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RESILIENT FUTURE: FAMILY FINANCIAL RESILIENCE AS A CRIME PREVENTION STRATEGY IN SUNGAI PENUH, INDONESIA

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Abstract

This study examines family financial resilience as a crime prevention strategy from the perspective of Islamic family law, focusing on Koto Baru and Hamparan Rawang Districts in Sungai Penuh, Indonesia. Using a qualitative case-study design, the research integrates Islamic family law, family resilience theory, and criminological perspectives on crime prevention. Data were collected through in-depth interviews with a family head, religious leader, village official, and community police officer (Bhabinkamtibmas), supported by field observations and documentary analysis. The findings show that financial resilience strengthens family stability and the capacity to manage domestic pressures. Economic instability emerged as the most persistent source of family pressure, affecting household organization, decision-making, and conflict management. Families with limited financial capacity were more vulnerable to prolonged conflict and required stronger religious and community support. Religious leaders and community police officers prioritized non-penal interventions through religious guidance, mediation, and family assistance before formal legal measures. The findings indicate that religious commitment alone is insufficient to prevent family conflict without adequate financial and social capacity. The study concludes that family financial resilience can function as a preventive mechanism when reinforced by religious guidance, community mediation, and responsive community policing. The study contributes a transdisciplinary framework linking family financial resilience, Islamic family law, and crime prevention, with implications for family empowerment, religious counseling, and community-based crime prevention.

Abstrak

Penelitian ini mengkaji ketahanan finansial keluarga sebagai strategi pencegahan kejahatan dalam perspektif hukum keluarga Islam, dengan fokus pada Kecamatan Koto Baru dan Kecamatan Hamparan Rawang di Kota Sungai Penuh, Indonesia. Penelitian ini menggunakan desain studi kasus kualitatif yang mengintegrasikan hukum keluarga Islam, teori ketahanan keluarga, dan perspektif kriminologi tentang pencegahan kejahatan. Data diperoleh melalui wawancara mendalam dengan seorang kepala keluarga, tokoh agama, perangkat desa, dan petugas pemolisian komunitas (Bhabinkamtibmas), yang didukung oleh observasi lapangan dan studi dokumentasi. Hasil penelitian menunjukkan bahwa ketahanan finansial memperkuat stabilitas keluarga dan kemampuan dalam menghadapi tekanan rumah tangga. Ketidakstabilan ekonomi menjadi sumber tekanan keluarga yang paling konsisten, yang memengaruhi pola organisasi rumah tangga, pengambilan keputusan, dan pengelolaan konflik. Keluarga dengan kapasitas finansial terbatas lebih rentan mengalami konflik berkepanjangan dan membutuhkan dukungan keagamaan serta sosial yang lebih kuat. Tokoh agama dan petugas pemolisian komunitas memprioritaskan intervensi non-penal melalui bimbingan keagamaan, mediasi, dan pendampingan keluarga sebelum

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tindakan hukum formal dilakukan. Temuan menunjukkan bahwa komitmen keagamaan saja tidak cukup untuk mencegah konflik keluarga tanpa kapasitas finansial dan sosial yang memadai. Penelitian ini menyimpulkan bahwa ketahanan finansial keluarga dapat berfungsi sebagai mekanisme preventif apabila diperkuat oleh bimbingan keagamaan, mediasi berbasis komunitas, dan pemolisian komunitas yang responsif. Penelitian ini berkontribusi melalui pengembangan kerangka transdisipliner yang menghubungkan ketahanan finansial keluarga, hukum keluarga Islam, dan pencegahan kejahatan, dengan implikasi bagi pemberdayaan keluarga, konseling keagamaan, dan pencegahan kejahatan berbasis komunitas.

