



Tazkiyatun Nafs (Purification of the Soul) for Enhancing Muslim Family Resilience in the Digital Era

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Abstract

This study examines the role of tazkiyatun nafs (spiritual purification of the soul) in enhancing Muslim family resilience in the digital era. Rapid technological advancement, excessive social media use, and digital dependency have created challenges for family communication, emotional stability, and moral cohesion. This research employed a Systematic Literature Review (SLR) following PRISMA guidelines and analyzed 25 peer-reviewed articles published between 2015 and 2025 from Scopus, ScienceDirect, DOAJ, and Google Scholar. The findings indicate that tazkiyatun nafs, through the stages of takhalli, tahalli, and tajalli, strengthens family resilience at three interconnected levels: intrapersonal, interpersonal, and transpersonal. The process promotes emotional regulation, self-control, empathetic communication, constructive conflict resolution, and shared spiritual meaning within family relationships. The study further demonstrates that spiritual purification complements psychological resilience mechanisms by providing an internal moral and spiritual foundation that helps families cope with technoforence, social comparison, and digital overexposure. These findings highlight the relevance of integrating Islamic spiritual principles with contemporary psychological approaches to foster resilient Muslim families in the digital era. The study offers practical implications for Islamic family counseling, digital literacy programs, and spirituality-based family resilience interventions.

Keywords: Digital era; Family resilience; Islamic counseling; Muslim family; Tazkiyatun nafs

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INTRODUCTION

The family is the primary social institution that functions as the main arena for value internalization, character formation, and emotional regulation of individuals. In contemporary family psychology, the concept of family resilience refers to the capacity of the family system to survive, adapt, and experience positive growth when facing life pressures and crises. According to the family resilience model developed by Froma Walsh, family resilience is built through three main dimensions: family belief systems, organizational patterns, and communication processes. These three dimensions form an adaptive system that enables families to maintain emotional cohesion and psychological stability in the face of dynamic social change (Walsh, 2016).

In the context of modern society, family dynamics are increasingly complex with the development of digital technology. The digital revolution has transformed communication patterns, interpersonal relationships, and value systems within families. Digital technology provides various benefits such as ease of access to information, communication efficiency, and the expansion of social networks. However, on the other hand, the development of technology also gives rise to new challenges that have the potential to disrupt family stability, such as increasing dependence on digital devices, exposure to negative content, and reduced quality of face-to-face interaction among family members. Studies on the domestication of technology in family systems show that the penetration of digital devices can affect the quality of family relationships when not balanced by the ability to self-regulate and wisely manage technology use (Lim & Putnam, 2020).

The phenomenon of family relationship disruption due to digital technology use is known as *technoference* a condition in which the use of digital devices interrupts direct interpersonal interaction. Research conducted by McDaniel and Coyne showed that high intensity of gadget use correlates with decreased quality of communication between parents and children and increased domestic conflict in families. Communication disruption caused by technology not only affects the quality of emotional relationships but also has an impact on children's psychological development. Recent studies show that excessive use of digital devices by parents can affect children's development of emotional regulation, attention, and social behavior (McDaniel & Coyne, 2016).

In addition, social media culture also drives the emergence of social comparison phenomena and the pursuit of social validation through likes, comments, and digital exposure. This situation can trigger social anxiety, psychological pressure, and relational conflict within the family. Research on the impact of social media on the psychological well-being of the younger generation shows that exposure to idealized life representations on social media often evokes feelings of dissatisfaction with oneself and increases the risk of depression and anxiety (Twenge, 2019). In the family context, this phenomenon has the potential to create intergenerational value tensions and weaken family cohesion if not balanced by a strong value system.

In the context of religious societies such as Indonesia, the spiritual dimension plays an important role in shaping family value systems. Spirituality functions not only as a source of existential meaning but also as an internal regulatory mechanism that helps individuals manage emotions, conflict, and social pressure. Various studies in the psychology of religion show that spirituality has a positive relationship with psychological well-being, emotional stability, and the ability of individuals to cope with stress and life crises (Pargament, 2018). Therefore, approaches to family resilience that emphasize only structural and psychological aspects are often insufficient to address the complexity of modern family challenges influenced by social and technological dynamics.



In the Islamic tradition, the concept of tazkiyatun nafs (purification of the soul) is one of the fundamental concepts in Sufism that emphasizes the process of individual spiritual transformation through self-control, character development, and enhancement of divine awareness. The tazkiyah process involves three main stages: takhalli, tahalli, and tajalli. The takhalli stage focuses on cleansing the soul of negative traits such as arrogance, envy, and anger. The tahalli stage is the process of filling the soul with virtuous values such as patience, sincerity, and empathy. Meanwhile, the tajalli stage represents a higher dimension of spiritual awareness in which the individual experiences an existential closeness to God that gives rise to inner peace and emotional stability. This concept has significant relevance to modern psychological approaches in understanding the process of self-regulation and individual psychological resilience.

Beyond its significance as an individual spiritual discipline, tazkiyatun nafs also holds considerable relevance within the fields of Islamic counseling, Islamic communication, and family-based da'wah. In the perspective of Islamic counseling, tazkiyatun nafs functions as a psycho-spiritual approach that assists individuals and families in developing self-awareness, emotional regulation, moral responsibility, and adaptive coping strategies grounded in Islamic values. Within Muslim family guidance, the internalization of tazkiyatun nafs promotes empathetic communication, mutual understanding, and constructive conflict resolution among family members. Furthermore, from a da'wah perspective, the cultivation of spiritual virtues through soul purification contributes to the formation of harmonious family relationships and strengthens the family as the primary environment for Islamic value transmission. Therefore, tazkiyatun nafs may be understood not only as a spiritual practice but also as a practical framework for counseling, communication, and da'wah efforts aimed at fostering resilient Muslim families in the digital era.

