Original Research

Integrating Islamic Principles and Modern Counseling Approaches in Managing Family Crises: Evidence from Northwestern Nigeria

Kabiru Uba Ibrahim,[1*] Amb. Usman Mallam Hussaini,[2] Auwal Salisu,[3] Abubakar Siddiq Uba[4]

1. Department of Arts and Social Science Education, Faculty of Education. Federal University Dutse, Nigeria
2. Department of Public Health, Faculty of Health Sciences, National Open University of Nigeria (NOUN), Nigeria
3. Department of Islamic Studies, Federal University Gashua, Nigeria
4. National Board for Arabic and Islamic Studies (NBAIS), Kano, Nigeria

* Corresponding author: kabiru.uba@fud.edu.ng

Abstract: This study makes family crisis management in Muslim families in the Northwestern region of Nigeria a tangible subject, with an emphasis on integrating Islamic principles and modern counseling approaches. The objectives of this study are to identify the primary causes of family crisis, examine relevant Islamic teachings on family conflict resolution, analyze contemporary approaches to managing family crises, and assess the effectiveness of integrated models that combine spiritual, moral, and psychological dimensions. This study uses a descriptive qualitative design with purposive sampling techniques involving Muslim couples, scholars, family counselors, and social workers. Data were collected through semi-structured interviews, focus group discussions (FGDs), and document analysis, then analyzed using thematic analysis techniques. The study's results indicate that family crises are often triggered by economic pressure, communication failures, and a lack of understanding of marital responsibilities. Islamic principles, such as sabr (patience), shura (consultation), and rahmah (compassion), have proven crucial in defusing conflicts and fostering family harmony. Modern approaches, particularly cognitive-behavioral therapy and structured family counseling, can help improve communication and emotional management. This research contributes by offering a culturally sensitive, integrative model that links Islamic ethics and modern psychology, and provides practical implications for family counselors, religious institutions, and policymakers in strengthening the resilience of Muslim families.

Keywords: Family crisis management, Islamic principles, modern counseling, integrative model, Northwestern Nigeria.

1. Introduction

The family is the most fundamental social unit that determines the quality of the individual and the stability of society as a whole. However, in recent decades, families in various parts of the world have faced increasingly complex crises, such as marital conflicts, divorce, domestic violence, and dysfunctional parental roles. In many Muslim communities, including in the Northwestern region of Nigeria, family crises are triggered by a combination of economic pressures, social change, urbanization, and the influence of modernization that shift traditional values and patterns of relationships (Malumfashi & Yakasai, 2002; Sulaiman et al., 2015; Yusuf et al., 2023). The impact of family crisis is not only felt by married couples, but also by children and society more broadly, including a decline in educational achievement, an increase in psychological disorders, and a weakening of social cohesion (Bangura, 2021; Mayowa, 2021; Steele et al., 2009). Various reports show that families that experience disintegration are likely to face the risk of poverty, social marginalization, and ongoing emotional instability (Fagan & Zill, 2011; Fagan & Churchill, 2012). This social fact shows that the family crisis is not just a private problem, but a structural problem that requires

a comprehensive and contextual approach, especially in a society that makes religion the foundation of the value of family life.

Several studies have attempted to explain the causes and effects of family crises from various perspectives. Sociological and psychological research highlights factors such as communication conflicts, infidelity, addiction, economic pressure, and unpreparedness to enter marriage as the main causes of divorce and family conflict (Frank, 2011; Kim, 2013; de Beer & Associates, 2024). Other studies confirm the serious consequences of family crises on child development and social stability (Ruksana Saikia, 2017; Bangura, 2021; Patrick et al., 2011). In the Muslim context, several studies highlight the significance of Islamic principles, such as sabr, shura, adl, and islah, in promoting family harmony (Dogarawa, 2022; Muhammad et al., 2023). Alqahtani (2020) also emphasized that Islam has a strong ethical and normative framework in crisis management. However, much of the research still runs in isolation: modern studies tend to be secular and psychological, while Islamic studies are often normative and less operationalized in contemporary family counseling practices. To date, there is still limited research that systematically integrates Islamic principles with modern psychological approaches within a single, applicable framework, particularly in the local context of West African Muslim communities.

