, where it serves as a guiding reference for their actions.[32] Thus, their practices incorporate Islamic teachings that are adapted to the local culture,[33] including fiqh, which serves as a framework for worship and muamalah in daily life. In terms of social and economic resources, the Bonang community utilizes social networks and financial stability to strengthen familial bonds. They continue to cultivate their lands and employ collaborative strategies for resolution, with support from village officials during times of difficulty. This integrative framework fosters family resilience, bolstered by cohesive and dynamic processes within tightly-knit communities in villages such as Margolinduk, Morodemak, Gebang, and several other villages surrounding Bonang on the north coast of Java.[34]

Most coastal communities in Purworejo, Bonang Demak District, primarily engage in fishing (33.1%), followed by sharecropping (4.6%) and industrial work (2.6%). Data from the Central Bureau of Statistics (BPS) indicates that fishermen represent the majority, comprising 79.4 percent of the population in Purworejo (BPS, 2019–2022). Additionally, some women in the coastal villages of Bonang, Demak District, have been compelled by circumstances to take on entrepreneurial roles alongside their responsibilities as housewives. In the context of the fishing industry, these women are involved in processing the catches. For instance, according to an interview with Mrs. Marzukotin, her production of dried fish can reach up to 350 kilograms in a single day.[35]

The factors that influence the pattern and manifestation of cosmopolitan Islam in the coastal areas of Java include the geographical position of the coast, which facilitates cultural contact between local and foreign cultures; urban areas serve as stopover points for preachers; the bandar community acts as a hub for democratic communication; and scholars from Islamic boarding schools across the archipelago contribute to the dissemination of knowledge from scientific centers.[36]

Walsh's Form Theory refers to an analytical approach that investigates the interactions between internal and external factors affecting a community's resilience in response to social and environmental changes. In the context of the resilience of coastal communities in Java to climate change, several critical aspects merit consideration. First, these coastal communities are directly affected by climate change, experiencing challenges such as rising sea levels, coastal erosion, altered weather patterns, and instability in water supply. The ecological

[32] Anwar Khoirul, Muhammad Afifudin, and Hendra Afiyanto, "Tuban Dan Gelombang Pasang Islamisasi Abad Ke-15 Sampai Dengan KE-17," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 19, no. 1 (June 30, 2022): 136–57, https://doi.org/10.15575/al-tsaqafa.v19i1.15421.

[33] Reni Megawati and Muhammad Lukman Ihsanuddin, "Islam Dan Budaya Masyarakat Pesisir Pantai Utara Lorok Semarang Utara Perspektif Semiotika" 1, no. 2 (2021): 65–94.

[34] Froma, "Family Resilience Strengths Forged through Adversity."

[35] Marzukotin, "Interview with Community" (2023).

[36] Syamsul Hadi, "Tradisi Pesantren Dan Kosmopolitanisme Islam Di Masyarakat Pesisir Utara Jawa Pesantren Tradition and Islamic Cosmopolitanism in the Northern Coastal Communities of Java" 7168, no. 1 (2021): 79–98, https://doi.org/10.47776/MJPRS.002.01.06.

adaptations adopted by these communities include sustainable resource management, effective water management techniques, and land-use strategies designed to sustain economic productivity and ensure food security.[37]

Furthermore, the coastal economy, which is heavily reliant on the fisheries and agriculture sectors, exemplifies critical social resilience. Changes in economic structure or labor patterns can serve as strategies to enhance this resilience, with the diversification of income sources becoming essential amid uncertainties regarding fish catches or land degradation due to climate change. This social adaptation also encompasses shifts in how communities access assistance from governmental bodies and NGOs.[38] The indigenous knowledge and traditional practices of coastal communities in Java play a significant role in strengthening resilience to climate change.[39] Local fishermen's traditions in interpreting weather signs and their understanding of salt-tolerant crops represent vital assets. This local knowledge and expertise foster strong social cohesion, evident in practices of mutual assistance and value systems that promote solidarity among community members.[40]

The role of government and infrastructure is of paramount importance. External interventions, including government-initiated adaptation programs and the development of supportive infrastructure, can either bolster or diminish local resilience, contingent upon the established synergy. Effective mitigation strategies, such as the reinforcement of seawalls, disaster preparedness training, and prompt access to weather information, can significantly enhance community resilience.[41] Furthermore, local institutions such as fishermen's groups, village cooperatives, and customary bodies play a vital role in decision-making and information dissemination. Efficient institutional coordination strengthens social cohesion and empowers communities to collectively address challenges with increased solidarity.