In the context of families in the digital era, the concept of tazkiyatun nafs can be understood as a mechanism of spiritual self-regulation that helps family members manage emotions, control digital impulses, and build more empathic and reflective communication. Soul purification functions not only as an individual spiritual practice but also has collective implications in building the stability of family relationships. Through the internalization of spiritual values such as patience, empathy, and moral awareness, families can build a value system capable of maintaining emotional cohesion amid digital cultural pressures.

Several contemporary studies suggest that spirituality-based approaches rooted in tazkiyatun nafs may function as effective resilience strategies in responding to social crises and psychological pressures. Recent developments in positive psychology and spirituality research demonstrate that spiritual practices such as self-reflection, remembrance (dhikr), and moral value internalization contribute significantly to psychological well-being, emotional regulation, and resilience (Captari et al., 2022; Park et al., 2023). Nevertheless, existing studies have largely examined spirituality and resilience within broad psychological frameworks, while limited attention has been given to the operational mechanisms of tazkiyatun nafs as a structured psycho-spiritual resilience model for Muslim families in the digital era. Furthermore, few studies have explored its relevance to Islamic counseling, family guidance, and da'wah-based approaches to strengthening family resilience. Addressing this gap, the present study integrates the classical concept of tazkiyatun nafs with contemporary family resilience theory and contextualizes it within the challenges of digital society. The study contributes by proposing a psycho-spiritual framework that links the stages of takhalli, tahalli, and tajalli with emotional regulation, family communication, spiritual coping, and family resilience.

Based on this background, this study aims to: (1) examine the concept of tazkiyatun nafs from the perspectives of Sufism and Islamic psychology; (2) analyze its relevance to family resilience challenges in the digital era; and (3) develop a conceptual psycho-spiritual framework for strengthening Muslim family resilience through the principles of tazkiyatun nafs.

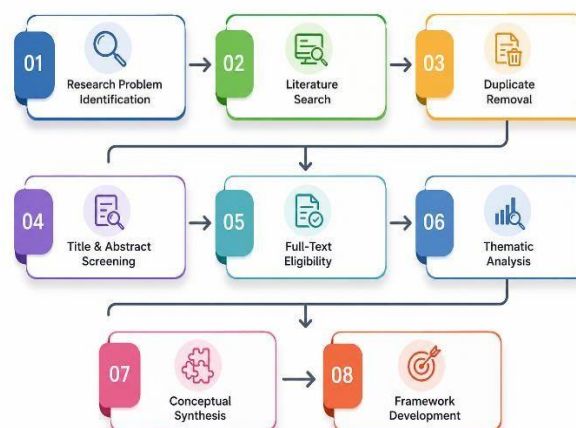
METHODS

This study employed a Systematic Literature Review (SLR) to examine the relationship between tazkiyatun nafs, family resilience, and family dynamics in the digital era. The SLR approach was selected because it enables a systematic, transparent, and replicable synthesis of existing knowledge while identifying conceptual patterns, theoretical relationships, and research gaps across interdisciplinary fields (Creswell & Creswell, 2018). Given the fragmented nature of previous studies on Islamic spirituality, family psychology, Islamic counseling, and digital social transformation, a systematic review was considered appropriate for developing a comprehensive psycho-spiritual framework of Muslim family resilience.

The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines (Page et al., 2021), which consist of four stages: identification, screening, eligibility assessment, and inclusion. The use of PRISMA enhances methodological transparency, reduces selection bias, and improves the replicability of the literature review process. In addition, document analysis techniques (Bowen, 2009) and thematic content analysis procedures (Elo & Kyngäs, 2008) were employed to synthesize findings and construct the proposed conceptual framework.

Type of Research

This study employed a qualitative research design using a Systematic Literature Review (SLR) approach. The SLR method was selected because it enables a systematic, transparent, and replicable synthesis of existing knowledge regarding tazkiyatun nafs, family resilience, and family dynamics in the digital era. Through this approach, the study identifies conceptual patterns, theoretical relationships, and research gaps across interdisciplinary fields, including Islamic spirituality, Islamic counseling, family psychology, and digital social transformation. The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines to ensure methodological rigor and transparency (Page et al., 2021).



Research Focus

This study focuses on examining the role of tazkiyatun nafs as a psycho-spiritual framework for strengthening Muslim family resilience in the digital era. The analysis specifically explores: (1) the conceptual foundations of tazkiyatun nafs in the Islamic tradition, including the stages of takhalli, tahalli, and tajalli; (2) challenges to family resilience arising from digital transformation, including technoference, social media exposure, and digital dependency; and (3) the integration of tazkiyatun nafs within the perspectives of Islamic counseling, family guidance, and da'wah in fostering resilient Muslim families.

Data Sources

The data sources for this study are divided into two categories. According to Sugiyono (2020) data sources are classified into primary and secondary data, as detailed below:

Primary Data

The primary data consisted of peer-reviewed journal articles obtained from Scopus, ScienceDirect, Directory of Open Access Journals (DOAJ), and Google Scholar. These articles served as the principal sources for conceptual synthesis and thematic analysis.

Secondary Data

Secondary data included classical and contemporary scholarly works related to tazkiyatun nafs, Islamic spirituality, Islamic psychology, family resilience, digital sociology, and counseling studies. Books, review articles, and supporting documents were used to strengthen the theoretical framework and contextual interpretation of the findings.

Data Collection Techniques

Data collection was conducted through a systematic literature search following the PRISMA 2020 framework. Literature searches were performed on April 10, 2026, using combinations of keywords including *tazkiyatun nafs*, *Islamic spirituality*, *tasawuf*, *family resilience*, *digital family*, *spiritual coping*, *self-regulation*, and *technoference*. Boolean operators (AND, OR) were applied to broaden and refine the search results.

The search process generated 312 records from the selected databases. After duplicate removal using Mendeley reference management software and manual verification, 126 records remained for title and abstract screening. Subsequently, 42 full-text articles were assessed for eligibility, resulting in 25 articles that met the inclusion criteria and were selected for thematic synthesis.