INTRODUCTION

Family financial instability has become an important concern in understanding household vulnerability and the potential escalation of family conflict (Xuelei Chen et al., 2024). Fluctuating income (Z. Liu & Chen, 2024), irregular employment (Xuelei Chen et al., 2024), increasing household needs, and limited access to financial resources can reduce families' capacity to maintain everyday stability (Stevenson et al., 2022). Economic pressure may also affect communication between spouses, parental supervision (Y. Liu, Wu, Nie, Yang, & Lyu, 2026), responsibility sharing, and the ability to resolve disagreements constructively (Hardani, Munir, Sahid, Nelli, & Hasanah, 2026). In communities where formal support services remain limited (Z. Liu & Chen, 2026), families frequently depend on relatives (Istaiteyeh, 2025), religious leaders, village authorities, and other community actors when difficulties become difficult to manage internally. These conditions demonstrate that financial hardship is not exclusively an economic problem but may influence broader patterns of family relationships and social stability. The issue is particularly important from a crime prevention perspective because unresolved economic and relational pressures may contribute to persistent conflict and increase the need for formal intervention (Dang, Yu, & Fan, 2026). Understanding how families adapt to financial uncertainty is therefore essential for identifying protective mechanisms that can strengthen household stability and prevent the escalation of family problems into more serious social or legal consequences.

Existing studies on family financial resilience have largely examined households' capacity to manage economic shocks through income diversification, savings, employment stability, financial literacy, and material resources. Other studies have emphasized psychological resilience, social capital, family functioning, or community support as mechanisms that enable households to withstand adversity (Tanno & Putri, 2024). Although these perspectives provide important explanations of resilience, they tend to examine economic and relational dimensions separately (Dou et al., 2026). Research connecting financial resilience with family conflict prevention and community–based crime prevention remains comparatively limited (Z. Liu & Chen, 2025). In particular, insufficient attention has been given to how household financial adaptation interacts with communication, parental responsibility, religious practices, and informal community intervention. The role of local actors in preventing the escalation of family difficulties has also received less systematic attention within financial resilience research (Ali, Amiruddin, Ahmad, Fatmal, & Handayani, 2026). Consequently, an analytical gap remains between studies that conceptualize resilience as household economic capacity and studies that examine family stability through relational or social perspectives. Addressing this gap is important for developing a more integrated understanding of how economic adaptation can contribute to family protection and early prevention.

Previous research provides a valuable foundation for understanding resilience as a capacity to absorb pressure and maintain household functioning, but its predominantly economic or psychosocial orientation leaves several dimensions insufficiently integrated. Financial resilience is often measured through objective indicators of economic security, whereas family stability also depends on communication (Faccio, Renzi, Giudice, & Pravettoni, 2018), emotional regulation, responsibility sharing (Huaman et al., 2023), and access to supportive relationships. Similarly, community—based prevention is commonly discussed within criminological or social—policy frameworks without sufficiently connecting it to household financial vulnerability. This study positions itself at the intersection of these perspectives by examining financial resilience as a multidimensional process embedded within family and community relationships (Finklestein, Pagorek—Eshel, & Laufer, 2022). The focus is not merely on whether households possess sufficient economic resources, but on how they mobilize available resources and relationships when facing economic pressure. Particular attention is given to the interaction between household coping, religious and social support, family communication, and community—based mediation. This positioning allows the study to contribute a socio—legal perspective that connects everyday family resilience with preventive mechanisms operating before household problems develop into serious conflicts requiring formal legal or security intervention.

The purpose of this study is to examine how family financial resilience contributes to household stability and functions as a preventive mechanism against the escalation of family problems. The study specifically investigates how households respond to financial uncertainty and how economic, relational, religious, and community resources support their capacity to maintain stability. It also examines the role of communication, responsibility sharing, social support, religious guidance, and community—based mediation in addressing emerging family difficulties. The study argues that financial resilience should not be understood solely as the capacity to maintain economic resources, but as a multidimensional capacity involving adaptive resource management and the effective mobilization of family and community support. When these dimensions operate together, families may become better equipped to absorb economic pressure, maintain functional relationships, and resolve problems before they require formal intervention. Accordingly, the study proposes that strengthening family financial resilience can contribute to preventive family policy and community—based crime prevention. By connecting household coping mechanisms with community intervention, this research seeks to develop a more comprehensive understanding of how economic resilience can strengthen household stability and reduce the potential escalation of family difficulties.