Shifting perspectives on coastal community family jurisprudence in response to ecological change

As outlined in the previous sub-discussion, the majority of Bonang Islamic families adhere to the normative typology of the NU community. This implies that the influence of the community figure (kyai) in each village remains substantial. It can be asserted that their family's understanding of jurisprudence (fiqh) is guided by the advice and interpretations of their kyai, who are connected to a network of scholars from Islamic boarding schools, as well as a limited number of graduates with religious degrees.[42] The normative rights and obligations of husbands and wives, as articulated in the Quran al-Baqarah: 2 [228], indicate that both parties share responsibility for their household. From the perspective of Islamic law, the husband's duties are delineated in Article 8, Paragraph 2, which mandates that the husband must provide for household needs according to his capabilities. Additionally, Articles 30 to 34

[37] Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24, https://doi.org/10.1080/17405629.2016.1154035.

[38] Walsh, "Family Resilience."

[39] Froma Walsh, "Family Resilience : A Framework for Clinical Practice Family Resilience : A Framework for Clinical Practice," no. 1 (2017), https://doi.org/10.1111/famp.2003.42.issue-1.

[40] "Walsh_2003.Pdf," n.d.

[41] Froma, "Family Resilience Strengths Forged through Adversity."

[42] Pudjiati, Reksodiputro, and Purwono, "Family Resilience Model: The Influence of Cultural Identity, Coping, Family Strain, Socioeconomic Status, and Community Support on Family Resilience among the Batak Toba Ethnic Group."

of the marriage law,[43] specify that the rights and obligations of the husband are contingent upon his capacity. In this context, fiqh scholars are in consensus that the husband is responsible for supplying at least the basic necessities of family life, including food, clothing, and shelter.[44]

An understanding of ideality suggests that the majority of married couples recognize normative views. However, in the coastal villages of Margolinduk, Morodemak, and Purworejo, a more liberating understanding prevails, influenced by economic pressures and a heightened level of adaptability shaped by their daily socio-economic interactions.[45] In contrast, in the villages of Tridonorejo and Telogo Boyo, which are less affected by sea level rise due to changes in oceanic climate, there is a comparatively greater understanding and a more moderate response to evolving natural conditions. These communities exhibit adaptive religious perspectives that allow for a broader range of socio-religious behaviors within the Bonang coastal community.[46.]

Islamic scholars agree that the rights and responsibilities of husbands and wives differ, as outlined in the Quran al-Baqarah: 2 [233]. The provision of maintenance, including clothing and other necessities, is recognized as the right of the wife and is the responsibility of the husband. Furthermore, marriage law stipulates in Article 34 that the husband is responsible for protecting his wife and providing for various household needs according to his means. Therefore, based on this compilation of Islamic law, the husband's duty is to bear all costs commensurate with his ability to earn an income, as well as to provide for an immaterial standard of living.[47]

In Chapter 7 of KHI (Articles 77 to 83), the rights and obligations of spouses are delineated with respect to their shared responsibility for the welfare of the family. Article 78 stipulates that both husband and wife must establish a legal residence that serves as the family home. According to Article 79, the husband is designated as the head of the household, while the wife assumes the role of homemaker. Husbands are tasked with the responsibility of ensuring the provision of suitable and beneficial education for their family in accordance with their religious values.[48]

The discussion concerning maintenance according to various schools of thought, including Imam Hanafi and Imam Syafi'i, indicates that this provision is contingent upon the husband's financial capability. In contrast, Imam Malik and Imam Abu Hanifah have posited that the amount of maintenance is not strictly governed by Islamic law but should instead reflect the specific circumstances and abilities of both the husband and wife. Consequently, the amount of maintenance is highly contextual, varying according to the diversity of locations, times, and the individual circumstances of each couple.[49]

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[43] Qodariah Barkah et al., "The Manipulation of Religion and The Legalization of Underage Marriages in Indonesia," *Samarah* 7, no. 1 (2023): 1–20, https://doi.org/10.22373/sjhk.v7i1.13316.