Table 1. Search Strategy Across Databases

Database	Search String
Scopus	"tazkiyatun nafs" OR "Islamic spirituality" OR "tasawuf" AND "family resilience" OR "family well-being"
ScienceDirect	("tazkiyatun nafs" OR "Islamic spirituality") AND ("family resilience" OR "digital family")
DOAJ	"tazkiyatun nafs" OR "Islamic spirituality" AND "family resilience"
Google Scholar	"tazkiyatun nafs" AND "family resilience" AND ("digital era" OR "technoference")

The initial search identified 312 records across the selected databases. Duplicate records were subsequently removed using Mendeley reference management software and manual verification



procedures to ensure data accuracy. The remaining records were screened based on title and abstract relevance before proceeding to the full-text eligibility assessment stage.

Documentation

Documentation techniques were employed by collecting, organizing, and reviewing academic publications, journal articles, books, and relevant documents associated with the study objectives. All selected documents were systematically classified according to themes, concepts, and research relevance.

Study Selection Criteria

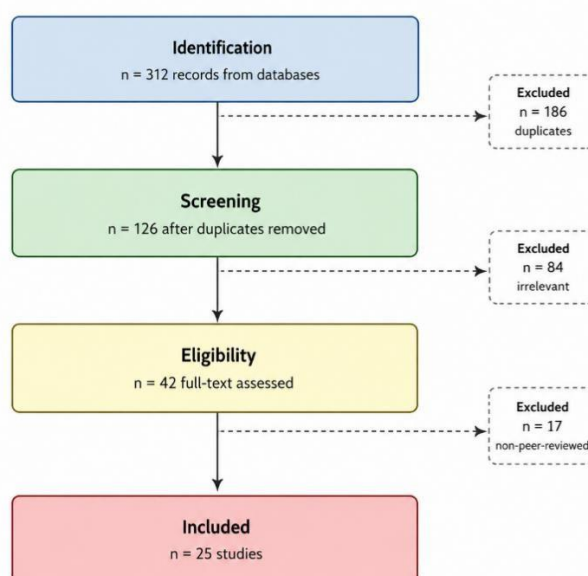
Since this study adopted a Systematic Literature Review approach, no human informants were involved. Instead, source selection was conducted using purposive sampling principles in the form of predetermined inclusion and exclusion criteria. Articles were selected based on publication period, relevance to the research topic, academic quality, language, and full-text accessibility.

Category	Inclusion Criteria	Exclusion Criteria
Publication Period	2015–2025	Before 2015
Language of Publication	Full-text articles in English or Indonesian	Other languages
Document Type	Peer-reviewed journal articles published in reputable academic databases	Books, conference proceedings, abstracts, and non-academic publications
Topic	Islamic spirituality, tazkiyatun nafs, family resilience, digital family, spiritual coping, selfregulation, and technoference	Non-relevant topics (e.g., medical, engineering, business, or unrelated social studies)
Accessibility	Full-text available	Full-text unavailable

Articles were selected using purposive screening based on predetermined inclusion and exclusion criteria. Only peer-reviewed journal articles published between 2015 and 2025, available in full text, and directly related to tazkiyatun nafs, family resilience, and digital-era family dynamics were included in the final review.

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Gambar 1. PRISMA Flow Diagram
(Systematic Literature Review Tazkiyatun Nafs & Family Resilience)



As illustrated in Figure 1, the article selection process was conducted systematically to ensure that only relevant and high-quality studies were included in the review.

Research Instruments

In qualitative literature review research, the researcher functioned as the primary research instrument responsible for identifying, selecting, analyzing, and interpreting the literature. Supporting instruments included the PRISMA 2020 screening framework, article selection forms, coding sheets, thematic analysis matrices, and Mendeley reference management software used for organizing and managing the collected literature.

Validity of Findings

The trustworthiness of the findings was strengthened through methodological transparency, systematic article selection procedures, and rigorous thematic analysis. The study followed PRISMA 2020 guidelines to ensure transparency and replicability in the literature selection process. Furthermore, document analysis procedures (Bowen, 2009) and thematic content analysis techniques (Elo & Kyngäs, 2008) were applied to enhance the credibility and consistency of the findings. Source triangulation was also conducted by comparing findings from multiple databases and interdisciplinary perspectives, including Islamic studies, psychology, counseling, and family resilience research.

Data analysis

Data were analyzed using thematic content analysis. The analytical procedure followed the stages proposed by Elo and Kyngäs (2008), including open coding, categorization, thematic interpretation, and conceptual synthesis. The analysis focused on identifying recurring themes related to tazkiyatun nafs, emotional regulation, spiritual coping, self-regulation, family communication, and family resilience. The findings were subsequently integrated into a conceptual framework explaining how the stages of takhalli, tahalli, and tajalli contribute to strengthening Muslim family resilience in the digital era from the perspectives of Islamic counseling, family guidance, and da'wah.

RESULTS AND DISCUSSION

Concept of Tazkiyatun Nafs Takhalli Aspect

Takhalli refers to the process of purifying the soul from negative traits and destructive behaviors that hinder spiritual, moral, and psychological development. In classical Islamic spirituality, particularly within the Sufi tradition, takhalli involves the deliberate removal of spiritual diseases such as arrogance (*kibr*), envy (*hasad*), anger (*ghadhab*), greed (*tama'*), and excessive attachment to worldly recognition. Al-Ghazali emphasized that these negative traits not only weaken an individual's relationship with God but also undermine social harmony and personal well-being. Therefore, takhalli serves as the foundational stage of spiritual transformation because it aims to eliminate internal obstacles that prevent the development of virtuous character and emotional stability (Al-Ghazali, 2010; Hopipah et al., 2025).