METHODS

This study employs a qualitative field—based approach with a case—study design to examine family financial resilience as a crime prevention strategy from the perspective of Islamic family law. The research was conducted in Koto Baru and Hamparan Rawang Districts, Sungai Penuh City, Indonesia, from November to December 2025. The household was the primary unit of analysis, while community and institutional actors were included to provide contextual perspectives on family financial conditions and crime prevention. Four informants were selected through purposive sampling based on their roles and direct knowledge of the phenomenon: one household head (KK), one religious leader (TA), one village official (PD), and one Bhabinkamtibmas officer (BB). Each informant was interviewed once using a semi—structured interview guide covering four thematic areas: religious beliefs and practices; household organization and financial conditions;

communication and problem – solving; and interactions with religious leaders and community – policing actors. Interviews were audio – recorded with informed consent and transcribed in full. Field observations documented relevant social, economic, religious, and community conditions, while documentary analysis examined available village administrative records. Participation was voluntary, and identifying information was anonymized using role – based codes.

Data were analyzed through qualitative content analysis using a socio – legal analytical framework. The analysis involved repeated reading of transcripts, initial coding, categorization, development of thematic patterns, and interpretation of relationships among the identified themes. The coding focused on three dimensions of family resilience: belief systems, organizational patterns, and communication and problem – solving processes, with particular attention to financial conditions as a central element of organizational resilience. The analysis then examined how financial capacity affected family stability, conflict management, and vulnerability to circumstances that could contribute to criminal conduct. Islamic family law principles were used to interpret family responsibilities, mutual protection, and social cooperation, while crime prevention was examined through pre – emptive, preventive, and repressive dimensions. Trustworthiness was strengthened through source triangulation by comparing accounts from the four informant roles and method triangulation by comparing interviews, observations, and documents. Because each role was represented by one informant, triangulation operated across roles rather than within roles. Systematic coding, comparison of convergent and divergent accounts, careful documentation, and anonymization were used to strengthen analytical rigor. The limited number of informants restricts generalization but supports contextual interpretation of the case.

RESULT AND DISCUSSION

RESULT

Family Financial Resilience and Household Stability

Economic instability emerged as the clearest manifestation of family financial vulnerability in the study area. The household head reported that income moved between stable and difficult periods depending on work availability, requiring adjustments to household priorities. When income decreased, the family prioritized basic necessities, reduced non – essential expenditure, and considered assistance from relatives or neighbors. These practices show that financial vulnerability was expressed not simply through low income, but through uncertainty in meeting household needs. The religious leader identified families with irregular income and limited ability to manage resources as more likely to experience pressure, particularly when communication between spouses was weak. The *Bhabinkamtibmas* officer similarly identified economic problems, poor communication, and weak child supervision as conditions associated with repeated family difficulties. The convergence of these accounts indicates that unstable income interacts with relational and organizational conditions to produce household vulnerability. Financial instability can therefore extend beyond material hardship by affecting family relationships and conflict management (Saltzman, Lester, Milburn, Woodward, & Stein, 2016). Strengthening the capacity to manage economic uncertainty becomes an important foundation for maintaining household stability and reducing conditions that may facilitate serious conflict escalation.