[44] Lorina Adifia, "Pemenuhan Kewajiban Suami Terhadap Hak Universitas Islam Negeri Fatwawati," 2022, 1–118.

[45] Observation and Interview with some religious figures in Demak, 2023).

[46] "Observation in Gebang Arum, Bonang, Central Java 2022."

[47] Sifa Mulya Nurani and S Sy, "Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadits Ahkam)" 3, no. 1 (2021): 98–116.

[48] Firman Afandi, *Anjuran Menikah*, 2018.

[49] Kristin Hadfield and Michael Ungar, "Family Resilience: Emerging Trends in Theory and Practice," *Journal of Family Social Work* 21, no. 2 (2018): 81–84, https://doi.org/10.1080/10522158.2018.1424426.

According to data from the Bonang subdistrict, 80% of the female population are housewives who possess a modern understanding of the current economic landscape, recognizing the necessity of contributing to their households. These women are exploring diverse avenues for generating additional income, such as engaging in trade or home-based selling. The economic conditions of the residents in Morodemak Village have notably improved due to the productive economic initiatives undertaken by these housewives. The village benefits from a variety of fish products, including layur, petek fish, and gereh, which are among its key offerings.

In the initial paradigm, women are economically dependent on their husbands, who are primarily workers, notably fishermen with an unstable income in the context of Demak. While 80% of mothers engage in household work, some also participate in factory jobs or small businesses. Other mothers are involved in selling goods. However, many women are unable to seek employment abroad due to their responsibilities for caring for their husbands and children at home, highlighting the influence of patriarchal culture.[50]

Other mothers engage in selling and refrain from traveling abroad due to the enduring responsibilities women have in caring for their husbands and children at home. This situation underscores the persistence of a patriarchal culture, influenced by religious values instilled since childhood. Puspita Bahari was born into a patriarchal and religious family. She is actively involved in various fisherwomen's empowerment programs and participates in social activities that support other marginalized groups, including the elderly, disabled, and neglected children. The school offers a pioneering justice program that encompasses a range of subjects, including gender equality.

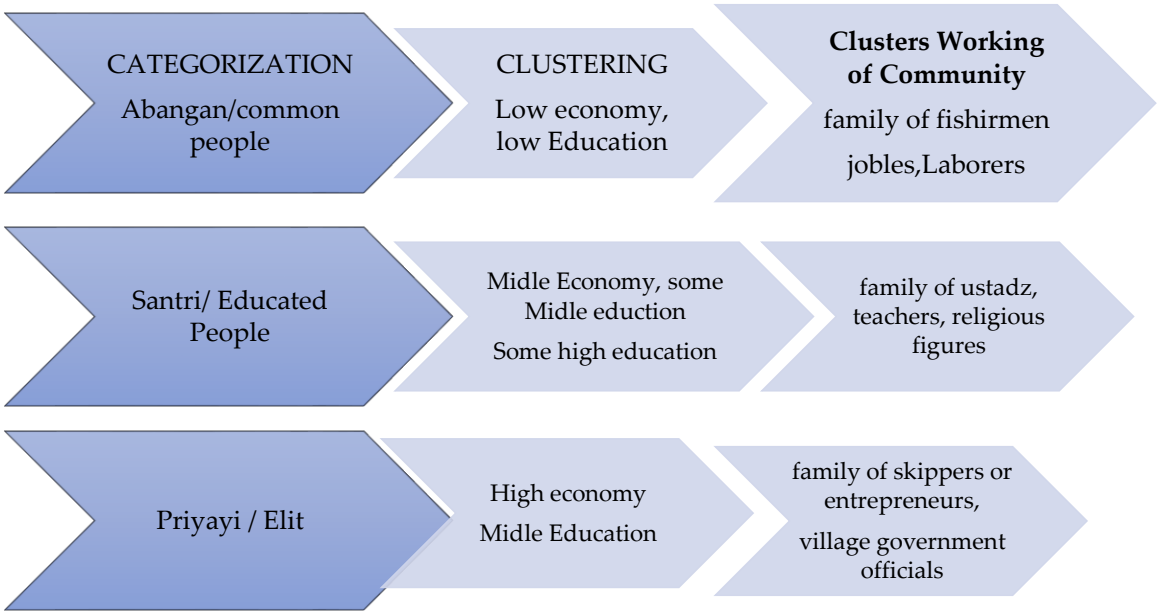


Figure 2. Categorization of fiqh understanding of family resilience

[50] Teguh Anshori, "Menuju Fiqh Progresif (Fiqih Modern Berdasarkan Maqashid Al Syariah Perspektif Jaser Auda)," *Al-Syakhsiyyah: Journal of Law & Family Studies* 2, no. 1 (June 27, 2020): 168–81, https://doi.org/10.21154/syakhsiyyah.v2i1.2166.