In the context of family resilience, takhalli functions as a mechanism of self-control that helps family members reduce anger, jealousy, excessive digital dependency, and impulsive reactions arising from social media exposure. The reviewed literature consistently indicates that emotional self-regulation constitutes a fundamental component of resilience, particularly in navigating the challenges of the digital era (Walsh, 2016; Captari et al., 2022; Verma et al., 2023). Families frequently encounter pressures associated with digital communication, information overload, and online social comparison. Without adequate selfregulation, these pressures may generate interpersonal conflict, emotional instability, and weakened family cohesion.

The findings further suggest that the principles embedded in takhalli are closely aligned with contemporary psychological theories of self-regulation and emotional management. Spiritual practices such as *muhasabah* (self-reflection), repentance, and self-discipline provide individuals with internal mechanisms for controlling destructive impulses and developing greater emotional awareness. Consequently, takhalli may be understood not only as a spiritual exercise but also as a psycho-spiritual strategy that strengthens individual resilience and contributes to the stability of family relationships.

The literature synthesis further demonstrates that takhalli functions as a preventive psycho-spiritual mechanism against the emergence of maladaptive behaviors associated with digital culture. Several studies revealed that uncontrolled emotional responses, excessive self-disclosure, online hostility, and compulsive social media engagement are often rooted in deficiencies in self-regulation and moral awareness (Pargament, 2018; Captari et al., 2022). Within this context, the practice of takhalli encourages individuals to critically evaluate their thoughts, emotions, and behavioral tendencies before reacting to external stimuli. For Muslim families, this process contributes to the development of emotional maturity and responsible digital behavior, thereby reducing the risk of conflict escalation and strengthening the family's capacity to cope with technological pressures.

Moreover, the findings indicate that the process of eliminating negative traits through takhalli contributes to the formation of psychological readiness before individuals engage in positive character development. Family resilience cannot be achieved solely through external adaptation mechanisms; rather, it requires the transformation of internal dispositions that often become the root causes of relational conflict. Therefore, the role of takhalli extends beyond personal spirituality and serves as a foundational mechanism for fostering emotionally healthy and socially responsible family interactions in contemporary society.

Tahalli Aspect

Tahalli is the process of internalizing virtuous values such as patience, sincerity, gratitude, empathy, responsibility, honesty, and compassion after the purification process has removed negative traits from the soul. In Islamic spirituality, the purpose of tahalli is not merely to improve personal morality but also to cultivate positive social behavior that contributes to harmonious relationships and collective well-being. The development of noble character is therefore considered an essential element of human flourishing and social stability (Nasr, 2007; Al-Ghazali, 2013; Pargament, 2018).

The findings reveal that these values contribute significantly to strengthening interpersonal relationships within families. Through the cultivation of empathy and moral awareness, family members are better able to communicate effectively, resolve conflicts constructively, and maintain emotional cohesion amid increasing digital pressures. Modern family resilience theory highlights communication quality and emotional support as central factors in adaptive family functioning (Walsh, 2016). The virtues promoted through tahalli reinforce these dimensions by encouraging mutual understanding, respect, and emotional responsiveness among family members.

Furthermore, the reviewed studies indicate that gratitude, compassion, and forgiveness are positively associated with psychological well-being and relationship satisfaction (Park et al., 2023). Families that consistently practice these virtues tend to demonstrate greater adaptability when facing social, economic, and technological challenges. Therefore, tahalli functions as a bridge between spiritual development and family resilience by transforming religious values into practical behaviors that strengthen interpersonal relationships and emotional support systems within the family.

The synthesis of the reviewed literature also indicates that tahalli contributes to the formation of a positive family climate characterized by trust, mutual support, and constructive communication. Contemporary family resilience studies consistently identify empathy, gratitude, and prosocial behavior as important predictors of family functioning and psychological well-being (Walsh, 2016; Captari et al., 2022 Park et al., 2023). In Muslim families, these virtues are not merely ethical ideals but are operationalized through daily interactions such as respectful communication, shared responsibilities, and compassionate responses to family members' needs.

Consequently, tahalli strengthens both emotional connectedness and relational satisfaction, which are essential components of long-term family resilience. The internalization of positive values also creates a supportive environment in which family members feel psychologically secure and emotionally valued. Such conditions become increasingly important in the digital era, where technological distractions and individualistic tendencies often weaken emotional intimacy within families.

In addition, the literature demonstrates that tahalli has practical implications for Islamic communication and family-based da'wah. Values such as honesty, patience, and compassion shape communication patterns characterized by wisdom (*hikmah*) and mutual respect. These qualities facilitate effective transmission of Islamic values within the family and strengthen the role of parents as moral educators for younger generations.

Tajalli Aspect

Tajalli represents the stage of spiritual realization characterized by heightened awareness of divine presence and deeper existential meaning. In the Sufi tradition, tajalli is understood as the manifestation of spiritual illumination that emerges after continuous processes of self-purification and moral refinement. At this stage, individuals develop a stronger sense of purpose, inner peace,



and trust in God, enabling them to interpret life experiences from a broader spiritual perspective (Schimmel, 2011).

The literature demonstrates that families grounded in shared spiritual values tend to exhibit stronger emotional stability, greater adaptability, and higher levels of collective resilience (Park et al., 2023; Mutholingah et al., 2025). Spiritual meaning systems provide a framework through which family members can understand suffering, uncertainty, and social change. Rather than perceiving challenges solely as sources of stress, spiritually grounded families often view difficulties as opportunities for growth, learning, and strengthening faith.

This dimension enables family members to interpret challenges as opportunities for spiritual growth rather than sources of conflict. In the digital era, where materialism, instant gratification, and individualism are increasingly promoted through online platforms, *tajalli* offers a transcendental orientation that helps families maintain coherence in values, beliefs, and life goals. Consequently, *tajalli* functions as the culmination of psycho-spiritual development that integrates personal spirituality with collective family resilience (Pargament, 2018).

