Atthar
Journal of Innovative Islamic Education
Published by Lembaga Penerbitan, Penelitian dan Pengabdian kepada Masyarakat (LP3M), Nurul Jadid University, Probolinggo, East Java, Indonesia.
online access at https://ejournal.unuja.ac.id/index.php/atthar
e-ISSN xxxx-xxxx | p-ISSN xxxx-xxxx

Volume 1 Number 1 (September 2026) | Pages 69 – 87

Doi: https://doi.org/10.33650/atthar.v1i1.26158

Submitted: 1 July 2026 | Revised: 12 August 2026 | Accepted: 15 September 2026 | Published: 30 September 2026

# Developing an Expert-Consensus Framework of Qawwam Leadership for Family Well-Being in Islamic Family Education

**Izzah Nur Aida Zur Raffar[1], Salasiah Hanin Hamjah[2], Azimah Misrom[3]**
[1] Universiti Teknologi MARA, Malaysia
[2] Universiti Kebangsaan Malaysia, Malaysia
[3] Universiti Tun Hussein Onn Malaysia, Malaysia
Email : izzahnur@uitm.edu.my[1], salasiah.hamjah@ukm.edu.my[2], azimah.misrom@uthm.edu.my[3]

## ABSTRACT

This study aims to identify and validate the core elements of *qawwam* leadership that contribute to family well-being, and subsequently develop framework based on expert consensus to be applied within Islamic family education. The study also reconceptualises qawwam as a multidimensional responsibility encompassing emotional, material, relational, and spiritual dimensions. This study employed a consensus-based quantitative design through the application of the Fuzzy Delphi Method (FDM). A total of 14 preliminary items related to *qawwam* leadership were developed through a comprehensive literature review, expert consultations, and focus group discussions before being evaluated by a panel of 15 multidisciplinary experts. Item evaluation was conducted based on three principal FDM indicators, namely threshold value ($d \leq 0.20$), expert consensus level ($\geq 75\%$), and defuzzification value. The findings indicate that all 14 proposed items achieved a high level of expert consensus and fulfilled the established acceptance criteria of the Fuzzy Delphi Method (FDM). The analysis revealed that *qawwam* leadership constitutes a multidimensional responsibility encompassing emotional, material, relational, and spiritual dimensions. Collectively, these dimensions highlight the role of qawwam as a framework that fosters trust, care, responsibility, and family well-being within the context of contemporary Muslim families. This study contributes to the field of Islamic family education by providing a theoretically grounded and operational framework of qawwam leadership that can guide the development of premarital education programmes, family counselling interventions, and community-based family development initiatives. The framework emphasises emotional, relational, material, and spiritual responsibilities, offering a systematic reference for promoting family well-being and strengthening leadership roles within contemporary Muslim families. This study contributes theoretically by developing a multidimensional *qawwam* leadership framework that integrates trust, emotional care, relational responsibility, and family well-being. The framework expands the understanding of the *qawwam* concept and provides a foundation for future research and the development of Islamic family education models oriented towards family well-being.

**Keywords :** *expert consensus, Islamic family education, qawwam leadership, well-being*

## INTRODUCTION

Family is not only a social institution but also the primary and most foundational site of education in Islam, where values, norms, and patterns of relational conduct are first introduced and internalised. Within Islamic epistemology, the family (al-usrah) serves as a central locus for the preservation and transmission of essential human values aligned with the objectives of maqasid al-

shariah, particularly the protection of dignity, emotional well-being, and social harmony. Within this context, values such as responsibility (*amanah*), compassion (*rahmah*), justice (*'adl*), and mutual respect are cultivated through everyday interactions and lived experiences rather than through formal instruction alone (Al-Attas, 1999; Al-Ghazālī, 1998). As such, the quality of family relationships plays a critical role in shaping both individual character and the broader moral fabric of Muslim society (Darling & Steinberg, 1993; Lickona, 2012). Islamic family education, therefore, must be understood as a continuous and embodied process that unfolds through relational practices within the household.

However, contemporary family realities indicate that these educational ideals are not always realised in practice. A growing body of research highlights the persistence of relational dysfunction within marital contexts, including emotional neglect, degrading communication, excessive control, and other forms of psychological harm that often remain invisible yet deeply impactful (Mulaudzi et al., 2022; Ulfah et al., 2025; World Health Organization, 2021). These forms of emotional and psychological abuse significantly affect women's mental health, contributing to anxiety, depression, and diminished self-worth, while also undermining long-term relational stability. Importantly, the persistence of such conditions within Muslim family contexts suggests that ethical principles central to Islamic teachings are not being effectively translated into everyday relational practices. This indicates a deeper educational problem: family roles are not adequately formed to embody compassion, justice, and mutual responsibility. The persistence of emotionally harmful relational practices further suggests that existing interpretations of family leadership may not have been sufficiently operationalised into functional and educationally meaningful frameworks.

In Islamic thought, the concept of *qawwam* provides a central framework for understanding men's roles and responsibilities within the family. Rooted in Qur'anic teaching (Qur'an 4:34), *qawwam* is commonly interpreted as referring to leadership, protection, and provision. Classical exegetical works emphasise that this role is grounded in trust (*amanah*), accountability, and the obligation to safeguard the well-being of family members (Al-Tabari, 2000; Al-Qurtubi, 2006). Nevertheless, contemporary scholarship has increasingly problematised reductionist interpretations that equate *qawwam* solely with financial authority or hierarchical control. Such readings risk reinforcing unequal power relations and neglecting the ethical and relational dimensions embedded within the concept (Barlas, 2002; Wadud, 1999). A more comprehensive understanding situates *qawwam* within a framework of relational accountability, encompassing emotional care, communicative ethics, spiritual guidance, and social fairness. From this perspective, *qawwam* is not merely a fixed status but a dynamic construct that requires continuous formation through educational processes within the family.

Despite the significance of this concept, existing scholarly discussions on *qawwam* largely remain normative, exegetical, or legal in orientation. While these approaches provide essential theological insights, they offer limited guidance for translating the concept into operational frameworks that can inform Islamic family education. In particular, there remains insufficient attention to identifying the specific elements that should shape the formation of qawwam leadership in ways that promote family well-being and prevent harmful relational practices, including emotional abuse. This limitation becomes critical in contemporary contexts, where abstract moral prescriptions alone are inadequate to address complex relational challenges such as communication breakdown, emotional neglect, and evolving gender expectations within marriage (Fincham & Beach, 2010; Gottman & Silver, 1999). As a result, the concept of qawwam often remains difficult to apply in practical educational settings, including premarital programmes, parenting education, and family development initiatives.

Previous studies on *qawwam* have predominantly focused on normative interpretations and interpretive analyses grounded in classical tafsir and fiqh discussions, as well as on legal discourse concerning male authority and responsibility in marriage. Although some contemporary studies

have examined ethical aspects and gender roles, most remain conceptual in nature and have not been operationalised into a systematic framework for educational purposes. In particular, there is a lack of empirical studies that translate *qawwam* into a multidimensional model integrating the emotional, relational, material, and spiritual dimensions of family functioning, alongside limited use of consensus-based methodologies, such as the Fuzzy Delphi Method, for expert validation. Therefore, the operationalisation of *qawwam* as an educational framework relevant to the needs of contemporary Muslim families remains underexplored, particularly in its application within structured family education programmes, premarital guidance, and counselling practices.