Based on the picture 2, the abangan group appears to be the predominant segment of the coastal population. The elite, including the Santri, have become a minority. This dominance suggests that a significant portion of the coastal Muslim community lacks access to higher economic status or education. Consequently, families are left to navigate their circumstances at a lower socioeconomic level, adapting to various external changes while striving for survival.

Geertz observed that religious and social conflicts were prevalent. He identified a distinct conflict between the central group and the other two factions, as well as notable tensions between the Priyayi and Abangan communities. This discord can be traced back to the period of dispute between the Mataram kingdom in Central Java and the northern coastal port kingdoms, particularly from the sixteenth and seventeenth centuries. The tensions between the Priyayi and Abangan, reflecting class conflict, are most evident in matters of status. Political conflict[51] encompasses various psychological factors, including religion, social integration, nationalism, social structures, pluralistic social tolerance, and the overall dynamics of integration.[52]

When the North Sea Rob impacted this village in the Bonang sub-district, fishermen, both santri and abangan, typically opted for buying and selling transactions concerning supplies. These transactions often involved debt contracts, with payment processes settled at a later date. Normatively, some jurists argue that, in household matters, a husband should not impose excessive demands on his wife to perform various household chores, such as the technical installation of washing machines. This perspective is rooted in the principle of marriage, which aims to foster harmonious relations between husband and wife and to provide for offspring.[53]

The responsibilities of husbands and wives in household life are grounded in collaborative efforts based on their respective abilities. Similarly, both the Hanafi and Zahiriyah schools of thought advocate for a balanced distribution of these responsibilities. According to Law Number 1 of 1974 concerning marriage, as articulated in Abu Al Fadhil's theory, the relationship between husband and wife should not be constrained by gender policies that are authoritarian in nature[54]. Based on observations and the insights of the majority of mothers, who are influenced by local traditions, ecological changes, and economic pressures,[55] there appears to be no significant difference in the responsibilities of husbands and wives regarding the provision for their families. Mothers actively seek employment opportunities, whether in the auction market or through trading activities.

The tidal waters encroach upon their homes nearly every night, compelling the children to attend school and Islamic elementary education daily while managing their various needs. This situation creates distinctions between obligations and the rights of both partners in a marriage. Notably, there is a growing awareness of shared responsibility as an equal obligation between husband and wife. This shift in understanding influences the dynamics of

[51] M. Amin Abdullah, "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic Studies, Social Sciences, and Humanities," *Journal of Indonesian Islam* 11, no. 2 (2017): 307–28, https://doi.org/10.15642/JIIS.2017.11.2.307-328.

[52] Miftahur Ridlo, "Tafsir Komprehensif Karya Clifford Geertz: Abangan, Santri, dan Priyayi dalam Masyarakat Jawa."

[53] "Observation in Purworejo, Bonang, Central Java 2022."

[54] Muhammad Busrol Fuad, "Reformulasi Adalah Penggambaran Dan Penyusunan Kembali. Pius A. Partanto & M. Dahlan Al Barry, Kamus Ilmiah Populer, (Surabaya: Arkola, 2001), h. 671. 97" (2015).

[55] The Royal Society, "Climate Change Evidence & Causes Update 2020 An Overview from the Royal Society and The," 2020.

communication and relationships within egalitarian families and has established itself as a social norm in the Bonang coastal village area of Central Java.