The literature further demonstrates that *tajalli* provides an existential framework through which families can reinterpret crises and uncertainty in a meaningful manner. Several studies in spirituality and resilience research suggest that meaning-making processes play a significant role in helping individuals and families maintain psychological stability during periods of adversity (Pargament, 2018; Captari et al., 2022). Through heightened awareness of divine presence, family members are encouraged to perceive life challenges within a broader spiritual horizon.

This perspective reduces feelings of helplessness and strengthens optimism, trust, and perseverance when confronting rapid social and technological change. Therefore, *tajalli* contributes not only to spiritual maturity but also to the development of adaptive coping mechanisms that support family resilience in increasingly complex social environments.

Family Resilience in the Digital Era Intrapersonal Resilience Aspect

The analysis indicates that family resilience begins at the intrapersonal level through emotional regulation, self-awareness, and self-control. Excessive digital exposure frequently contributes to emotional instability, anxiety, distraction, and reduced attention to interpersonal relationships. The increasing use of smartphones and social media platforms has transformed patterns of interaction, often creating psychological pressures associated with information overload and continuous online engagement (Twenge, 2019; Lim & Putnam, 2020).

Tazkiyatun nafs strengthens the capacity of individuals to manage these challenges through spiritual discipline and reflective practices. Through self-reflection, remembrance of God (*dhikr*), and moral selfevaluation, individuals develop greater awareness of their emotions and behavioral tendencies. These practices contribute to improved self-control and reduce susceptibility to impulsive responses triggered by digital stimuli. The reviewed studies consistently indicate that spiritual awareness is positively associated with emotional regulation, psychological well-being, and adaptive coping capacities (Pargament, 2018; Captari et al., 2022).

The findings suggest that intrapersonal resilience serves as the foundation upon which broader family resilience is built. Individuals who possess strong emotional regulation and spiritual awareness are more capable of maintaining psychological balance and contributing positively to family relationships, even when facing significant technological and social pressures. In this regard, resilience is not merely the ability to withstand adversity but also the capacity to transform challenges into opportunities for personal growth and spiritual development.



The literature synthesis further reveals that digital-era stressors often originate from internal vulnerabilities rather than technology itself. Feelings of inadequacy, fear of missing out (FOMO), and dependency on social approval frequently emerge when individuals lack strong internal value systems. Through the process of *tazkiyatun nafs*, individuals gradually develop self-acceptance, gratitude, and spiritual consciousness that reduce dependence on external validation. Consequently, intrapersonal resilience becomes a protective factor that strengthens psychological stability and minimizes the negative impact of digital culture on family life.

Moreover, from the perspective of Islamic psychology, self-awareness (*muraqabah*) serves as a mechanism for continuously monitoring thoughts, emotions, and behavior. This awareness encourages individuals to evaluate whether their digital activities contribute to personal growth or merely create distractions and psychological burdens. Therefore, the intrapersonal dimension of resilience reflects the successful integration of spiritual discipline and psychological self-regulation in contemporary family life.

Interpersonal Resilience Aspect

At the interpersonal level, resilience is reflected in communication quality, conflict management, and emotional support among family members. Healthy family relationships depend upon the ability of individuals to communicate openly, demonstrate empathy, and resolve disagreements constructively. However, digital technology often disrupts these processes by reducing face-to-face interaction and increasing communication fragmentation (McDaniel & Coyne, 2016).

The findings suggest that the values developed through *tahalli* foster empathetic communication and constructive interaction, thereby reducing the negative effects of technoferece and digital interruptions in family relationships. Patience, respect, and compassion encourage family members to engage in meaningful dialogue and maintain emotional connectedness despite competing technological distractions. These findings are consistent with family resilience theory, which emphasizes communication processes as one of the primary determinants of family adaptation and stability (Walsh, 2016).

Moreover, spiritually grounded communication promotes mutual trust and cooperation. Families that actively internalize Islamic ethical values tend to establish stronger interpersonal bonds and more effective conflict-resolution strategies. As a result, interpersonal resilience becomes an essential mechanism for preserving family harmony in the digital environment.

The reviewed literature further demonstrates that emotionally supportive family relationships function as a buffer against various psychological risks associated with digital technology. Adolescents and young adults who experience strong family connectedness generally exhibit lower levels of anxiety, loneliness, and problematic social media use compared to those who experience weak family communication. This finding highlights the importance of maintaining emotional intimacy within the family despite the increasing presence of digital devices.

In addition, the principles of *tahalli* contribute significantly to the development of Islamic communication (*komunikasi Islam*) characterized by wisdom (*hikmah*), compassion (*rahmah*), and sincerity (*ikhlas*). These communication values encourage family members to prioritize understanding rather than judgment and dialogue rather than confrontation. Consequently, interpersonal resilience emerges not only as a social competence but also as a manifestation of spiritual maturity within Muslim family relationships.

Transpersonal Resilience Aspect

The transpersonal dimension refers to shared spiritual meaning and collective religious commitment. Beyond individual and interpersonal capacities, resilient families also require a common value system that provides purpose, direction, and a sense of belonging. Shared spirituality contributes to this process by fostering collective identity and strengthening emotional solidarity among family members (Pargament, 2018).

Families that engage in common spiritual practices such as prayer, *dhikr*, religious reflection, and Qur'anic study demonstrate stronger cohesion and collective coping capacities when facing social and technological pressures. These practices reinforce shared beliefs and facilitate emotional support during periods of uncertainty and crisis. The literature consistently shows that collective religious engagement strengthens both family cohesion and psychological resilience.

The findings indicate that transpersonal resilience functions as a higher-order dimension that integrates individual spirituality with collective family well-being. Through shared religious commitment, families develop a stronger capacity to adapt to change while maintaining consistency in values and life goals.