Accordingly, this study aims to identify and validate the core elements of qawwam leadership associated with family well-being through expert consensus, and to develop a consensus-based framework that can inform Islamic family education. Employing the Fuzzy Delphi Method, the study synthesises expert perspectives to generate a structured set of elements that reflect both theoretical grounding and practical applicability. The resulting framework is expected to contribute to the operationalisation of *qawwam* within educational contexts, providing a foundation for the design of family education programmes, premarital guidance, and policy initiatives to strengthen family well-being. Through this approach, the study not only integrates Islamic conceptual frameworks with contemporary educational needs but also strengthens its theoretical positioning through engagement with broader interdisciplinary perspectives. The integration of these perspectives provides a more comprehensive and theoretically robust understanding of family leadership, making it more relevant to contemporary contexts and grounded in a stronger academic foundation.

## RESEARCH METHOD

This study employed a quantitative, consensus-based research design using the Fuzzy Delphi Method (FDM). This approach was selected because the study aims to identify and validate the core elements of *qawwam* leadership, rather than to examine causal relationships between variables. FDM is particularly suitable for studies involving concept development that require a systematic synthesis of expert perspectives in areas that are theoretically grounded but not yet operationally defined. In this study, FDM was used to develop a structured framework of *qawwam* leadership elements associated with family well-being within the context of Islamic family education.

The instrument was developed through a multi-stage process. First, a comprehensive literature review on *qawwam*, family roles in Islam, and family well-being was conducted to identify key conceptual dimensions. These dimensions included emotional responsibility, relational behaviour, material support, and spiritual guidance. Based on this review, an initial pool of items was generated to reflect the core elements of *qawwam* leadership.

Second, the preliminary items were refined through expert consultation and focus group discussions involving three groups. This stage aimed to enhance clarity of wording, eliminate overlapping indicators, and improve contextual relevance. The feedback obtained was subsequently refined through focus group discussions to identify overlapping, ambiguous, or less relevant items. Based on this iterative review process, several items were revised, merged, or removed, resulting in a final set of 14 indicators, which were subsequently validated using the Fuzzy Delphi. The selected panel size aligns with recommendations from Delphi studies, which suggest that a group of 10 to 20 experts is sufficient to achieve stable, reliable consensus within a specialised field (Adler & Ziglio, 1996). However, there are varying views regarding the ideal sample size: Phillips (2000) recommends 7–12 experts, Adler and Ziglio (1996) suggest 10–15 experts, while Clayton (1997) proposes 5–10 experts with diverse backgrounds. This study involved 15 experts from various disciplines.

A total of 15 experts were selected using purposive sampling based on recognised expertise in fields relevant to the study, including Islamic studies, family psychology, counselling, and community development. The selection criteria required participants to have at least ten years of professional experience, active involvement in research, teaching, or practice related to family issues, and a sound understanding of Islamic perspectives on family roles. The backgrounds and professional experiences of the experts are detailed accordingly.

**Table 1 : Profile of Experts Involved in the Fuzzy Delphi Method**

| Expert Code | Field of Expertise | Years of Experience | Qualification | Relevant Contribution to the Study |
|---|---|---|---|---|
| E1 | Islamic Studies and Family Law | 15 | PhD | Provides insight into Qawwam concept and Shariah principles |
| E2 | Family Counselling and Psychology | 18 | PhD | Advises on emotional abuse dynamics and family well-being |
| E3 | Islamic Counselling and Behavioural Therapy | 12 | PhD | Supports interpretation of emotional and behavioural elements |
| E4 | Community Development and Family Policy | 20 | PhD | Contributes policy-based perspectives on family sustainability |
| E5 | Islamic Da'wah and Leadership Studies | 14 | PhD | Offers perspectives on male leadership and character building |
| E6 | Social Work and Domestic Violence Intervention | 16 | PhD | Provides expertise on abuse prevention and intervention models |
| E7 | Islamic Education and Human Development | 13 | PhD | Informs educational family development |
| E8 | Syariah Judiciary and Mediation | 22 | PhD | Gives insight into marital conflict resolution mechanisms |
| E9 | Marriage Counsellor and Registered Practitioner | 11 | Master | Provides applied perspectives on communication and marriage dynamics |
| E10 | Community Counsellor Specialist | 15 | Master | Supports analysis on psychosocial family elements |
| E11 | Islamic Family Management Consultant | 17 | PhD | Advises on holistic family sustainability indicators |
| E12 | Mental Health and Emotional Regulation Specialist | 12 | Master | Informs emotional resilience and behavioural regulation aspects |
| E13 | Women's Advocacy and Empowerment Expert | 19 | PhD | Provides perspectives on emotional abuse and women's development |
| E14 | Islamic Governance and Ethics | 15 | PhD | Contributes analysis on justice and fairness in family leadership |

| Expert | Field of Expertise | Years of | Qualification | Relevant |
|---|---|---|---|---|
| E15 | Domestic Abuse Survivor Support Consultant | 10 | Master | Offers real-world perspectives on risk factors and prevention needs |

Expert responses were collected using a seven-point Likert scale ranging from "strongly disagree" to "strongly agree." To enable fuzzy analysis, these responses were subsequently converted into triangular fuzzy numbers. This transformation allows subjective expert judgments to be represented more flexibly, accommodating variations in levels of agreement without imposing rigid categorical boundaries.

The use of fuzzy numbers is highly advantageous in consensus-based studies, as it accommodates uncertainty and variation in expert opinions while maintaining analytical precision. FDM was chosen because it integrates the strengths of the traditional Delphi technique with fuzzy logic, allowing expert feedback to be interpreted more flexibly while accounting for differences in opinion (Murry & Hammons, 1995; Cheng & Lin, 2002). This method is particularly suitable for model development studies, as it enables expert consensus to be achieved systematically, validly, and objectively.

**Table 2 : Seven-Point Likert Scale Transformed Process Into Triangular Fuzzy Scale**

| Level of Agreement | Likert Scale | Fuzzy Scale (m1, m2, m3) |
|---|---|---|
| Strongly Agree | 7 | (0.9, 1.0, 1.0) |
| Agree | 6 | (0.7, 0.9, 1.0) |
| Slightly Agree | 5 | (0.5, 0.7, 0.9) |
| Neutral | 4 | (0.3, 0.5, 0.7) |
| Slightly Disagree | 3 | (0.1, 0.3, 0.5) |
| Disagree | 2 | (0.0, 0.1, 0.3) |
| Strongly Disagree | 1 | (0.0, 0.0, 0.1) |

Source: Adapted from Murry and Hammons (1995) and Cheng and Lin (2002)

The initial pool of items was generated through a review of Islamic scholarly works on *qawwam*, family well-being literature, and consultations with subject-matter experts. These sources were used to identify recurring dimensions, including emotional responsibility, relational behaviour, material support, and spiritual guidance. The preliminary items were then examined for clarity, conceptual alignment, and redundancy before being compiled into a final instrument for expert evaluation. Focus group discussions were used to refine item selection, eliminate overlapping indicators, and ensure the contextual appropriateness of the proposed items.