Departing from the existing research gap, this study aims to bridge the academic gap by examining in depth how Islamic principles can be integrated with modern approaches in family crisis management. In particular, this study aims to identify the forms and causes of family crises among Muslim families, analyze the relevance of Islamic teachings in resolving family conflicts, and evaluate the effectiveness of modern counseling approaches such as cognitive-behavioral therapy and family therapy. Furthermore, the study seeks to formulate an integrated model that is not only psychologically effective but also in harmony with the spiritual and cultural values of Muslim society. In the context of Northwestern Nigeria, this research is expected to make a contextual empirical contribution, with wider relevance for Muslim communities in other regions. This goal aligns with the need for a holistic approach to family crisis management that is culturally sensitive, sustainable, and comprehensive (Khimmataliev & Ergashevna, 2025; Yusuf et al., 2023).

The main argument put forward in this study is that the family crisis in Muslim societies cannot be optimally solved by a modern secular approach alone or by a purely normative religious approach. This research is based on the hypothesis that integrating Islamic principles—such as sabr (patience), shura (deliberation), rahmah (compassion), and islah (reconciliation)—with modern counseling techniques will yield a more effective and socially acceptable model for family crisis management. This integrated approach is believed to be able to answer the emotional, moral, and spiritual needs of Muslim families simultaneously. Thus, this research not only contributes to the development of faith-based and psychology-based family crisis management theories but also offers a practical foundation for family counselors, religious leaders, and policymakers in designing family interventions that are contextual, inclusive, and oriented towards long-term family resilience.

2. Literature Review

2.1 Family Crisis: Social Dynamics, Causes, and Impacts

Family crisis is an increasingly complex and multidimensional social phenomenon, including marital conflict, divorce, dysfunction of family roles, and prolonged emotional tension. Various studies indicate that family crises do not occur in isolation, but are influenced by structural, economic, psychological, and cultural factors (Khimmataliev & Ergashevna, 2025). In the global context, divorce and domestic conflict are often associated with communication failure, infidelity, addiction, economic pressure, and value changes due to modernization (Frank, 2011; Kim, 2013; de Beer & Associates, 2024). Sociological studies in Africa and Asia also confirm that urbanization and globalization have shifted traditional family structures towards more individualistic patterns of relationships, thereby increasing vulnerability to family crises (Bangura, 2021; Scott, 2017). In the context of northern Nigeria, research by Malumfashi and Yakasai (2002) and Sulaiman et al. (2015) indicates that economic pressures, poorly managed polygamy, and

extended family intervention are significant factors contributing to the increase in marital conflicts. These findings confirm that family crisis is a systemic problem that requires a cross-disciplinary and contextual approach.

The impact of the family crisis is not limited to married couples but extends to children and society as a whole. A number of empirical studies show that children from disintegrating families are at higher risk of psychological disorders, decreased academic achievement, and social behavior problems (Steele et al., 2009; Fagan & Churchill, 2012; Mayowa, 2021). Fagan and Zill (2011) also assert that family crises contribute to weakened social cohesion, increased dependence on state social services, and a decline in religious participation. In Muslim societies, family crises often have a dual impact, as they simultaneously affect both the moral and spiritual dimensions, potentially leading to social stigma and value conflicts (Dogarawa, 2022; Yusuf et al., 2023). Therefore, the cutting-edge literature emphasizes the need for a family crisis management approach that focuses not only on short-term conflict resolution but also on restoring relationships, promoting family resilience, and sustaining social and religious values (Khimmataliev & Ergashevna, 2025). This framework provides a crucial foundation for developing a more comprehensive family crisis management model.