The literature synthesis also suggests that transpersonal resilience enables families to construct a shared narrative of meaning when confronting adversity. Rather than focusing solely on material solutions, spiritually resilient families interpret challenges through religious values that emphasize patience (*sabr*), trust in God (*tawakkul*), and gratitude (*shukr*). These values facilitate positive reinterpretation of stressful situations and strengthen collective optimism regarding the future.

Furthermore, transpersonal resilience reinforces the family's role as the primary institution for transmitting religious values and moral identity. Through collective worship and shared spiritual experiences, family members cultivate a sense of belonging that transcends individual interests. This dimension is particularly important in the digital era, where individualism and fragmented social relationships often challenge the continuity of shared family values.

Digital Era Challenges and Family Resilience Technoference Aspect

The reviewed studies show that technoference has emerged as a significant challenge to family communication. Frequent interruptions caused by smartphones and digital devices reduce interaction quality, emotional engagement, and parental responsiveness (McDaniel & Coyne, 2016). Such disruptions may weaken emotional bonds and increase relational dissatisfaction among family members (McDaniel & Coyne, 2016).

Tazkiyatun nafs contributes to mitigating technoference by strengthening self-discipline and responsible technology use. Through spiritual awareness and self-regulation, individuals become more capable of controlling digital habits and prioritizing meaningful interpersonal interaction. This suggests that spiritual purification may function as an internal mechanism for balancing technological engagement with family responsibilities (Lim & Putnam, 2020; Verma et al., 2023).

The literature further indicates that technoference is not solely a technological issue but also a behavioral and ethical challenge. Many family conflicts emerge because digital interactions are prioritized over direct human relationships. When family members become excessively absorbed in digital activities, opportunities for emotional connection gradually decline. Consequently, strengthening self-awareness and moral responsibility becomes essential for reducing the disruptive effects of technology on family life.

The synthesis findings suggest that Muslim families can address technoference through intentional digital management practices grounded in Islamic values. Establishing device-free



family time, prioritizing face-to-face communication, and encouraging collective religious activities represent practical strategies that align with the principles of tazkiyatun nafs. Such approaches help restore relational quality while maintaining the benefits of technological advancement.

Social Comparison Aspect

Social media exposure often encourages social comparison and the pursuit of external validation. Such tendencies may generate dissatisfaction, anxiety, low self-esteem, and relational tension within families. Individuals frequently compare their lives with idealized online representations, creating unrealistic expectations regarding success, appearance, lifestyle, and social achievement. Research in digital psychology indicates that excessive social comparison is associated with increased levels of depressive symptoms, emotional distress, and decreased life satisfaction, particularly among adolescents and young adults who spend significant amounts of time on social media platforms (Twenge, 2019; Park et al., 2023).

The reviewed literature consistently demonstrates that social comparison can negatively affect family relationships by fostering feelings of inadequacy, envy, and interpersonal dissatisfaction. Family members may develop unrealistic expectations based on digital portrayals of family life, parenting styles, financial success, or social status. Consequently, individuals become more likely to evaluate their own circumstances negatively, which may reduce gratitude and increase conflict within the family system.

The findings indicate that spiritual purification promotes gratitude (*shukr*), contentment (*qana'ah*), humility (*tawadhu'*), and self-acceptance, thereby reducing the psychological impact of social comparison. By emphasizing inner fulfillment rather than external recognition, tazkiyatun nafs helps individuals develop healthier perspectives toward success, achievement, and social status. This finding is consistent with contemporary spirituality research, which highlights the role of gratitude and meaning-making in promoting psychological well-being and resilience (Pargament, 2018; Captari et al., 2022).

Furthermore, the process of takhalli encourages individuals to eliminate destructive tendencies such as envy (*hasad*) and excessive desire for social recognition. At the same time, tahalli cultivates gratitude, sincerity, and trust in God's providence. Through this process, individuals become less dependent on external validation and more capable of appreciating their own circumstances. As a result, family relationships become more stable because interactions are grounded in acceptance and mutual appreciation rather than competition and comparison.

The literature synthesis further suggests that social comparison represents not only a psychological challenge but also a spiritual challenge. The pursuit of online recognition may gradually shift an individual's focus from intrinsic values toward external approval. Therefore, tazkiyatun nafs provides a corrective framework that redirects attention toward spiritual growth, personal development, and meaningful relationships. This orientation strengthens family resilience by fostering emotional stability and reducing the influence of digital pressures on family well-being.

Digital Dependency Aspect

Digital dependency may weaken family interaction and increase individual isolation. Excessive reliance on digital technology can reduce face-to-face communication, limit emotional engagement, and undermine the development of meaningful family relationships. The reviewed studies indicate that problematic technology use is increasingly associated with emotional detachment, family

conflict, and reduced quality of interpersonal relationships, particularly among younger generations who have grown up in highly digitalized environments (Lim & Putnam, 2020).

Through the practices of self-reflection and moral awareness, tazkiyatun nafs provides an internal mechanism for regulating technology use and maintaining a balanced relationship between online and offline life. The findings suggest that spiritual self-discipline supports healthier patterns of technology engagement and contributes to the preservation of family cohesion in increasingly digitalized environments.

Several studies revealed that digital dependency often develops gradually through habitual exposure to social media, online entertainment, and continuous digital connectivity. Over time, excessive technology use may become normalized within the family, reducing opportunities for meaningful interaction and shared experiences. Such conditions can weaken emotional attachment and diminish the family's role as a primary source of psychological support.

The literature synthesis demonstrates that the principles of tazkiyatun nafs encourage conscious technology use based on ethical considerations and spiritual responsibility. Self-discipline cultivated through *muhasabah* and *muraqabah* enables individuals to evaluate whether digital activities contribute positively to their personal and family well-being. This reflective process helps prevent excessive digital consumption and encourages more balanced lifestyle patterns.