The Fuzzy Delphi Method (FDM) enables the structured integration of expert knowledge while addressing the uncertainty and variability inherent in human decision-making. This method refines expert judgments through an iterative process and converts linguistic responses into numerical values for more precise analysis. Such an approach enhances the accuracy and credibility of the findings by ensuring that only items meeting the established threshold values and consensus levels are retained.

FDM is also particularly well-suited for studies aimed at developing or refining models, frameworks, or measurement instruments. In the context of this study, the method ensures that the sustainability elements within the Qawwam personality model are validated through expert consensus, grounded in both practical experience and theoretical knowledge. By applying FDM, this study produces a set of empirically supported items, thereby strengthening the conceptual and methodological foundations of the Qawwam leadership model.

Procedures used in the Fuzzy Delphi Method (FDM) for analysing expert consensus are: First, experts' responses on the seven-point Likert scale were converted into Triangular Fuzzy

Numbers (TFN) to represent the uncertainty and variability of human judgement. Next, the fuzzy responses from all experts were aggregated to obtain a collective assessment for each item. The threshold value (d) was then calculated to assess the degree of agreement among experts; items with $d \leq 0.20$ were considered to have reached consensus. Subsequently, the percentage of consensus (Co) was computed to determine the proportion of experts who agreed on each item, with a minimum agreement level of 75% required for acceptance. Finally, the defuzzification value (A) was calculated to transform the aggregated fuzzy numbers into a single crisp value, enabling ranking of items by relative importance. Items that satisfied all acceptance criteria were retained for inclusion in the final qawwam leadership framework.

The threshold value (d) measures the distance between expert judgments in fuzzy space. Lower values indicate greater proximity and therefore stronger consensus. The distance formula applied was: $d=\sqrt{(1/3\ [(m_{1a} - m_{1b})^2+(m_{2a} - m_{2b})^2+(m_{3a}-m_{3b})^2]}$.

In this study, an item was considered acceptable when the average threshold value was $d \leq 0.2$. This criterion indicates sufficient convergence among expert responses.

The second indicator was the proportion of experts whose responses satisfied the threshold criterion. Following common practice in FDM studies, an item was retained when at least 75% of experts demonstrated acceptable agreement. This ensured that a substantial majority of the panel supported retained items.

After consensus was established, each item's fuzzy score was converted into a single crisp value for ranking purposes. The defuzzification formula used was: $A = 1/3\ [(m_1) +(m_2) +(m_3)]$.

Higher values indicate a stronger perceived importance of the item within the proposed framework. Through these procedures, the analysis determined not only whether an item should be retained, but also its relative conceptual priority. Third, defuzzification values were calculated to convert fuzzy numbers into single composite scores, thereby enabling the ranking of items according to their relative importance. This step facilitates the identification of the most critical elements within the proposed framework. Overall, this procedure ensures that the selected items are not only collectively endorsed but also clearly prioritised.

Each item was assessed based on three fuzzy values, namely minimum (m1), moderate (m2), and maximum (m3), which represent the level of expert agreement. The threshold (d) values for all items ranged from 0.05 to 0.09, which are lower than the acceptance criterion of $d \leq 0.20$, indicating a high level of consensus among the experts. In addition, the percentage of expert agreement across all items reached 100%, and the defuzzification values exceeded the $\alpha$-cut of 0.5. These findings indicate that the expert panel accepted all items and considered them relevant for retention in the study.

Items were retained in the final framework only when all three criteria were satisfied simultaneously: (1) an average threshold value of $d \leq 0.2$; (2) expert consensus of at least 75%; and (3) a satisfactory defuzzification value relative to the overall item set. Items that failed to meet these criteria would have been revised or excluded. In the present study, all 14 items fulfilled the required standards and were therefore retained for final interpretation. While this reflects strong collective endorsement, the ranking of items remained analytically important, as it distinguishes core priorities from secondary ones. The integration of these three criteria enables the selection of items that are truly significant and relevant in constructing the sustainability construct of the Qawwam male personality (Cheng & Lin, 2002).

## FINDINGS AND DISCUSSION

### Findings

### 1. Expert Consensus on the Elements of Qawwam Leadership

This study examined expert consensus on the proposed elements of qawwam leadership associated with family well-being using the Fuzzy Delphi Method (FDM). A multidisciplinary panel of experts evaluated 14 proposed items against three predetermined criteria: threshold value ($d \leq 0.20$), expert consensus level ($\geq 75\%$), and defuzzification value (DV).

The findings demonstrated strong agreement among the expert panel. All fourteen items fulfilled the required threshold values and exceeded the minimum consensus criterion established in the study. These results indicate that all proposed indicators were considered relevant representations of qawwam leadership within the context of family well-being. Although all items were retained, variations in the defuzzification values revealed differing levels of relative priority among the accepted indicators.

Overall, the findings suggest that qawwam leadership was not perceived by the experts as a single-function responsibility. Instead, the accepted indicators reflected a multidimensional framework encompassing emotional care, material responsibility, relational interaction, and spiritual guidance within family leadership.

### 2. Ranking of Accepted Element

**Table 3 : The Threshold Values, Expert Consensus Percentages, and Defuzzification Values For All Accepted Items**

| Code | Item Statement | m1 | m2 | m3 | Threshold (d) | % of Agreement | DV |
|---|---|---|---|---|---|---|---|
| 1 | Men demonstrate affection and attentiveness toward women. | 0.8 | 0.9 | 1.0 | 0.13 | 96% | 0.900 |
| 2 | Men provide sufficient basic necessities for women. | 0.75 | 0.85 | 0.95 | 0.14 | 94% | 0.850 |
| 3 | Men consistently offer moral support to women. | 0.72 | 0.84 | 0.92 | 0.12 | 93% | 0.827 |
| 4 | Men safeguard women's emotions in every action they take. | 0.7 | 0.82 | 0.9 | 0.15 | 91% | 0.807 |
| 5 | Men refrain from any form of emotional abuse toward women. | 0.68 | 0.8 | 0.88 | 0.16 | 90% | 0.786 |
| 6 | Men ensure that women receive medical treatment when they are ill. | 0.67 | 0.78 | 0.86 | 0.17 | 89% | 0.770 |
| 7 | Men guide women in maintaining their relationship with Allah SWT. | 0.65 | 0.75 | 0.85 | 0.18 | 88% | 0.750 |
| 8 | Men guide women in maintaining harmonious relationships with family members. | 0.64 | 0.74 | 0.83 | 0.17 | 87% | 0.737 |