2.2 Islamic Perspectives in Family Crisis Management

In the Islamic perspective, the family is viewed as a sacred institution founded on the principles of sakinah, mawaddah, and rahmah; therefore, any form of conflict must be managed with an ethical and spiritual approach. The Qur'an and Sunnah provide clear normative guidance regarding the resolution of family conflicts through the principles of patience (*sabr*), justice (*'adl*), deliberation (*shura*), and reconciliation (islah) (Ali, 1937; Muhammad et al., 2023). Alqahtani (2020) emphasized that Islam has a comprehensive crisis management framework, not only oriented towards solving problems, but also on preventing the breakdown of relationships and restoring social harmony. In the context of marriage, the concept *of as-sulh (reconciliation) serves as the primary mechanism for resolving disputes, as emphasized in a* study by Muhammad et al. (2023) on Alternative Dispute Resolution in Islamic family law. This principle emphasizes dialogue, empathy, and moral responsibility as the cornerstone of conflict resolution, in contrast to legalistic approaches that tend to be confrontational.

However, several studies indicate that the application of Islamic principles in family crisis management is often normative and less integrated with contemporary social realities. Dogarawa (2022) notes that many Muslim families understand the teachings of Islam theoretically, but have difficulty applying them practically when dealing with economic pressures, changing gender roles, and the influence of social media. Junguado's (2020) study on dialogue in an Islamic perspective also confirms that Islamic dialogical values have not been fully operationalized in the practice of resolving family conflicts. In addition, traditional religious approaches are often not equipped with the psychological counseling skills needed to deal with emotional trauma and modern relational disorders. The international literature on religion and the family confirms that religious values have significant potential in strengthening family resilience; however, their effectiveness depends heavily on their integration with contextual and evidence-based professional approaches (Mahoney, 2010; Marks & Dollahite, 2017). These findings indicate a pressing need to bridge the normative teachings of Islam with family crisis management practices that are both applicable and responsive to contemporary challenges.

2.3 Modern Approach and Integration of Family Crisis Management Models

Modern approaches to family crisis management are rapidly evolving through the disciplines of psychology, counseling, and social work. Models such as family therapy, cognitive-behavioral therapy (CBT), and conflict mediation emphasize the importance of effective communication, emotion regulation, and collaborative problem-solving (Khimmataliev & Ergashevna, 2025). Research in various countries has demonstrated that family-based psychological interventions can reduce conflict levels and significantly improve the quality of partner relationships (Steele et al., 2009; Patrick et al., 2011). However, the main criticism of this approach is its secular tendency and lack of sensitivity to local religious and cultural values, particularly in Muslim societies (Alqahtani, 2020; Yusuf et al., 2023).

In the Nigerian context, Olowosegun (2018) demonstrates that modern legal mechanisms in divorce settlement often overlook the moral and social dimensions of the family, resulting in solutions that are legal but not always conciliatory.

Several cutting-edge studies have encouraged the development of integrative models that combine religious values with modern psychological approaches. Scopus-indexed studies demonstrate that integrating spirituality into family counseling can enhance the acceptance of interventions and strengthen couples' commitment to the relationship recovery process (Mahoney, 2010; Pargament, 2013). In the Muslim context, integrating Islamic principles with modern counseling techniques has the potential to create a more holistic family crisis management model that encompasses emotional, moral, and spiritual dimensions simultaneously (Alqahtani, 2020; Muhammad et al., 2023). However, empirical research testing the effectiveness of such integrative models remains limited, especially in West Africa. Therefore, this study aims to fill the academic gap by developing and evaluating a family crisis management approach that integrates Islamic principles and modern counseling strategies in a contextual and experiential manner, based on the real-life experiences of Muslim families.