Financial coping appeared through practical adjustments that enabled the household to respond to economic changes without allowing financial pressure to immediately disrupt family relationships (Santoro, Messeni–Petruzzelli, & Del Giudice, 2021). The household head described prioritizing essential needs (Hassanein, Adawi, & Johnson, 2021), reducing unnecessary spending, seeking assistance from relatives or neighbors, and maintaining cooperation between spouses (Carastathis, Cohen, Kaczmarek, & Chang, 2017). This pattern demonstrates that resilience was manifested through adaptive management of limited resources rather than consistently high income. Labor migration also required adaptation (Lietz, Julien–Chinn, Geiger, & Hayes Piel, 2016). When work occurred outside the village, supervision of children was maintained by the parent who remained at home (Darnhofer, Lamine, Strauss, & Navarrete, 2016), while children continued to be monitored (Maurović, Liebenberg, & Ferić, 2020). The evidence indicates that mobility did not automatically produce a breakdown of household organization; responsibilities could instead be redistributed within the family (Prime, Wade, & Browne, 2020). The factors supporting this adaptation included household cooperation, flexible division of responsibilities, accessible social support networks, and parental attention (Buck, Williamson, Ogbeide, & Norberg, 2019). The need for repeated adjustment nevertheless reveals continued economic uncertainty (Buck et al., 2019). Financial resilience is therefore an active capacity involving budgeting, resource prioritization, responsibility sharing, and social support. These coping practices help families absorb economic pressure while preserving relationships and parental supervision (Calabrт, Frank, Minichilli, & Suess–Reyes, 2021). Financial resilience thus reflects the household's capacity to adapt resources and responsibilities when economic circumstances change.

Religious and social support appeared as complementary resources that helped families interpret hardship, maintain relationships, and respond to financial pressure. The household head described regular participation in village recitation gatherings and wirid that reinforced religious obligations (Xiaoyun Chen et al., 2016). When serious problems arose, the household interpreted hardship as a test, emphasized patience, and avoided emotional decisions (Suzuki, Hiratani, Mizukoshi, Hayashi, & Inagaki, 2018). The religious leader confirmed that recitation and wirid provided religious advice while strengthening social relationships (Burnette, 2018). These practices indicate that family resilience was supported by both religious meaning–making and accessible social interaction (Schwaiger, Zehrer, & Braun, 2022). However, the religious leader also emphasized that religious devotion alone was insufficient when families faced economic and social difficulties. This evidence identifies interacting factors including religious practice, interpersonal responsibility, communication, economic capacity, and community relationships. Financial resilience therefore cannot be understood as a purely material condition. Religious and social resources help families regulate responses to hardship, seek assistance, and protect relationships (Salvato, Sargiacomo, Amore, & Minichilli, 2020), but they operate most effectively when combined with adequate financial and relational capacity. The findings indicate a multidimensional form of resilience in which material, religious, and social resources reinforce family stability and reduce the likelihood that economic hardship will develop into prolonged relational conflict.

Family Financial Resilience as a Crime Prevention Strategy

Financial pressure, communication, and family conflict were closely connected in the informants' accounts (Song, Fogarty, Suk, & Gillen, 2021). The household head reported that disagreements were normally discussed directly between spouses and (Zhang et al., 2023), when relevant, with children. External assistance from elders or religious leaders was sought only when internal discussion could not resolve the issue (J.–J. Chen et al., 2021). This pattern demonstrates an established capacity for internal problem–solving, but it also reveals strain associated with children's smartphone use. Prolonged phone use could reduce communication with parents, while unrestricted internet use was linked to social problems and the need for supervision (Taylor & Conger, 2017). The factors influencing this strain include household pressures, communication quality, parental supervision, and changing patterns of children's technology use (Brivio et al., 2021). Accumulated pressures may weaken families' ability to identify and resolve problems early (Yan, Zhang, Chang, Liu, & Li, 2021). Financial resilience therefore requires relational resilience. Managing household resources alone is insufficient if communication deteriorates or supervision weakens. Strengthening dialogue, shared problem-solving, and responsible supervision can help families absorb economic pressure (Chakrapani et al., 2022), address difficulties early, and prevent persistent conflict or formal legal intervention (Renati, Bonfiglio, & Pfeiffer, 2017). Thus, communication functions as a protective capacity connecting financial resilience with family stability and early prevention.