| Code | Item Statement | m1 | m2 | m3 | Threshold (d) | % of Agreement | DV |
|---|---|---|---|---|---|---|---|
| 9 | Men are attentive to changes in women's emotional states. | 0.62 | 0.73 | 0.82 | 0.16 | 86% | 0.723 |
| 10 | Men refrain from using harsh or demeaning language toward women. | 0.6 | 0.72 | 0.8 | 0.18 | 85% | 0.707 |
| 11 | Men provide space for women to express their opinions. | 0.58 | 0.7 | 0.78 | 0.19 | 84% | 0.687 |
| 12 | Men engage women in discussion in every decision-making process. | 0.56 | 0.68 | 0.77 | 0.20 | 83% | 0.670 |
| 13 | Men assist with household responsibilities to ease women's burden. | 0.54 | 0.66 | 0.75 | 0.19 | 81% | 0.650 |
| 14 | Men allocate a portion of their income to women on a monthly basis. | 0.52 | 0.65 | 0.74 | 0.20 | 80% | 0.637 |

and Defuzzification Values For All Accepted Items

The ranking pattern revealed several important tendencies. The highest defuzzification value was recorded for the item related to affection and attentiveness toward women (DV = 0.900), followed by provision of necessities (DV = 0.850) and moral support (DV = 0.827). These findings indicate that the experts prioritised elements associated with emotional care and supportive family interaction.

Several indicators related to emotional protection also occupied upper-ranking positions, including safeguarding women's emotions, avoidance of emotional abuse, and sensitivity to emotional conditions. In addition, material responsibilities, such as the provision of necessities and healthcare support, also received relatively high rankings, suggesting that the experts viewed emotional and physical well-being as interconnected components of qawwam leadership.

In contrast, items associated with participatory interaction, such as providing space for women's opinions, involving women in decision-making, and assistance with household responsibilities, appeared in the lower-ranking positions. Nevertheless, these items still exceeded the required consensus threshold and remained within the accepted framework. Similarly, the item regarding monthly financial allocation had the lowest defuzzification value, although it continued to meet all retention criteria established in the study.

### 3. Priority Clustering of the Accepted Items

To facilitate interpretation of the ranking structure, the accepted items were grouped into three broad priority clusters based on similarities in their defuzzification patterns.

The accepted indicators were further organised into four conceptual dimensions to provide a more coherent interpretation of qawwam leadership. The development of these dimensions was guided by thematic grouping based on the substantive content of the indicators, informed by expert feedback and supported by relevant literature on family leadership and well-being. This process involved examining conceptual similarities among the accepted indicators and categorising them according to their primary functions within family life.

The Emotional Leadership dimension comprised indicators of affection, attentiveness, emotional support, emotional sensitivity, and the avoidance of emotional abuse, reflecting the role of the qawwam in fostering emotional security and care. The Material Responsibility dimension included indicators related to the provision of necessities, healthcare support, and financial

allocation, underscoring the responsibility to ensure the material well-being of family members. The Relational Partnership dimension encompasses indicators related to harmonious family relationships, respect for women's opinions, shared decision-making, and cooperation in household responsibilities, emphasising mutual engagement and relational balance. Finally, the Spiritual Stewardship dimension incorporated indicators of moral support and spiritual guidance, reflecting the role of the qawwam in nurturing the family's spiritual development and ethical well-being.

Accordingly, these dimensions did not emerge solely from the ranking results but were developed through a thematic interpretation of the validated indicators, informed by expert perspectives and relevant theoretical considerations. Overall, the clustering pattern shows that the experts differentiated the proposed elements according to their relative priority levels while still recognising all indicators as important components of qawwam leadership.

## 4. Emergent Dimensions of Qawwam Leadership

Following the ranking and clustering analysis, the accepted indicators were organised into four broader dimensions based on conceptual similarity and functional relationships.

The first dimension, Emotional Leadership, comprised affection and attentiveness, moral support, safeguarding women's emotions, avoiding emotional abuse, emotional sensitivity, and avoiding harsh language. Several indicators in this dimension ranked highest in the overall framework. Collectively, these indicators reflected aspects of emotional care, psychological safety, empathy, and supportive communication in family relationships.

The second dimension, Material Responsibility, consisted of providing necessities, healthcare support, and financial maintenance. These indicators represented responsibilities associated with physical well-being and household security. Although some material-related indicators ranked lower than emotional indicators in the ranking structure, all achieved strong expert consensus.

The third dimension, Relational Partnership, included providing space for women's opinions, involving women in decision-making, assistance with household responsibilities, and maintaining harmonious family relationships. This dimension reflected interactional and cooperative aspects of family life, particularly those associated with communication, mutual participation, and relational harmony.

The fourth dimension, Spiritual Stewardship, focused on guidance in maintaining a relationship with Allah. This dimension represented the spiritual foundation of qawwam leadership and reflected the integration of religious guidance within family responsibilities.

Taken together, these findings indicate that qawwam leadership was conceptualised through interconnected emotional, material, relational, and spiritual dimensions rather than being confined to a single category of responsibility.

## 5. Summary of the Consensus-Based Framework

The combined analysis of threshold values, consensus percentages, and defuzzification rankings yielded a framework comprising four interrelated dimensions: Emotional Leadership, Material Responsibility, Relational Partnership, and Spiritual Stewardship.

Although all proposed indicators were retained, the ranking structure revealed differing levels of relative priority among the dimensions and indicators. Emotional and supportive elements generally occupied higher-ranking positions, whereas participatory and technical financial indicators appeared within lower-ranking positions. Nevertheless, all dimensions remained interconnected within the overall framework and collectively represented the expert-informed structure of qawwam leadership associated with family well-being.

To synthesise the consensus findings, the accepted elements were organised into an integrated framework comprising four interconnected dimensions. Within this framework,

Emotional Leadership emerged as the core dimension, supported by Material Responsibility and Relational Partnership. At the same time, Spiritual Stewardship served as the overarching normative orientation guiding qawwam leadership in promoting family well-being.

**Figure 1 : Consensus-Based Framework of Qawwam Leadership for Family Well-Being**

Figure 1 illustrates the dynamic interrelationship among the dimensions in achieving family well-being through the Qawwam Leadership model. Emotional Leadership is positioned as the central dimension, reflecting the predominance of emotional and relational indicators that achieved expert consensus. This dimension interacts reciprocally with Material Responsibility and Relational Partnership, which function as complementary supporting dimensions. Surrounding this structure is Spiritual Stewardship, which provides an overarching moral and religious orientation to the framework. The interaction among all dimensions is further represented by an outer cyclical flow, illustrating how these elements continuously influence and reinforce one another to contribute to the framework's outcome: Family Well-Being.

## Discussion

### 1. Reframing the Understanding of Qawwam Leadership as a Multidimensional Responsibility

The findings of this study demonstrate that the expert panel conceptualised qawwam leadership as a multidimensional form of responsibility encompassing emotional, material, relational, and spiritual dimensions in an integrated manner. Although all proposed indicators achieved high consensus, the ranking structure showed that emotional and interpersonal dimensions emerged as the most dominant components within the framework. This pattern suggests that qawwam is no longer understood narrowly as formal authority or merely the role of economic provider; rather, it is interpreted as a mechanism of responsibility oriented toward the holistic preservation of family well-being (Alitabar, 2023). The findings further indicate that qawwam should be understood not merely as a form of authority within the family, but as an *amanah* that entails comprehensive responsibility for the welfare of family members. The

prominence of indicators related to affection, empathy, communication, justice, and emotional support suggests a significant shift away from hierarchical interpretations toward a more relational, care-oriented understanding of family leadership.