Moreover, digital dependency may be viewed as a contemporary manifestation of excessive attachment to worldly distractions. In this regard, the spiritual objectives of tazkiyatun nafs are highly relevant because they promote moderation (*wasatiyyah*), self-control, and purposeful living. Families that internalize these values are more likely to establish healthy digital boundaries, prioritize direct interaction, and preserve emotional connectedness despite technological advancement.

The reviewed literature therefore suggests that spiritual approaches should be considered an important complement to technological literacy programs. While digital literacy focuses on technical competencies and responsible technology use, tazkiyatun nafs addresses the deeper psychological and spiritual dimensions that shape human behavior. The integration of both approaches may contribute significantly to strengthening family resilience in the digital era.

Integration of Tazkiyatun Nafs and Family Resilience Emotional Regulation Perspective

The findings demonstrate that tazkiyatun nafs enhances emotional regulation through the processes of self-purification and character development. Emotional regulation functions as a protective factor that enables individuals to respond adaptively to digital-era stressors. Through the sequential stages of takhalli, tahalli, and tajalli, individuals acquire the psychological and spiritual resources necessary to manage emotions, maintain self-control, and preserve relational harmony.

The literature synthesis consistently identifies emotional regulation as one of the most important mediating variables linking spirituality and resilience (Pargament, 2018; Captari et al., 2022). Individuals who possess strong emotional regulation capacities are generally more capable of coping with uncertainty, managing interpersonal conflict, and adapting to social change. These competencies are particularly important in the digital era, where individuals are frequently exposed to information overload, social comparison, and emotional stimulation through online platforms.

The reviewed studies further indicate that spiritual practices such as prayer, remembrance (*dhikr*), contemplation, and self-reflection contribute positively to emotional stability. These practices encourage individuals to pause before reacting impulsively, evaluate situations more

objectively, and respond according to ethical and spiritual principles. Consequently, emotional regulation becomes both a psychological skill and a spiritual competency.

From the perspective of family resilience, emotional regulation facilitates constructive communication, conflict management, and emotional support among family members. Families composed of individuals with strong self-regulatory capacities are more likely to maintain harmony and adaptability during periods of crisis. Therefore, emotional regulation serves as a key mechanism through which tazkiyatun nafs contributes to the strengthening of Muslim family resilience.

Islamic Counseling Perspective

From the perspective of Islamic counseling, tazkiyatun nafs serves as a psycho-spiritual intervention framework that assists individuals and families in developing self-awareness, emotional maturity, and adaptive coping strategies. The integration of spiritual purification within counseling practice may contribute to strengthening family resilience and psychological well-being. Consequently, tazkiyatun nafs offers significant potential as a theoretical and practical foundation for family counseling programs within Muslim communities.

The reviewed literature suggests that contemporary counseling approaches increasingly recognize the importance of spirituality in addressing psychological and relational challenges. For Muslim clients, spiritual beliefs and religious values frequently constitute central components of their coping mechanisms and meaning systems. Therefore, counseling interventions that incorporate spiritual dimensions tend to be more culturally relevant and therapeutically effective (Pargament, 2018).

Within the framework of Islamic counseling, the stages of takhalli, tahalli, and tajalli may be translated into structured intervention processes. Takhalli assists clients in identifying and reducing maladaptive thoughts, emotions, and behaviors. Tahalli facilitates the development of positive character traits and adaptive coping skills. Tajalli encourages spiritual growth, meaning-making, and deeper awareness of the relationship between human beings and God.

The findings further indicate that family counseling grounded in tazkiyatun nafs can help address various challenges associated with digital-era family life, including communication difficulties, parenting stress, technology-related conflicts, and declining emotional intimacy. By integrating psychological techniques with spiritual guidance, counselors may assist families in developing holistic resilience that encompasses emotional, social, and spiritual dimensions.

Moreover, the application of tazkiyatun nafs within Islamic counseling aligns closely with the objectives of *Bimbingan dan Konseling Islam*, which emphasize the development of spiritually healthy, emotionally balanced, and socially responsible individuals. Therefore, this framework offers important theoretical contributions for the advancement of Islamic counseling scholarship and practice.

From the perspective of Islamic Guidance and Counseling (*Bimbingan dan Konseling Islam*), the findings indicate that tazkiyatun nafs can serve as a preventive, developmental, and curative counseling approach. The stages of takhalli, tahalli, and tajalli provide a structured framework for assisting individuals and families in overcoming emotional disturbances, improving self-control, strengthening spiritual awareness, and developing adaptive coping strategies. Consequently, the proposed framework may contribute to the development of family counseling models that integrate psychological intervention with Islamic spiritual guidance in addressing contemporary family challenges.

Islamic Communication and Da'wah Perspective

The findings further suggest that tazkiyatun nafs supports the development of Islamic communication characterized by empathy, wisdom, honesty, and mutual respect. In the context of family-based da'wah, spiritual purification reinforces the transmission of Islamic values and strengthens the family's role as the primary environment for moral and religious education.

The literature consistently indicates that effective communication represents one of the strongest predictors of family resilience (Walsh, 2016). However, communication quality is influenced not only by technical skills but also by moral character and emotional maturity. The virtues cultivated through tahalli, including patience, compassion, sincerity, and humility, provide the ethical foundation necessary for meaningful and constructive communication.

From the perspective of Islamic communication, the process of tazkiyatun nafs encourages individuals to communicate in ways that reflect Qur'anic principles such as *qaulan sadidan* (truthful speech), *qaulan ma'rufan* (kind speech), and *qaulan layyinana* (gentle speech). These communication principles contribute to stronger interpersonal relationships and reduce the likelihood of conflict escalation within families.

The findings further reveal that family-based da'wah becomes more effective when religious values are communicated through exemplary behavior rather than mere instruction. Parents who embody the values cultivated through tazkiyatun nafs serve as role models for children and other family members. Through consistent practice of ethical communication and spiritual discipline, families become environments in which Islamic values are naturally internalized and transmitted across generations.