Community-based mediation emerged as the principal non-penal response when families could not resolve problems internally. The household head reported that serious problems were first brought to religious leaders or elders, while *Bhabinkamtibmas* became involved when an issue developed into a security or legal concern. The religious leader described listening to both sides, providing religious advice, and coordinating with village authorities or *Bhabinkamtibmas*. The village official and *Bhabinkamtibmas* officer confirmed the same sequence of intervention. These accounts show that prevention operates through graduated responses. The factors enabling this pattern include community trust, accessibility of religious and village figures, family willingness to disclose problems, and coordination among local actors. The *Bhabinkamtibmas* officer emphasized that identifying problems early and using family-based communication were preferable to waiting until matters became formal reports. Mediation connects household coping with wider institutional prevention by helping families obtain guidance, negotiate solutions, and mobilize support (Denov, Fennig, Rabiau, & Shevell, 2019). Community intervention thus complements household financial resilience by providing accessible support before unresolved difficulties develop into formal legal cases.

Integrated family and community crime prevention appeared through coordinated roles among families and local actors. Across all four informant roles, the reported sequence was consistent: families first attempt internal communication, then seek religious or community guidance, and involve community policing actors when problems acquire security or formal legal dimensions (Qiu et al., 2021). This pattern demonstrates that prevention is distributed across household and community relationships (M. J. Li, Thing, Galvan, Gonzalez, & Bluthenthal, 2017). The religious leader clarified that religious strength alone does not guarantee family protection because economic and social problems persist within households. Preventive capacity is influenced by financial resources, religious commitment, communication, family responsibility and openness, community trust, and institutional coordination (Afifi et al., 2019). When these resources operate together (Anggadwita, Permatasari, Alamanda, & Profityo, 2023), families have greater opportunities to recognize problems early (Stark, White, Rotter, & Basu, 2020), obtain assistance, and prevent escalation. When one dimension is weak, particularly financial or communicative capacity, other actors become more important. Financial empowerment, religious guidance, mediation, and community policing can function as complementary mechanisms for maintaining household stability and reducing conditions that may develop into serious criminal problems or offenses.

DISCUSSION

The findings demonstrate that family financial resilience should be understood as a multidimensional process through which households maintain stability despite changing economic and social conditions (Houston, 2018). Rather than representing a fixed level of financial security, resilience involves the capacity to reorganize priorities, responsibilities, and interpersonal relationships in response to pressure (Fitryasari, Yusuf, Nursalam, Tristiana, & Nihayati, 2018). This perspective places household stability within a broader system of adaptive resources that includes economic management (Marzilli et al., 2021), communication (Arditti & Johnson, 2020), religious values, social networks, and community institutions (Ellison & Wolfinger, 2026). Such resources operate in mutually reinforcing ways, allowing families to manage difficulties before they become persistent sources of conflict (Walsh, 2016). The discussion therefore suggests that financial vulnerability cannot be adequately assessed through income conditions alone (Burnette et al., 2020). The capacity of family members to communicate, redistribute responsibilities, seek assistance, and regulate responses to hardship is equally significant (Y. Li, Wang, Yin, Li, & Li, 2018). Family resilience consequently emerges as both an internal and socially embedded process. This understanding provides an important basis for examining family stability not merely as an economic outcome, but as a continuing process of adaptation shaped by relationships, values, and access to supportive community structures.

The causes underlying differences in family resilience can be interpreted through the interaction between structural pressures and household capacities. Economic uncertainty creates recurring demands for adjustment (van der Put & Assink, 2025), but its consequences depend considerably on how families organize themselves in response (Hikmiyah, 2023). Where communication (Rahman, Khan, Sara, Rahman, & Khan, 2023), cooperation (Hing, O'Mullan, Mainey, Greer, & Breen, 2022), and responsibility sharing are sufficiently developed, economic pressure can be managed without necessarily producing serious relational disruption (Khan & Arendse, 2022). Conversely, limited communication may transform manageable material difficulties into broader interpersonal tensions (Kukihara et al., 2020). Changes in family organization, including parental absence caused by employment mobility, can similarly increase demands on remaining family members (Schmidt et al., 2021). At the same time (Borychowski et al., 2020), social expectations, religious values, and community accessibility influence whether households perceive assistance as available and legitimate (Porreca, Marra Magnabosco, Pereira de Souza, & Maria da Silveira Dal Bello, 2024). These conditions suggest that vulnerability is produced through the interaction of external constraints and internal capacities rather than through economic deprivation in isolation (Maskur et al., 2025). Family resilience therefore depends partly on the resources available to households and partly on their ability to mobilize those resources effectively (Weisburd, Wilson, Gill, Kuen, & Zastrow, 2024). This interaction explains why families facing comparable economic circumstances may experience substantially different levels of stability and conflict.