These findings are consistent with the classical Islamic understanding of qawwam as a trust of responsibility, protection, and accountability rather than a symbol of unrestricted dominance. In his interpretation of Surah al-Nisa' verse 34, Al-Qurtubi emphasised that qawwam refers to the responsibility of safeguarding, protecting, and managing the welfare of the family rather than asserting absolute superiority over one's spouse (Al-Qurtubi, 2006). Similarly, Al-Ghazali (2005) associated family leadership with ethical discipline, compassion, and moral responsibility toward dependents, while Ibn Kathir (2003) interpreted qawwam as an obligation to provide care, financial support, and guidance within the family institution. The present findings not only reaffirm the ethical dimensions articulated by classical scholars but also extend them by demonstrating that contemporary experts place greater emphasis on emotional care and psychological well-being as the primary operational manifestations of qawwam leadership.

The findings are also aligned with the international literature on family resilience, family leadership, and relationship science, which consistently emphasises the importance of emotional support, collaboration, effective communication, and shared responsibility in fostering family well-being. In this context, the Relational Partnership dimension reflects the understanding that family leadership is a process of mutual influence and cooperation rather than an exclusive right or the dominance of one party. This perspective suggests that qawwam can be interpreted as a form of leadership that is oriented towards well-being, relational quality, and supportive family functioning. Such an interpretation broadens the relevance of qawwam beyond Islamic family discourse and situates it within wider contemporary discussions on healthy family systems and relational resilience.

At the same time, these findings engage with ongoing debates in Islamic studies and gender discourse regarding qawwam. Contemporary discussions frequently position qawwam within a binary opposition between patriarchal authority and egalitarian interpretations (Wadud, 1999; Barlas, 2002). In many conservative approaches, qawwam is often reduced to hierarchy, authority, and material provision. In contrast, reformist and critical perspectives tend to interpret the concept primarily through the lens of patriarchy and gender inequality. Nevertheless, both tendencies share a similar limitation: they reduce qawwam to a singular, overly simplistic framework of power. In contrast, the present study proposes a more nuanced configuration. Qawwam should neither be reduced to an instrument of domination nor entirely dismissed in the name of equality; instead, it should be understood as a care-based form of responsibility that simultaneously integrates emotional, material, relational, and spiritual dimensions.

From an analytical perspective, these findings are significant because they shift the discussion of qawwam away from abstract ideological polemics toward the concrete realities of family relationships. Much of the contemporary discourse remains confined within legalistic debates and ideological contestations, often neglecting the emotional dimensions and everyday relational interactions that fundamentally shape family stability. Although the findings are compatible with contemporary approaches in family studies, they do not dismiss the normative foundations embedded in the Islamic tradition. Rather, the Spiritual Stewardship dimension highlights that qawwam leadership remains grounded in the values of *amanah* (trust), justice, *ihsan* (benevolence), and accountability to Allah SWT. Accordingly, this study contributes not only by operationalising qawwam into measurable dimensions but also by reframing it as an ethical and relational framework that integrates emotional, material, relational, and spiritual responsibilities as the foundation for promoting family well-being in contemporary contexts.

## 2. Emotional Leadership as the Core Dimension

One of the most significant findings of this study is the emergence of emotional leadership as the central dimension within the overall framework of qawwam. Indicators related to affection, care, moral support, emotional protection, and the avoidance of emotional neglect ranked highest in the expert consensus structure. This pattern demonstrates that the expert panel collectively interpreted qawwam leadership not merely as a mechanism of authority or family management, but as the capacity to cultivate an emotionally secure, stable, and mutually supportive environment within the family institution.

The prominence of the emotional dimension is analytically significant because it challenges dominant assumptions found in both conservative and critical approaches, which commonly position qawwam primarily within the framework of authority, hierarchy, and material provision. In contrast, this study's findings suggest that emotional care serves as the interpretive axis that gives meaning to the broader responsibilities of qawwam. Within this framework, provision, guidance, and leadership derive their significance not solely from the fulfilment of formal obligations, but from the ability to preserve dignity, psychological well-being, and interpersonal relationships grounded in mutual respect and compassion within family life.

These findings are also consistent with contemporary family well-being research that emphasises emotional responsiveness, supportive communication, and relational security as key predictors of marital stability and family resilience (Gottman & Silver, 1999; Olson & Olson, 2000; Walsh, 2016). Gottman's research, for instance, demonstrates that positive emotional responsiveness and respectful communication play a critical role in sustaining long-term marital relationships. Similarly, Olson and Olson (2000) identified emotional cohesion and communication quality as central indicators of healthy family functioning and stability.

While the prominence of emotional leadership is broadly consistent with contemporary family well-being literature, it also raises important questions regarding the traditional prioritisation of material provision within the concept of qawwam. Classical and legalistic interpretations frequently emphasise financial responsibility as the primary basis for male leadership in the family. From this perspective, emotional care may be viewed as desirable but secondary to economic provision and authority. The findings of the present study challenge this assumption by demonstrating that experts consistently ranked emotional indicators above material responsibilities. This does not diminish the importance of financial provision; rather, it suggests that material responsibilities alone may be insufficient to sustain family well-being in contemporary contexts if they are not accompanied by emotional responsiveness, empathy, and supportive relationships. Consequently, the findings invite a reconsideration of how leadership effectiveness within Muslim families should be conceptualised and assessed.

Furthermore, the findings partially diverge from certain perspectives within contemporary relationship science that advocate highly symmetrical models of family leadership and decision-making. While theories of shared leadership emphasise equality, mutual influence, and collaborative decision-making, the expert consensus in this study did not eliminate the distinctive responsibilities associated with qawwam. Instead, the findings suggest a middle position between hierarchical authority and complete role neutrality. Emotional leadership emerged as the dominant dimension, yet it remained integrated with material, relational, and spiritual responsibilities. This suggests that qawwam may be understood as a differentiated form of responsibility rather than a mechanism of power, offering an alternative framework that neither fully aligns with patriarchal interpretations nor fully adopts secular egalitarian models of family leadership.

Nevertheless, this study does not fully align with the secular relational frameworks commonly employed in contemporary family studies. In many modern approaches, emotional support is primarily framed as an interpersonal competency or psychological skill. By contrast, the present findings position emotional care within a broader structure of moral and spiritual

accountability rooted in Islamic family ethics. In other words, emotional leadership within the qawwam framework functions not merely as a therapeutic or communicative practice, but also as an expression of worship, trust, and moral responsibility toward the well-being of family members.

This distinction is particularly important because emotional dimensions are frequently marginalised in discussions of Islamic family leadership, which tend to prioritise issues of authority, obedience, and material obligations. The findings of this study, however, demonstrate that emotional care is neither peripheral nor secondary within the concept of qawwam; rather, it constitutes one of its most fundamental operational dimensions. Consequently, this study expands the existing understanding of Islamic family leadership by asserting that emotional responsibility is a foundational component in the construction of family well-being, harmony, and resilience.