Based on research conducted by Tri Wahyu Hidayati, mothers engage in a variety of dual tasks that contribute to building family resilience. The findings of this study offer valuable insights for enhancing national resilience. Consequently, women are increasingly recognizing the significant role that family resilience plays in their lives. A strong character is often shaped by their roles as wives, mothers, and active community members. Mothers exemplify strength as they strive to maintain family stability through various means, adapting their efforts to the unique situations and challenges they encounter. They effectively address family issues while balancing the demands of their professional and social lives. Mothers are able to fulfill their responsibilities by acknowledging and integrating their roles as caregivers and homemakers.[56]

The various behaviors exhibited by mothers contribute to, firstly, the enhancement of their spirituality and religiosity; secondly, the open communication regarding the various responsibilities they undertake; and thirdly, the strategic decision-making in prioritizing opportunities among the multitude of tasks and obligations they face, while minimizing negative impacts—both physical and non-physical—on their families.

In the context of social and ecological change, mothers contribute significantly to managing the often-erratic income and growing family needs.[57] In a coastal Muslim family, both the father and mother share the responsibility of ensuring the welfare of the family as a whole. They possess equal rights to safeguard the safety, happiness, and well-being of all family members. In such families, the status of husband and wife is equivalent, signifying that both are equally capable in their roles. It is essential for family members to maintain harmony, balance, and strength.

Family resilience model of coastal Javanese communities from Walsh and Islamic law perspectives

The connection between Walsh's Resilience Theory and Fiqh provides a comprehensive framework for analyzing family resilience in the northern coastal communities of Java, particularly in addressing challenges such as climate change and socio-economic pressures. Walsh's Resilience Theory emphasizes factors that enhance family resilience in the face of stress and change, highlighting three primary domains. This theory underscores the ability of families to operate as resilient units through effective adaptive mechanisms, including social support and a collective capacity to navigate crises.

In parallel, Fiqh provides a legal and ethical framework that governs relationships within families and the Muslim community. This framework encompasses principles such as justice and balance (*al-'Adl wa al-Tawazun*), which ensure the fair regulation of rights and duties, thereby maintaining harmony within both the family and the community. Social responsibility and solidarity (*takaful*) emphasize mutual assistance and cooperation, which are crucial for community resilience, particularly in coastal areas facing environmental and economic challenges. Additionally, the principle of harm prevention (*Saddu al-Dhara'i*) guides proactive measures to mitigate risks, safeguarding the welfare of families and communities from disasters and potential dangers.[58]

[56] Tri Wahyu Hidayati, Ulfah Susilawati, and Endang Sriani, "Dynamics of Family Fiqh : The Multiple Roles of Women in Realizing Family Resilience" 22, no. 2 (2022): 219–38, https://doi.org/10.18326/ijtihad.v22i2.219-238.

[57] Dinamika Keberagamaan et al., "Dinamika Keberagamaan Di Masyarakat Pesisir," 2018, 1–102.

[58] Walsh, "A Dynamic Systemic Framework."

Integrating Walsh's theory [59] of Fiqh creates a comprehensive approach to resilience. The spiritual dimension emphasized by Walsh's theory can be reinforced through Islamic teachings, which highlight reliance on God and gratitude as mechanisms for coping with challenges. These spiritual beliefs provide psychological support and foster acceptance of trials.[60] The organizational patterns that support family resilience align with Fiqh's emphasis on collective responsibility and social solidarity.[61] Practices such as zakat, donation, and charity can be utilized to build robust social networks and mitigate the vulnerabilities of coastal communities to climate change. Effective communication, a critical component of Walsh's framework, is enhanced by Fiqh principles such as collective deliberation and ethical communication, promoting fair and respectful conflict resolution grounded in religious values.[62]

Family resilience encompasses an understanding of the strengths of parents and the family unit, as well as the mutual support relationships within the family and its social environment.[63] Factors that contribute to the protection or restoration of cooperation are crucial considerations in addressing problems and overcoming various crises and challenges that families may encounter. Therefore, the process of identifying various attitudes, opportunities, and resources significantly alleviates the family's burden in responding to adverse developments, thereby enhancing family resilience.[64]

The three components of family resilience significantly influence how families address challenges. The first component is the Belief System, which consists of various values and beliefs that are collectively agreed upon to effectively respond to the challenges encountered. In this context, several patterns are essential. According to Law Number 10 of 1992 concerning Population Development of Prosperous Families,[65] "Family resilience serves as a tool to measure how effectively the family fulfills its roles, functions, duties, and responsibilities in promoting the welfare of its members." Experts in national security stability assert that family resilience is a fundamental aspect of a country's overall resilience.[66]

Challenges to the Resilience of Islamic Families on the Outskirts of the North Coast of Java:[67] The husband's response to his working wife poses a significant obstacle for women seeking to enhance income stability. Families are often faced with the dilemma of choosing between employment and traditional roles as housewives. Mr. Imam Riyanto, 40, whose wife is employed in dry fish processing, stated that husbands typically support their wives'

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

[60] Walsh, "Family Resilience: A Developmental Systems Framework."