The broader implication is that financial resilience may function as an important protective mechanism against the escalation of family problems. Economic pressure does not necessarily lead directly to serious conflict; escalation is more likely when families lack effective mechanisms for communication, emotional regulation, responsibility sharing, and access to support (Piel, Geiger, Julien—Chinn, & Lietz, 2017). From this perspective, resilience operates as an early protective layer that can interrupt the progression from everyday hardship to persistent relational problems (Perdana et al., 2024). Community—based assistance provides a further layer of protection by extending the family's problem—

solving capacity when internal mechanisms become insufficient (Dash, 2020). The involvement of trusted community actors may also facilitate early disclosure and reduce the tendency to postpone problems until they require formal intervention (Rossabi, 2021). This has significant implications for crime prevention because preventive efforts can begin before family disputes reach legal or security institutions (Choi, 2023). A relationally and socially supported household is therefore better positioned to identify emerging difficulties (Djawas, Nadhiran, Samad, Mubarrak, & Azizi, 2022), negotiate solutions (Ршен et al., 2018), and seek appropriate assistance (Anderson, 2019). Financial resilience should consequently be considered within a broader preventive framework in which household capacities and community support jointly reduce the possibility of conflict escalation and strengthen long–term family stability (Fathurohman, Wirawan, Zafirah, Subrata, & Drajat, 2025).

Compared with previous approaches that primarily associate financial resilience with income, employment, savings, or material assets, this study offers a broader socio–relational interpretation. Economic capacity remains important, but it does not independently determine whether households can withstand periods of instability (Power et al., 2016). The distinctive contribution of this study lies in connecting financial resilience with communication, family responsibility (Bethell, Gombojav, & Whitaker, 2019), religious engagement, social support (Eales, Ferguson, Gillespie, Smoyer, & Carlson, 2021), and community–based prevention (Junaid, Sangaji, Rasyid, Qudratullah, & Abdullah, 2025). This perspective also differs from models that treat resilience mainly as an individual or household characteristic (Toledano–Toledano et al., 2021). In the present context, resilience is produced through interactions between family members and the wider social environment in which they are embedded (Uddin et al., 2020). Community actors consequently become part of the preventive infrastructure rather than merely external sources of assistance (Schneider, Vanormer, & Zlomke, 2019). The study further extends family resilience research by linking everyday coping mechanisms with the prevention of potential legal and security problems (Peterson, Rolls Reutz, Hazen, Habib, & Williams, 2020). This socio–legal perspective demonstrates that informal family and community mechanisms may have preventive significance before formal institutions become involved (Dong et al., 2021). The findings therefore contribute to a more comprehensive understanding of resilience by integrating economic, relational, cultural, and institutional dimensions within a single analytical framework.

This study recommends developing an integrated family prevention framework that connects financial empowerment, relationship strengthening, religious guidance, mediation, and community–based services. Conceptually, future family policy should recognize financial resilience as a multidimensional preventive capacity rather than as a measure of economic sufficiency alone (Aazami, Valek, Ponce, & Zare, 2023). Methodologically, subsequent studies should employ comparative and longitudinal approaches to examine how resilience changes across different socioeconomic (Blair et al., 2021), cultural, and geographical contexts. Policy interventions should establish clearer coordination between families, religious leaders, village authorities, social–service providers, and community policing institutions so that emerging problems can receive timely and proportionate responses (Merdović, Počuča, & Dragojlović, 2024). Preventive programs should prioritize accessible counseling and mediation before family difficulties develop into formal disputes, while maintaining legal intervention for situations involving serious harm or criminal conduct. Training for community–based actors should also emphasize early identification, communication, referral, and culturally appropriate problem—solving. Such measures would strengthen the preventive capacity of both families and local institutions. An integrated approach can therefore move family crime prevention from predominantly reactive intervention toward earlier, collaborative, and resilience—oriented strategies that support household stability while reducing the likelihood of serious conflict escalation.