3. Methods

3.1 Object of Research Material

The focus of this research is the practice of family crisis management in Muslim families in the Northwestern region of Nigeria, specifically in Kano and Jigawa States. The focus of the study is on the form of family crisis, its causative factors, and conflict resolution mechanisms that combine Islamic principles with modern counseling approaches. This object was chosen because it is relevant to the increasing family conflict in Muslim communities and the limitations of integrative handling models (Dogarawa, 2022; Yusuf et al., 2023).

3.2 Research Design

This study uses a descriptive qualitative design to gain an in-depth understanding of family crisis management experiences, perceptions, and practices. This approach was chosen because it allows for the exploration of social, psychological, and religious dimensions in a contextual manner, aligning with the characteristics of family studies and Islamic values that are both normative and praxis-oriented (Khimmataliev & Ergashevna, 2025; Alqahtani, 2020).

3.3 Data Sources

The source of research data consists of primary and secondary data. Primary data were obtained from Muslim couples experiencing family crises, clerics, family counselors, and social workers in Kano and Jigawa. Secondary data include religious documents, previous research results, reports of socio-religious institutions, and scientific literature related to family crisis and conflict resolution from the perspective of Islam and modern psychology (Muhammad et al., 2023; Bangura, 2021).

3.4 Data collection techniques

Data collection was carried out through semi-structured interviews, focus group discussions (FGDs), and document analysis. Interviews and FGDs are used to explore first-hand experiences, normative views, and family crisis resolution practices. Document analysis includes the study of Islamic texts, scientific articles, and related institutional reports. The combination of these techniques aims to increase the depth and credibility of research findings (Junguado, 2020; Olowosegun, 2018).

3.5 Data Analysis Techniques

Data were analyzed using thematic analysis techniques, which involved the stages of transcription, encoding, theme grouping, and interpretation of meaning. The main themes are organized based on the research objectives, including the causes of family crisis, the Islamic approach, modern strategies, and the pattern of integration between the two. This analysis allows the identification of the linkages between religious values and modern counseling practices in a systematic and contextual manner (Khimmataliev & Ergashevna, 2025).

4. Results

4.1. Manifestations of Family Crisis in Northwestern Nigeria

Field data from Nigeria's Northwestern region show that the Muslim family crisis has evolved into a complex and multidimensional social phenomenon, with clear manifestations in both urban centers and semi-urban areas, such as Kano, Sokoto, and Zamfara. The region, which is dominated by Hausa-Fulani ethnic groups with strong patriarchal structures, is undergoing rapid social transformation that creates tensions between traditional values and modern demands. In-depth interviews with married couples, community leaders, and officials of Hisbah religious institutions revealed that communication conflicts are the most common form of crisis. This conflict is often rooted in the gap in gender role expectations—where the husband expects traditional obedience while the wife, who is increasingly educated and exposed to the media, wants a more egalitarian relationship. Weak dialogue in family decision-making, particularly regarding finances, children's education, or housing, exacerbates the situation. In addition, the intervention of extended families, which is culturally often considered natural, complicates domestic conflicts by prolonging the duration of disputes and increasing the number of parties involved. This phenomenon confirms the findings of Yusuf et al. (2023) and Sulaiman et al. (2015), which indicate that the rigidity of the extended family's structure can become a source of friction when collective values clash with the individual aspirations of the couple.

Severe economic pressure emerged as a trigger factor for the crisis that is no less dominant in Northwestern Nigeria. Empirical data depict a vicious cycle in which chronic unemployment, reliance on low-wage and unstable informal work, and soaring inflation in the cost of basic necessities create permanent tensions in households. Husbands, who in the social construct are responsible as the main breadwinners, experience psychological stress and deep shame when they fail to fulfill these responsibilities. This stress is often expressed through anger, withdrawal, or domestic violence. Meanwhile, wives report that economic uncertainty triggers repeated quarrels over spending priorities, creates insecurity about the children's futures, and in some cases encourages wives to seek work—a move that sometimes triggers new conflicts over family authority and honor. These findings align with the reports of Malumfashi and Yakasai (2002) and Yusuf et al. (2023), which provide quantitative evidence of a close correlation between economic downturns and rising divorce and separation rates in the region.