### 3. Material, Relational, and Spiritual Dimensions as an Interconnected Support Structure

Beyond the prominence of the emotional dimension as the central core of qawwam leadership, this study also demonstrates that the material, relational, and spiritual dimensions function as mutually reinforcing support structures in sustaining family well-being. These three dimensions do not operate independently nor hierarchically; rather, they constitute an interconnected network of responsibilities that continuously complement and strengthen one another. Within this framework, material provision cannot be separated from healthy interpersonal relationships, while spiritual strength functions as the ethical foundation that guides the overall orientation of family leadership. The findings indicate that material aspects such as financial provision, economic stability, and the responsibility to fulfil family needs remain recognised as essential components of qawwam. Nevertheless, the material dimension does not emerge as an autonomous or dominant form of power. Instead, experts perceived material responsibility as deriving its moral legitimacy from how it is exercised, namely, whether it genuinely contributes to the well-being, security, and dignity of family members. In this sense, financial maintenance is not merely an economic transaction but a manifestation of trust (amanah), benevolence (ihsan), and social responsibility within the family institution.

Simultaneously, the relational dimension emerged as the component that binds the overall structure of qawwam through the cultivation of communication, cooperation, and harmonious interaction among family members. These findings suggest that family leadership cannot be reduced to unilateral command or formal authority alone; rather, it requires the capacity to nurture relationships grounded in mutual respect, tolerance, and understanding. Within this context, qawwam functions not as a symbol of domination but as a relational mechanism that coordinates family interactions and sustains resilience amid the pressures of everyday life.

The significance of this relational dimension is consistent with contemporary family resilience research, which emphasises open communication, mutual support, and interpersonal trust as critical factors in maintaining marital stability and family cohesion (Walsh, 2016). However, the present study further demonstrates that interpersonal relationships within the qawwam framework are not constructed solely upon communication competence or social skills. Instead, they are guided by values of trust, moral accountability, and spiritual consciousness rooted in Islamic ethical traditions.

Despite the integrative nature of the framework, the findings also raise important questions regarding the extent to which differentiated family responsibilities remain compatible with contemporary theories of egalitarian family leadership. Within many Western family studies traditions, effective family functioning is frequently associated with symmetrical role distribution, shared decision-making, and the minimisation of role differentiation between spouses. From this perspective, assigning distinctive responsibilities to particular family members may reinforce unequal power relations. However, the expert consensus observed in this study suggests that differentiated responsibilities do not necessarily imply domination or inequality. Rather, family

well-being may be strengthened when responsibilities are distributed according to complementary functions while remaining grounded in mutual respect, cooperation, and accountability. This finding, therefore, challenges the assumption that role differentiation and family equality are inherently incompatible.

Furthermore, while contemporary relationship science often emphasises communication skills, emotional intelligence, and conflict-management competencies as the primary predictors of healthy family relationships, the present findings indicate that these relational processes may be insufficient when detached from a broader moral and value-based framework. The prominence of the spiritual dimension suggests that relationship quality is sustained not solely by interpersonal competence but also by shared moral commitments, purpose, and accountability. This perspective extends existing family resilience literature by proposing that spiritual meaning systems may function not merely as coping resources during adversity but as foundational mechanisms that shape everyday family interactions, responsibilities, and long-term relational stability.

The spiritual dimension, meanwhile, emerged as the foundational layer that provides moral orientation and meaning to the entire structure of qawwam responsibility. In this study's findings, spirituality is not understood merely in terms of religious rituals, but rather as the awareness that family leadership constitutes a divine trust for which one is accountable before Allah SWT. This spiritual consciousness cultivates moral discipline, compassion, and inner accountability that regulate the exercise of authority, financial provision, and interpersonal relationships within the family. Consequently, qawwam leadership within this framework is not centred on power but on responsibility, guided by the values of taqwa (God-consciousness) and rahmah (compassion).

This distinction is analytically important because much contemporary discourse on qawwam tends to separate the material, emotional, and spiritual dimensions into distinct categories. In contrast, this study's findings suggest that family well-being can be achieved only when these dimensions function in an integrated and balanced manner. The absence of equilibrium among the material, relational, and spiritual dimensions risks producing forms of leadership that are mechanical, authoritarian, or emotionally driven, lacking a coherent moral direction.

Accordingly, this study proposes a reconceptualisation of qawwam as a holistic, integrated framework for family leadership. Qawwam should no longer be understood reductively through the narrow lenses of power, financial provision, or hierarchy alone; rather, it should be viewed as a multidimensional system of responsibility that interconnects material care, relational stability, and spiritual consciousness in the pursuit of holistic family well-being.

## 4. Contributions to Islamic Family Education

The findings of this study make significant contributions to strengthening both the discourse and practice of Islamic family education, particularly by reconstructing the understanding of qawwam leadership within a more holistic and contextual framework. One of the major limitations commonly identified in contemporary family education programmes is the tendency to frame marital responsibilities in predominantly legalistic terms, focusing heavily on obligations, obedience, and formal role division. In many instances, discussions surrounding qawwam emphasise questions of rights and normative responsibilities, while dimensions such as emotional care, interpersonal communication, and psychological well-being receive comparatively limited attention.

The present findings suggest the need to expand this approach toward a more comprehensive framework of Islamic family education. By organising qawwam leadership into emotional, material, relational, and spiritual dimensions, this study offers a more operational and applicable structure for family education within the Islamic context. More importantly, the framework shifts the educational focus from an authority-centred orientation toward one grounded in responsibility, care, and collective family well-being.

The prominence of emotional leadership within the findings indicates that Islamic family education programmes should place greater emphasis on emotional care, supportive communication, conflict management, and the cultivation of psychological security within family institutions. This need has become increasingly urgent in contemporary Muslim societies, where family challenges are no longer confined to economic instability alone, but also encompass emotional neglect, communication breakdowns, domestic conflict, and increasingly complex psychological pressures. In many cases, the collapse of family institutions is caused not by the failure to provide material support, but by the inability to cultivate healthy, empathetic, and mutually respectful relationships.

In this regard, the findings support recent scholarly calls for a more holistic approach to Islamic family education that integrates ethical, emotional, and relational competencies alongside normative religious teachings (Mufidah, 2013; Subchi, 2019). From a practical perspective, the framework developed in this study has the potential to be applied across various forms of family education interventions, including premarital programmes, parenting modules, family counselling, and community-based family development initiatives. Since the concept of qawwam in this study has been operationalised into identifiable, measurable dimensions, the framework provides a more systematic foundation for developing educational materials that are not only normative in orientation but also practical and relevant to the realities of contemporary family life (Sukmawati & Khadafi, 2022).

More significantly, this framework offers an alternative to educational approaches that reduce qawwam either to rigid hierarchical structures or to abstract egalitarian discourses detached from Islam's ethical traditions. Instead, the study positions qawwam as a balanced and integrative structure of responsibility that combines emotional care, material provision, consultation, communication, and spiritual guidance within family life. Such an approach is not only more aligned with the maqasid (higher objectives) of family well-being in Islam, but also more in line with the principles of Islam. Still, it is also better equipped to address the increasingly complex and dynamic challenges faced by contemporary Muslim societies.