[61] Froma, "Family Resilience Strengths Forged through Adversity."

[62] Pudjiati, Reksodiputro, and Purwono, "Family Resilience Model: The Influence of Cultural Identity, Coping, Family Strain, Socioeconomic Status, and Community Support on Family Resilience among the Batak Toba Ethnic Group."

[63] Natalia Nadrowska et al., "Walsh Family Resilience Questionnaire—Polish Adaptation (WFRQ-PL)," *International Journal of Environmental Research and Public Health* 19, no. 7 (2022), https://doi.org/10.3390/ijerph19074197.

[64] Fahrul Fauzi, "The Polemic of the Controversial Articles on the Family Resilience Bill from the Perspective of Islamic Law, Psychology, and Social Communication" 20, no. 1 (2020): 115–45, https://doi.org/10.18326/ijtihad.v19i1.115-145.

[65] M. Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective," *Al-Jami'ah* 58, no. 1 (2020): 63–102, https://doi.org/10.14421/ajis.2020.581.63-102.

[66] Nadrowska et al., "Walsh Family Resilience Questionnaire—Polish Adaptation (WFRQ-PL)."

[67] Mujahirin Thohir, *Islam Jawa Pesisiran* (Semarang: Fasindo, 2002).

employment when financial difficulties arise. Residents of the villages in the Bonang area generally exhibit a relatively open-minded attitude, accepting women's participation in the workforce to meet their family's needs. [68]

In the context of the Bonang Coast, Activity Group-based family resilience operations will be conducted by the Bonang District BPKB Team in 2022 within Kembangan Village. The objective of these initiatives is to enhance the quality of knowledge and skills among families to support their economic well-being.[69] The Purworejo area spans 741.48 hectares, which includes 251.98 hectares of rain-fed rice fields, 46.05 hectares of dry land for yards or buildings, and 375.73 hectares of ponds. The remaining area of 67.72 hectares comprises rivers and village roads. Notably, 58% of the population has completed elementary education or equivalent, indicating that more than half of the residents possess a basic level of education. Some individuals engage in wholesale and daily labor systems. Under favorable conditions, workers utilizing the wholesale system can earn a net salary ranging from IDR 50,000 to IDR 80,000, as employers provide two meals per day. According to the 2011 PPLS (Social Protection Program Data Collection) census, Bonang District records the lowest level of prosperity, with a score of 63,173, followed by the Karangawen area at 52,209 and the Mranggen area. Despite this ranking, the residents of Purworejo Village continue to experience poverty.[70]

Motivation and the commitment to educating fishermen's children in the coastal area of Bonang averaged an annual increase of 1.95% from 2011 to 2020, according to the Central Statistics Agency (BPS, 2020). In 2020, it was reported that 13.33 children from middle-income families were continuing their education at Islamic boarding schools and madrasas each year. There has been a noticeable shift in the perceptions of modern parents regarding the significance of Islamic education, particularly in the context of the digitalization era, which has contributed to better oversight of children attending Islamic boarding schools. Furthermore, education in madrasas has become more accessible and economically feasible.[71]

According to BPS (2020), every household that has not yet achieved prosperity will receive educational assistance through PKH.[72] Data indicates that 16.87% of households benefiting from social protection programs are located in the Demak area. Approximately 10% of parents in this region have not completed formal schooling, with many engaged in fishing as their primary occupation. Due to their income falling below the urban minimum wage standard, small-scale fishermen are classified as impoverished. Although they may lack formal education, the fishing communities along the North Coast of Java are typically closely tied to the pesantren culture, with many fishermen being students of Islamic boarding schools.[73]

According to Bahrun Abubakar, the integration of Islamic values in the parenting process involves a discussion on the role of culture and community support, an analysis of gender roles, and the effectiveness of parenting programs within Islamic Family Education in

[68] "Interview with the Head of Margolinduk Village, Purworejo, 2022-2023."