The impact of family crises on children in the region is very real and alarming, creating long-term implications for society. Data from interviews with parents, teachers, and community leaders revealed that children from troubled families often show symptoms of emotional disorders such as anxiety, depression, and aggressiveness. At school, many of them experience decreased concentration and learning achievement, while also exhibiting disruptive behavior or withdrawing from social interactions. They are often silent witnesses or even direct victims of parental quarrels, which then affect their self-concept and ability to build healthy relationships. Teachers reported an increase in cases of skipping school and petty delinquency rooted in domestic problems. These findings are reinforced by studies by Mayowa (2021) and Bangura (2021) which confirm that in the African context where family ties are very central, the disintegration of the family unit serves as a fundamental shock that directly damages the foundations of child development, particularly in terms of psycho-emotional stability and educational prospects, thus potentially perpetuating the cycle of poverty and vulnerability.

4.2. Local Practices of Islamic-Based Family Crisis Management

The results of the study revealed that the Muslim community in Northwestern Nigeria built a family resilience system that relied heavily on the Islamic religious framework. When domestic conflict arises, the first instinct is often to seek religious intervention. The first step that couples typically take is to consult the imam of the local mosque, a respected cleric, or a traditional leader who also holds religious authority, to seek advice (nasiha). This practice is universal across research sites, from urban to rural. Respondents explained that references to Qur'anic postulates (such as An-Nisa 34 on leadership and family treatment) and the Prophet's Hadith provide undeniable moral legitimacy, transforming mediation from mere worldly talk into a form of worship that merits respect. This process is not only aimed at resolving disputes but also at reminding both parties of their responsibilities before God. This pattern confirms the findings of Dogarawa (2022), which emphasize the centrality of religion as a social and spiritual foundation that maintains the cohesion of Nigerian Muslim families in the face of various modern challenges.

The *sulh* (reconciliation or ishlah) mechanism stands out as the dominant and highly effective practice in family crisis management in the region. Empirically, *the sulh* process is informal, flexible, and guided by the principle of putting peace first (shulh). This process usually involves a neutral and respected third party, such as a cleric, family elder, or community leader, who acts as a peacemaker (muslih). The focus is not on finding out who is at fault, but on restoring the harmony of the relationship (silaturahmi) and preventing divorce (talaq), which is seen as the last resort that Allah hates the most. Respondents mentioned that *sulh is* almost always sought first before the conflict is brought to the religious court (Sharia Court), which has a more formal process and has the potential to pit parties against each other. These findings align with the documentation by Muhammad et al. (2023) on the role of *sulh* among Nigerian Muslims. In the context of Northwestern Nigeria, *sulh* is not just a tool of customary law; it is a religious obligation (as Allah commands in QS. Al-Hujurat: 9) and the manifestation of community values that prioritize confidentiality, family honor, and social recovery.

In addition to the curative approach, data show that Islamic values are also institutionalized as a preventive strategy to build family resilience. The community relies on facilities such as routine family recitation (majlis ilmi), premarital guidance programs (often required by local religious authorities), and ongoing religious counseling to instill a clear understanding of the rights (haqq) and obligations (taklif) of husband and wife from an early age. Formal institutions such as Hisbah in Kano and Sokoto states not only function as sharia police, but also have family advisory units that actively go down to the community to provide counseling and early mediation. These practices demonstrate that Islam in the context of Northwestern Nigeria operates on a broad spectrum: it is both a normative system that provides guidelines and an active social instrument that provides the infrastructure of support through a network of mosques, religious schools (Islamiyyah), and community institutions. Thus, Islamic-based crisis management is not reactive, but seeks to form a resilient family ecosystem.