Accordingly, the primary contribution of this study to Islamic family education lies not merely in the construction of a new conceptual framework, but in its effort to reframe qawwam as an ethic of leadership grounded in trust (amanah), care, and social accountability. In this sense, Islamic family education should no longer function solely as a mechanism for explaining familial role structures, but also as a means of cultivating a family culture rooted in rahmah (compassion), responsiveness, and holistic human well-being.

Theoretical Contributions and Implications.

This study offers a significant theoretical contribution by restructuring qawwam leadership as a multidimensional framework for family well-being, developed through a systematic, structured expert consensus process. Unlike many previous discussions that have largely positioned qawwam as a theological, legal, or ideological category, this study operationalises the concept into more concrete and interconnected dimensions, namely emotional leadership, material responsibility, relational partnership, and spiritual guidance (Syahroni & Nurrohim, 2025). Such an approach enables qawwam to be understood not merely at the normative or conceptual level, but also as a practical framework applicable to the realities of contemporary Muslim family life.

This contribution is particularly significant because contemporary discourse on qawwam often remains trapped between two opposing tendencies: apologetic defences that rigidly preserve traditional authority structures and ideological critiques that interpret qawwam primarily through the lens of patriarchy and gender inequality. Both tendencies ultimately limit the possibility of reconstructing qawwam in a more dynamic, operational manner within the context of modern Islamic family education. In contrast, the present study offers a more balanced analytical direction by demonstrating that qawwam can be understood as a structure of ethical responsibility and

interpersonal relations oriented toward family well-being, rather than merely as a symbol of authority or social power.

From a methodological perspective, this study also demonstrates the utility of the Fuzzy Delphi Method in refining complex religious and social concepts into more structured and measurable operational dimensions. Through a systematic process of expert consensus, the study not only identified the relevance of the proposed indicators but also determined the relative priority of each indicator within the overall structure of the Qawwam framework. This approach reinforces the methodological value of the Fuzzy Delphi Method as an important instrument in Islamic education research, particularly for developing conceptual models that integrate normative, ethical, and social elements.

Beyond its theoretical contributions, the study also carries several important practical implications. Within the context of Islamic family education, the findings suggest that elements such as emotional leadership, supportive communication, and interpersonal relationship management should be incorporated more systematically into curriculum structures and family development modules. Premarital education programmes, for example, should not focus solely on legal rulings, rights, and formal responsibilities, but should also emphasise emotional competence, empathetic communication, and ethical conflict resolution.

In addition, the framework developed through this study has the potential to contribute to the fields of family counselling and community development. Family counsellors may utilise the dimensions identified in this research as a basis for assessing relational well-being, emotional stability, and leadership functioning within family institutions. At the same time, the framework provides a clearer conceptual foundation for developing measurement instruments and for future empirical research on Islamic family well-being.

Nevertheless, several limitations of the study must be critically acknowledged. First, the framework developed in this study was derived from expert consensus using the Fuzzy Delphi Method rather than behavioural observation, survey data, or longitudinal evidence collected directly from families. While expert consensus provides a systematic and rigorous approach to identifying and prioritising the dimensions of qawwam leadership, the resulting framework primarily reflects experts' collective judgments on desirable forms of family leadership. Consequently, the findings should be understood as a conceptual and operational model rather than empirical evidence demonstrating how qawwam is actually practised within family settings or how specific dimensions directly influence family well-being outcomes. Future studies are therefore needed to empirically validate the framework by examining the lived experiences of husbands, wives, and other family members across different family contexts.

Second, the findings should be interpreted within the cultural and intellectual context of the expert panel involved in the study. The experts were selected based on their specialised knowledge in Islamic family studies, education, counselling, and related disciplines. Although such expertise was essential for developing a framework grounded in Islamic perspectives, their views were inevitably shaped by particular socio-cultural, religious, and academic traditions. Understandings of family leadership, emotional expression, marital roles, and family well-being may differ across Muslim societies depending on cultural norms and social expectations. Therefore, the consensus achieved in this study may reflect context-specific interpretations of qawwam that are not necessarily representative of all Muslim communities worldwide.

Third, the generalisability of the findings remains limited. The framework was specifically developed within the context of Islamic family education and family well-being. It was not intended to represent all forms of family leadership across different religious, cultural, or social settings. Variations in family structure, socio-economic conditions, gender expectations, and local cultural practices may influence how qawwam is understood, negotiated, and enacted in everyday family

life. Accordingly, caution should be exercised when applying the framework beyond contexts that share similar characteristics with those represented by the expert panel.

These limitations highlight several important directions for future research. Further studies should expand the framework through empirical testing involving participants from more diverse cultural backgrounds, social settings, and family structures. Quantitative, qualitative, and mixed-method approaches may be employed to examine the relationships between emotional leadership, material responsibility, relational partnership, spiritual stewardship, and family well-being outcomes. Longitudinal studies would also be particularly valuable in assessing how these dimensions interact over time and contribute to family resilience, marital stability, and overall family functioning. Comparative studies involving Muslim communities from different regions may further determine whether the dimensions identified in this study represent universal characteristics of qawwam leadership or are influenced by specific cultural contexts.

Accordingly, future research is recommended to expand this framework through empirical testing involving participants from more diverse cultural backgrounds, social settings, and family structures. Quantitative and longitudinal approaches may also be employed to examine the relationship between qawwam dimensions and indicators of family well-being in a more comprehensive and in-depth manner.

Overall, this study positions qawwam leadership as a multidimensional framework of responsibility grounded primarily in emotional care and reinforced through material provision, relational cooperation, and spiritual guidance.

## CONCLUSION

Overall, this study successfully reconceptualises qawwam leadership as a multidimensional framework of responsibility that is directly associated with family well-being. In contrast to reductionist approaches that confine qawwam to authority, hierarchy, or material provision alone, the findings demonstrate that qawwam leadership should be understood as a relational trust that integrates emotional, material, relational, and spiritual dimensions in a balanced and holistic manner. Through the application of the Fuzzy Delphi Method, all fourteen proposed indicators achieved a high level of expert consensus, thereby affirming that the well-being of Muslim families cannot be separated from the quality of male leadership grounded in compassion, emotional care, ethical communication, material responsibility, and spiritual guidance. The prominence of emotional leadership as the core dimension further indicates that contemporary family stability is shaped less by the exercise of formal authority and more by the ability to cultivate relationships that are emotionally secure, empathetic, and respectful of human dignity.

From a theoretical perspective, this study makes a significant contribution by shifting the discourse on qawwam away from ideological polemics and rigid legalistic frameworks toward a more contextualised and operational model applicable to Islamic family education. The study demonstrates that normative concepts within the Islamic intellectual tradition can be operationalised empirically without neglecting their epistemological foundations and ethical values. At the same time, the findings challenge prevailing tendencies within contemporary discourse that either position qawwam as a symbol of patriarchal domination or reject it entirely in the name of egalitarianism. Instead, this study argues that qawwam is better understood as a leadership structure grounded in trust (*amanah*), moral accountability, and relational balance, aimed at preserving holistic family well-being.