[69] Z. Ab Rahman et al., "Critical Review of Positive Behavior and Resilience in Islamic Perspective during the COVID-19 Pandemic," *Journal of Critical Reviews* 7, no. 5 (2020): 1117–25, https://doi.org/10.31838/jcr.07.05.215.

[70] Pribadi, "Identity Contested: Cultural Resilience in the Midst of Islamization of Politics"; Thohir, *Islam Jawa Pesisiran*.

[71] Suparyanto dan Rosad (2015, "Transformasi Pendidikan Karakter Di Madrasah Pada Era Society 5.0," *Suparyanto Dan Rosad (2015* 5, no. 3 (2020): 248–53, https://doi.org/10.30868/ei.v11i01.2796.

[72] Rusli Yusuf and Iwan Fajri, "Differences in Behavior, Engagement, and Environmental Knowledge on Waste Management for Science and Social Students through the Campus Program," *Heliyon* 8, no. 2 (2022): e08912, https://doi.org/10.1016/j.heliyon.2022.e08912.

[73] (Observation and Interview with some religious figures in. Demak, 2023)

Aceh. This educational framework is underpinned by religious values, such as monotheism and taqwa, as well as Islamic culture, which collectively foster family resilience.[74] Resilient families[75] serve as a guideline or pillar for maintaining national stability. Abubakar outlines various efforts aimed at enhancing family resilience as a means of upholding national stability. Additionally, Afida Mileaningrum discusses national security as a strategic component in maintaining stability in Indonesia, which also serves as a medium for addressing various obstacles and threats from both external nations and internal sources.[76]

This discussion identifies three distinct clusters of typical coastal Islamic communities: the adaptability of society in the face of climate change and digital transformation, influenced by social change; the prevailing climate conditions; and the diversity of social capital encompassing family structures, education, the economy, and social networks. These clusters are categorized into high-class, middle-class, and lower-class families, characterized by varying economic and educational levels. Consequently, the findings related to coastal Islam and family resilience patterns are shaped by a dynamic understanding of typical coastal Muslim communities within the framework of Islamic family law, which has evolved as a response to climate change and digital advancements. The presence of these three clusters also contributes to the formation of family resilience patterns within the educational landscape.

There is a strong relationship between education and economic power. The highly educated elites in the northern coastal area of Demak are not fully aware of opportunities for higher education. Conversely, workers, laborers, and fishermen with low incomes face significant barriers to accessing higher education. Additionally, the Purworejo area, which is the northernmost coastal region of Demak, is becoming increasingly isolated, leading to a decline in interest among educated individuals in returning to their community. Consequently, the resilience of Muslim families along the northern coast varies, closely correlated with the levels of education and economic status within the community. In areas such as Gebang and Gebang Arum, where higher education is more prevalent, the population has access to more advanced generational resources and has experienced economic growth. A harmonious and resilient family is closely linked to the concept of kafa'ah, which is a crucial factor for couples seeking a peaceful, loving, and compassionate household. Islamic schools of thought, including the Shafi'i and Hanbali, generally define kafa'ah based on factors such as religion, financial independence, occupation, and family background. However, specific interpretations of kafa'ah can vary across different societies. Ultimately, it encompasses compatibility, shared religious beliefs, reputable family lineage, mutual respect, care, and equality.[77]

A successful marriage is founded on five key principles. First, the acceptance of the marital contract by the wife is essential. Second, the husband and wife are viewed as complementary partners, as illustrated by the Quranic metaphor of clothing. Third, mutual respect and kindness are vital for a harmonious relationship. Fourth, shared values and

[74] Universitas Islam and Negeri Antasari, "Parenting Management in Strengthening Children s Religious Character Education" 06, no. 02 (2022): 381–92.

[75] Elimartati Elimartati, Rizal Fahlefi, and Liza Erniyanti, "Strengthening Family Resilience through the Tradition of Agricultural Zakat Payment in Nagari Lima Kaum in Tanah Datar District of West Sumatera," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021): 496, https://doi.org/10.22373/sjhk.v5i1.9147.

[76] Mileaningrum et al., "Peningkatan Ketahanan Keluarga (Family Resilience) Sebagai Bagian Dari Perwujudan Ketahanan Nasional."