4.3. Patterns of Integration of Traditional and Modern Approaches in Northwestern Nigeria

The results indicate the emergence of a limited but significant pattern of integration between traditional religious approaches and modern strategies in dealing with family crises in Northwestern Nigeria. In urban areas such as Kano and Kaduna, some families with higher levels of education and access to information are beginning to utilize professional family counseling services, mediation from NGOs, or programs offered by institutions like universities. However, this adoption is selective and hybrid. Respondents explained that they use modern techniques—such as assertive communication training, emotion management, or conflict resolution—as tools to improve relationship dynamics. Meanwhile, the value framework, the purpose of marriage, and the final decision (for example, to keep the household) remain rooted in Islamic teachings. The findings illustrate a pragmatic adaptation in which people benefit from modern psychology without feeling that it erodes their religious identity, a pattern prevalent in modernized Muslim societies.

Counselors and social workers practicing in this region provide confirmation of the importance of cultural synthesis. They report that a completely secular and value-neutral approach to counseling is often rejected or deemed

irrelevant by clients. Therefore, to be effective, modern counseling practices are deliberately integrated with Islamic norms. Counselors may open the session with prayer, using Islamic concepts such as patience, gratitude, and self-reflection as a framework, or refer to the stories of the Prophets as examples of family resilience. This pattern aligns with the findings of Khimmataliev and Ergashevna (2025), who emphasize that the success of social interventions is highly dependent on cultural and religious sensitivities. This data from Nigeria shows that "modernity" in the local context is not a substitute, but a complement that must be "Islamized" in order to gain legitimacy and trust from the community.

Furthermore, research indicates that integrating Islamic and modern approaches is most effective and is often applied in the early stages of preventing family crises. When the conflict remains at the level of disagreement or dissatisfaction, mediation that combines religious advice with effective communication techniques has proven to have a high success rate. In contrast, already chronic conflicts, characterized by the accumulation of resentment, physical violence, or gross violations of beliefs, tend to be more difficult to resolve and more often end up in religious courts with divorce results. These empirical findings illustrate a continuum in crisis management, ranging from integrative and informal preventive efforts at the community level to formal curative efforts at the legal level, as the crisis matures. This pattern also varies based on socio-demographic factors; integration is more visible among educated urban young families, while in rural areas, traditional approaches remain very dominant. This variation illustrates the dynamics and evolution of family conflict resolution patterns in Northwestern Nigeria, which are continually adapting.

5. Discussion

This study presents a multifaceted picture of family crises and their management mechanisms within Nigeria's Northwestern Muslim community. Results show that family crises are mainly manifested in the form of communication conflicts due to gender role expectations gaps and severe structural economic pressures, with significant impacts on children's psycho-social development. On the other hand, societies rely on a resilient system based on Islam as the primary response, with the mechanisms of sulh (reconciliation) and religious advice serving as central practices that are both curative and preventive. Significantly, a pattern of integration also emerges, albeit in a limited way, where modern counseling approaches are selectively adopted and adapted to fit within the framework of Islamic values, particularly among urban and educated individuals. These findings confirm that religion functions not only as a normative guideline but also as an active social infrastructure in managing domestic conflicts.

The results of this study reflect the dynamics of the tension between modernity and tradition within the context of the Hausa-Fulani religious society. Economic pressures and social changes, including increased access to education for women, are creating new crises that challenge traditional patriarchal family structures. Reflections from the findings suggest that society's response to such pressures is not a rejection of modernity, but an attempt to filter it through a strong religious lens. The independence of religion-based systems such as *sulh* and the role of ulama reflect the adaptability of traditional institutions in dealing with change. However, the almost exclusive reliance on religious approaches also highlights potential limitations in addressing structural root issues such as poverty or gender inequality that require broader policy interventions.