CONCLUSION

This study concludes that family financial resilience plays an important role in maintaining household stability and preventing the escalation of family conflict into potential criminal conduct in Koto Baru and Hamparan Rawang Districts, Sungai Penuh City. The findings demonstrate that economic instability is a persistent source of household pressure because it affects the ability of families to organize resources, make decisions, manage disagreements, and respond to emerging problems. Families with stronger financial capacity are better positioned to maintain household stability and address conflict before it develops into more serious social or legal problems. However, financial capacity does not operate independently. Religious commitment, communication, social support, and access to community institutions also influence the ability of families to manage pressure. The study further identifies a non—penal prevention pattern involving religious guidance, mediation, family assistance, and community policing before formal legal intervention is considered. These findings indicate that crime prevention at the family level requires an integrated approach in which financial resilience functions as an important foundation for strengthening the family's capacity to manage vulnerability and conflict.

Conceptually, this study contributes by positioning family financial resilience within the broader relationship between Islamic family law, family resilience, and crime prevention. Rather than treating financial stability merely as an economic condition, the study demonstrates its relevance to family protection, conflict management, and preventive social intervention. From an Islamic family law perspective, the findings reinforce the importance of responsibility, mutual protection, cooperation, and the preservation of family stability as foundations for preventing harm within the household. Methodologically, the study demonstrates the value of integrating household experiences with perspectives from religious, village, and community—policing actors to understand family—related crime prevention within its social and institutional context. The resulting transdisciplinary perspective connects normative principles with empirical experiences and community—based preventive practices. This approach expands the discussion of Islamic family law beyond formal marital regulation toward its preventive function in addressing socioeconomic vulnerability and family conflict. Practically, the findings suggest that family empowerment programs should incorporate financial capacity building alongside religious counseling, conflict mediation, and community support. Collaboration between families, religious leaders, village institutions, and Bhabinkamtibmas officers can therefore strengthen early prevention mechanisms and reduce the likelihood that unresolved family pressures develop into criminal problems.

This study has several limitations that should be considered when interpreting its findings. First, the empirical analysis is based on four informants representing different roles, with only one informant from each role. Consequently, the findings provide contextual insights rather than statistically generalizable conclusions about families in Sungai Penuh or other Indonesian communities. Second, the household perspective is derived from a single household head, limiting the ability to compare financial resilience across households with different socioeconomic circumstances. Third, the study relies primarily on qualitative accounts and does not quantitatively measure the relationship between financial resilience and crime–related outcomes. Future research should therefore expand the number and diversity of household participants and conduct comparative studies across villages, districts, or socioeconomic groups. A mixed–methods design could also be employed to develop measurable indicators of family financial resilience and examine their relationship with conflict and crime prevention outcomes. Longitudinal research would further be valuable for observing how changes in household income, employment, debt, and social support affect family resilience over time. Such research could strengthen the empirical basis for integrating financial empowerment, Islamic family law, and community–based crime prevention policies.

DECLARATIONS

AUTHOR CONTRIBUTION STATEMENT

Diko Bemiyardi — Conceptualization, methodology, investigation, data curation, and writing—original draft. Jafar Ahmad — Methodology, investigation, and data analysis. Widiya Yul — Literature review, validation, and critical revision of the manuscript. Repelita — Supervision, project administration, and writing—review and editing. Waebueraheng Waehayee — Literature review, data analysis, validation, and critical revision of the manuscript.

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DATA AVAILABILITY STATEMENT

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DECLARATION OF INTERESTS STATEMENT

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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