[77] M Muhsin and Elissa Avindi, "Perspektif Mazhab Syafi'i Dan Hambali Terhadap Praktik Kafa'ah Dalam Pernikahan," *Al-Syakhsiyyah: Journal of Law & Family Studies* 4, no. 1 (2022): 140, https://doi.org/10.21154/syakhsiyyah.v4i1.4895.

perspectives serve to strengthen the marital bond. Lastly, mutual consent and willingness are fundamental to a fulfilling marriage.[78] The benefits of these principles are rooted in the preservation of five essential aspects (*al-muḥāfadzah ala kulliyat al-khams*), including protection of religion (*hifz al-dīn*), protection of the self (*hifz al-nafs*), protection of lineage (*hifz al-nasl*), protection of intellect (*hifz al-'aql*), and protection of wealth (*hifz al-māl*).[79] Family resilience encompasses five elements: religious, physical, psychological, economic, and social. Family members, as the smallest community, implement monotheistic teachings, enabling future generations to navigate challenges successfully.[80]

Applying this integrated framework to northern coastal communities in Java offers practical solutions to their unique challenges. Ecological and spiritual resilience can be enhanced by incorporating Islamic teachings that inspire collective prayers, religious gatherings, and communal environmental efforts (*hifz al-bi'ah*). Such practices cultivate spiritual strength and community solidarity in the face of climate threats such as flooding and declining marine resources.[81] Fiqh also promotes social and economic justice through guidance on wealth distribution and the protection of vulnerable populations. Walsh's theory[82] complements these principles by emphasizing community-based efforts for economic stability, including the establishment of fisher cooperatives and the development of Sharia-compliant financial programs. Education and awareness initiatives can further align with Islamic values, teaching children about environmental stewardship and the significance of ecological balance, which is vital for long-term resilience. Community policies and programs can benefit from the integration of resilience training with Fiqh-based teachings.[83] By merging these approaches, coastal communities can develop a balanced and holistic resilience strategy that addresses their spiritual, social, and ecological needs, fostering a deeper integration of faith and daily practices.[84]

Conclusion

Changes in ecology are a reality that the Muslim community on the north coast of Java has experienced, impacting various aspects of life. Drawing from a long history of religious adaptability and life wisdom, the coastal Muslim community has navigated its challenges through a diversity of beliefs and interpretations of fiqh. The dynamics of the husband-wife relationship model, along with other rights and obligations, reflect a process of complementarity between the normative aspects of Islamic law and the socio-economic realities they face.

Ecological challenges have prompted significant adaptability among individuals in several coastal villages in Java. While climate change poses a threat to coastal communities, this recognition has led to a shift in self-awareness, emphasizing individual capabilities at both

[78] Muzdalifah, "Perkawinan Dini Dan Ketahan Keluarga (Perspektif Spiritual Coping Pada Pasutri Di Grobogan)," *Civic Education* 2, no. 1 (2021): 39–47.

[79] Imam Syafe' Abdul Hakim, "Keluarga Berencana Perspektif Fiqih Empat Mazhab: Studi Analisis Tentang Tahdīd Al-Nasl Dan Tandzīm Al-Nasl," *Al-Maslahah* 17 (2021): 232–52.

[80] M.Si. Amatul Jadidah, "Konsep Ketahanan Keluarga Dalam Islam," *MAQASHID Jurnal Hukum Islam* 4, no. 3 (2021): 72.

[81] Walsh, "Family Resilience : A Framework for Clinical Practice Family Resilience : A Framework for Clinical Practice."

[82] Walsh, "Family Resilience."

[83] Froma Walsh and D Ph, "Using Theory to Support a Family Resilience Framework in Practice," no. April (2008): 5–14.

[84] Nadrowska et al., "Walsh Family Resilience Questionnaire—Polish Adaptation (WFRQ-PL)."

economic and educational levels. Therefore, it is recommended that stakeholders intervene in the development of coastal community facilities to alleviate costs that jeopardize family resilience. In terms of sustaining education for families—both formally in schools and socially due to digitalization—there is an urgent need for further research.

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Amatul Jadidah, M.Si. "Konsep Ketahanan Keluarga Dalam Islam." *MAQASHID Jurnal Hukum Islam* 4, no. 3 (2021): 72.

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