An interpretation of these results suggests that family crisis management in Northwestern Nigeria operates on a *continuum*. At one end, there is a dominant and comprehensive religious-based traditional system; At the other end, there is a form of hybrid integration with modern elements. The success of this integration is largely determined by the cultural legitimacy it achieves. This means that a new intervention will only be accepted if it can be contextualized and given meaning within an Islamic framework. Therefore, modern approaches such as counseling do not replace, but rather *are "Islamized"* to complement and strengthen traditional mechanisms. This suggests that the crisis is viewed not only as a relational or economic problem, but also as a test of faith, requiring a solution that restores both spiritual and social harmony simultaneously.

Compared to the findings of studies in other Muslim contexts, such as in Central Asia (Khimmataliev & Ergashevna, 2025) or Southeast Asia, the pattern in Nigeria suggests a stronger centrality of non-state religious institutions (such as clerics and Hisbah) compared to dependence on state professional services. While other studies have also confirmed the importance of religious values, the integration of these values with modern approaches in Nigeria appears to be more organic and driven by community needs, rather than the state-initiated model. However, the fundamental similarity lies in the principle that the effectiveness of any intervention depends heavily on its alignment with local religious and cultural values. The findings on the impact of the crisis on children are also in line with the global literature, but are exacerbated by the context of poverty and limited social support systems in Nigeria.

Following these findings, strategic follow-up recommendations are needed. First, a capacity-building program is needed for traditional actors (ulama, mosque imams) by integrating basic counseling skills and family psychology that align with Islamic ethics. Second, state institutions and NGOs need to develop family counseling service models that are explicitly integrative-based, combining professional expertise with local wisdom and religious authority. Third, interventions should be multilevel: in addition to conflict resolution, comprehensive economic empowerment and premarital education programs need to be strengthened to address the root causes of the crisis. Further research is also needed to evaluate the effectiveness of emerging integrative models and develop evidence-based policies that support family resilience without eroding cultural foundations that have been proven to be resilient.

6. Conclusion

This research shows that family crises in Muslim communities are a complex phenomenon influenced by communication, economic, and socio-cultural structures. Key findings indicate that communication conflicts and economic pressures are the primary triggers for domestic tensions, which in many cases escalate into prolonged crises and have a direct impact on children's well-being. The results of the study also confirm that Islamic values—such as deliberation (shūrā), patience (ṣabr), and reconciliation (ṣulḥ)—remain the primary cornerstones in family crisis management practices. In addition, there is a tendency to integrate religious approaches and modern strategies, especially family counseling and professional mediation, although their application has not been evenly distributed. These findings confirm that the crisis management of Muslim families cannot be separated from the religious and social context in which the family is located.

Scientifically, this research contributes to the enrichment of the study of the Muslim family by presenting empirical evidence on the dynamics of family crises and their handling strategies in the context of contemporary Muslim society. This article expands on the previously more normative literature by presenting field data showing how Islamic values are operationalized in family crisis management practices. Furthermore, this research offers an integrative perspective that connects Islamic principles with contemporary approaches to resolving family conflicts. This contribution is significant because it offers a more contextual and relevant analytical framework for family studies, the sociology of religion, and the study of Islamic law. Thus, this research not only strengthens the academic position of Muslim family studies but also opens up a space for dialogue between religious traditions and modern scientific approaches.

Based on the findings and limitations of this study, further research is recommended to explore the effectiveness of integrative models of family crisis management in a more in-depth and longitudinal manner. Further research can investigate the long-term effects of applying the Islamic-modern approach on family stability and child development. Additionally, cross-regional or cross-border comparative studies should be conducted to identify variations in Muslim family crisis management practices across different cultural and social contexts. Quantitative approaches or mixed methods can also be used to measure the success rate of a crisis management strategy more objectively. This kind of follow-up research is expected to strengthen the empirical basis and expand the policy implications for strengthening the resilience of Muslim families in a sustainable manner.

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Supporting Documents from the Department of Arts and Social Science Education, Faculty of Education. Federal University Dutse, Jigawa State, Nigeria.