In the digital era, family-based da'wah also plays an important role in helping younger generations navigate online environments responsibly. Through spiritually grounded communication, parents can guide children in developing ethical digital behavior, critical media literacy, and moral awareness. Consequently, tazkiyatun nafs contributes not only to family resilience but also to the broader mission of Islamic education and social development.

The findings also highlight the relevance of tazkiyatun nafs for Islamic communication and family-based da'wah. The internalization of virtues such as honesty, empathy, patience, and wisdom strengthens ethical communication practices within Muslim families. These values support the creation of dialogical, compassionate, and value-oriented interactions that facilitate the effective transmission of religious teachings across generations. In this regard, family resilience is not merely a psychological outcome but also a da'wah outcome reflected in the successful preservation and transmission of Islamic values within the family environment.

Conceptual Framework Development

Based on the synthesis of the reviewed literature, this study proposes an integrative framework linking tazkiyatun nafs and family resilience. The model suggests that takhalli contributes to self-control and emotional regulation, tahalli strengthens empathy and family communication, while tajalli fosters spiritual meaning and family cohesion. Together, these dimensions form a psycho-spiritual resilience system capable of helping Muslim families navigate the challenges of the digital era.

The literature synthesis demonstrates that the relationship between tazkiyatun nafs and family resilience operates through multiple interconnected pathways. At the individual level, spiritual purification strengthens emotional regulation, self-awareness, and adaptive coping capacities. At the interpersonal level, it promotes empathy, constructive communication, and conflict resolution.

At the collective level, it fosters shared meaning, spiritual commitment, and family cohesion. These mechanisms collectively contribute to the development of resilient family systems.

The proposed framework further identifies three major digital-era challenges technoference, social comparison, and digital dependency as external stressors that potentially weaken family resilience. In response to these challenges, the dimensions of takhalli, tahalli, and tajalli function as protective psychospiritual resources that strengthen the family's capacity to adapt and maintain stability.

From the perspective of Islamic counseling, the framework provides a theoretical basis for developing psycho-spiritual interventions aimed at strengthening Muslim family resilience. From the perspective of Islamic communication and family da'wah, it offers practical guidance for fostering ethical communication, value transmission, and spiritual development within the family environment.

Ultimately, the conceptual model highlights that family resilience in the digital era cannot be understood solely through psychological or sociological perspectives. Rather, resilience emerges through the dynamic interaction between spiritual development, emotional competence, family communication, and adaptive responses to technological change. Therefore, the integration of tazkiyatun nafs and family resilience offers a comprehensive framework for strengthening emotionally stable, ethically grounded, and spiritually resilient Muslim families amid contemporary digital transformation.

The novelty of this study lies in the integration of classical Islamic spiritual concepts derived from tazkiyatun nafs with contemporary family resilience theory within the context of the digital era. Previous studies have generally examined spirituality, family resilience, technoference, or digital well-being as separate domains. In contrast, this study synthesizes these perspectives into a unified psycho-spiritual resilience framework that explains how the sequential processes of takhalli, tahalli, and tajalli contribute to emotional regulation, family communication, spiritual coping, and collective family resilience. Therefore, the proposed model extends existing family resilience literature by incorporating Islamic spiritual dimensions as active mechanisms for strengthening Muslim family adaptation amid contemporary technological and social transformation.

CONCLUSION

This study demonstrates that *tazkiyatun nafs* constitutes a comprehensive psycho-spiritual framework capable of strengthening Muslim family resilience in the digital era. Based on the synthesis of the selected literature, the findings reveal that the three dimensions of *tazkiyatun nafs* *takhalli*, *tahalli*, and *tajalli* play complementary roles in fostering adaptive family functioning. *Takhalli* contributes to emotional regulation and self-control through the purification of negative traits and destructive behaviors, *tahalli* strengthens interpersonal resilience by cultivating virtues such as empathy, patience, gratitude, responsibility, and effective communication, while *tajalli* provides a transcendent source of meaning that enhances spiritual awareness, emotional stability, and collective family cohesion amid contemporary social and technological challenges. The study further indicates that family resilience in the digital era is shaped not only by psychological and social factors but also by spiritual dimensions that influence individual behavior, family interaction, and collective coping mechanisms. Challenges such as technoference, social comparison, digital dependency, information overload, and the weakening of face-to-face communication have created new vulnerabilities within contemporary families. In this context, *tazkiyatun nafs* functions as an



internal regulatory mechanism that assists family members in managing emotions, regulating technology use, maintaining healthy interpersonal relationships, and preserving family harmony in increasingly digitalized environments. From the perspectives of Islamic counseling, Islamic communication, and family-based da'wah, the findings highlight the relevance of *tazkiyatun nafs* as a practical framework for developing psycho-spiritual interventions aimed at strengthening Muslim family well-being. The values embedded in soul purification support the development of self-awareness, emotional maturity, empathic communication, moral responsibility, and adaptive coping strategies that are essential for fostering resilient families. Consequently, the integration of *tazkiyatun nafs* into family counseling programs, Islamic educational initiatives, and family da'wah activities offers promising opportunities for enhancing both individual and collective resilience within Muslim communities. The primary contribution and novelty of this study lie in the development of an integrative conceptual model that links the stages of *tazkiyatun nafs* with the dimensions of family resilience in the digital era. The proposed model demonstrates that *takhalli* strengthens emotional regulation and self-control, *tahalli* reinforces family communication and interpersonal support, and *tajalli* fosters spiritual meaning and family cohesion. Together, these dimensions form a psycho-spiritual resilience system that enables Muslim families to adapt positively to technological transformation while maintaining Islamic values, emotional well-being, and social harmony. Therefore, this study provides both a theoretical contribution to the development of Islamic psychology and family resilience studies and a practical foundation for advancing Islamic counseling, Muslim family guidance, Islamic communication, and family-based da'wah in responding to the challenges of contemporary digital society.

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