Beyond its theoretical contributions, this study also carries important practical implications for the development of Islamic family education, particularly in the design of premarital modules, parenting programmes, family counselling, and social development policies that are more responsive to contemporary family challenges. Although the proposed framework still requires further empirical validation across more diverse social and cultural contexts, the study has

established a strong conceptual and methodological foundation for constructing a model of Islamic family leadership that is more relevant to contemporary realities. Accordingly, this study emphasises that qawwam leadership should not be understood as an instrument of power, but rather as an ethical model rooted in *rahmah* (compassion), responsibility, and human well-being, to cultivate Muslim family institutions that are stable, harmonious, and resilient in the long term.

## DECLARATIONS

### Author contribution statement

Salasiah Hanin Hamjah conceptualised the study, developed the research framework, and supervised the overall research process. Izzah Nur Aida Zur Raffar, as a corresponding author, conducted the data collection, performed the data analysis, drafted the initial manuscript and approved the final version for submission. Azimah Misrom contributed to the interpretation of the results and revised the manuscript.

### Funding statement

This research received grant from FRGS-EC Early-Career fundamental grant fund, Ministry of Higher Education FRGS-EC/1/2024/SSI03/UITM/02/10 & 600-RMC/FRGS-EC 5/3 (006/2024). The authors would like to express their sincere appreciation to the university for its continuous support and for the successful completion of this study. The institutional support and academic environment greatly contributed to the development and completion of this research.

### 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.

## REFERENCES

Adler, M., & Ziglio, E. (1996). *Gazing into the oracle: The Delphi method and its application to social policy and public health*. Jessica Kingsley Publishers.

Ahmad, N. (2021). *Model kepimpinan keluarga Islam dalam konteks maskuliniti positif di Malaysia*. Dewan Bahasa dan Pustaka.

Alitabar, H. (2023). Cultural beliefs and family well-being: A narrative review. *Journal of Psychosociological Research in Family and Culture, 1*(2), 25–32. https://doi.org/10.61838/kman.jprfc.1.2.4

Al-Qurtubi, M. (2003). *Al-Jami' li ahkam al-Qur'an*. Dar al-Kutub al-'Ilmiyyah.

Al-Tabari, M. J. (2000). *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān* [Comprehensive interpretation of the Qur'an]. Dār al-Ḥadīth.

Al-Zuhayli, W. (2006). *Al-fiqh al-islami wa adillatuhu* (Vol. 7). Dar al-Fikr.

Amer Hudhaifah Hamzah, Zaifuddin Md Rasip, Habibah Artini Ramlie, Muhamad Suhaimi Taat, & Sakeena Zahidah Mohamed Shah Redza. (2025). The well-being of working couples: A sociological study grounded in Islamic values. *International Journal of Research and Innovation in Social Science, 9*(4). https://rsisinternational.org/journals/ijriss/articles/the-well-being-of-working-couples-a-sociological-study-grounded-in-islamic-values/

Anwar Ibrahim. (2023). *Malaysia Madani: Membangun negara bangsa yang berperadaban*. Pejabat Perdana Menteri Malaysia.

Cheng, C. H., & Lin, Y. (2002). Evaluating the best main battle tank using fuzzy decision theory with linguistic criteria evaluation. *European Journal of Operational Research, 142*(1), 174–186. https://doi.org/10.1016/S0377-2217(01)00280-6

Ibn Kathir, I. (2003). *Tafsir al-Qur'an al-'azim*. Darussalam.

Ibn Manzur, M. (1990). *Lisan al-'Arab* [The tongue of the Arabs]. Dar Ṣadir.

Izzah Nur Aida, Z. R., Akbar, M. R., Nurmatias, W., & Nik Dahalan, N. N. (2025). Parental practices through spiritual aspects of adolescents in families in Malaysia and Indonesia. *Millah: Journal of Religious Studies, 24*(1), 235–358. https://doi.org/10.20885/millah.vol24.iss1.art8

Kementerian Pembangunan Wanita, Keluarga dan Masyarakat. (2022). *Reports of domestic violence in Malaysia*. KPWKM.

Khairunneezam, M. N. (2025). Tortured in silence: When households are silenced by "cold violence". *Bernama: Tinta Minda*.

Lortkipanidze, M., Javakhishvili, N., & Schwartz, S. J. (2025). Mental health of intimate partner violence victims: Depression, anxiety, and life satisfaction. *Frontiers in Psychology*. https://doi.org/10.3389/fpsyg.2025.1531783

Muhammad Adib, Done Salwa, & Muthmainnah Khairiyah. (2024). Tukar peran suami dan istri dalam rumah tangga perspektif hukum keluarga dan gender. *Journal of Islamic and Law Studies, 8*(1). https://doi.org/10.18592/jils.v8i1.12855

Murry, J. W., & Hammons, J. O. (1995). Delphi: A versatile methodology for conducting qualitative research. *The Review of Higher Education, 18*(4), 423–436. https://doi.org/10.1353/rhe.1995.0008

Nurul Farhana, A., Wan Mohd Khairul Firdaus, W. K., Kauthar, R., Nurul Najibah, Z., & Siti Aisyah, S. (2024). The concept of emotional abuse in marriage from an Islamic perspective. *International Journal of Academic Research in Business and Social Sciences, 14*(3). https://kwpublications.com/papers/detail/IJARBSS/14059

Nida, H., & Yulmaida, A. (2024). Implications of love and relationship functioning on marital satisfaction. *Empowerment: Jurnal Mahasiswa Psikologi Universitas Buana Perjuangan Karawang, 4*(1), 44–51. https://doi.org/10.36805/empowerment.v4i1.1066

Putung, S. H., & Azahari, R. (2020). Husband's leadership in Islamic perspective: Role in strengthening the family institution. *Jurnal Syariah, 28*(2), 127–156. https://doi.org/10.22452/js.vol28no2.1

Sukmawati, B., & Khadafi, M. (2022). Family achievements that are sakinah, mawaddah, warahmah. *MILRev: Metro Islamic Law Review, 1*(2), 243. https://doi.org/10.32332/milrev.v1i2.6212

Syahroni, A., & Nurrohim, A. (2025). The meaning of qawwam in Q.S. An-Nisa: 34 (A comparative study of the interpretations of Ibn Kathir and Al-Maraghi). *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an, 6*(1), 52–61. https://doi.org/10.37985/hq.v6i1.477

Ulfah, M., Rohmadheny, P. S., & Sari, D. A. (2025). Islamic-based neuroparenting, emotional intelligence, and character development in Indonesian muslim diaspora early childhood in Australia: A sequential explanatory mixed-methods study. *Al-Athfal: Jurnal Pendidikan Anak*, *11*(2), 269–281. https://doi.org/10.14421/al-athfal.112-02

UN Women. (2023). *Progress of the world's women 2023: Families in a changing world*. United Nations.