

# Management of Dual-Carer Couples in Maintaining Family Resilience and Harmony in Islamic Perspective

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## Abstract

The phenomenon of dual-career couples has become a trend in the Modern family life. There is a shift in dual-career couple's household life pattern where they work and have other activities outside the home. It is certainly being faced with problems in family such as work-family conflicts if they cannot balance work and family problems. This study examines how the management of the dual-career couple in maintaining family resilience and harmony in Islamic Perspective. This research is qualitative approach with type of library research. Data obtained from several scientific papers and literature then analyzed with family concept theory in Islam. The results showed that there are several principles, including: dual-career couples must divide their time in conducting work and household obligations such as caring for children, washing or drying clothes, cooking, cleaning and tidying the house, keep the limits determined by Allah SWT., must be willing to each other, must be feasibility, must be sincere, try to create a good atmosphere, deliberation, and peace. Family relations must be maintained in fulfilling their obligations to obtaining their rights. Of course, the family harmonization could be realized, there must be a shared commitment in the family vision.

**Keywords:** *Dual-Career Couple, Family Management, Family Resilience*

## Introduction

The family is one of the fundamental joints in starting social relations, both in terms



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of religion, society and even nationality.<sup>1</sup> The condition of the family environment determines the good and bad quality of the generation or even the family members themselves. Communication patterns are important to note in the family environment, both between husband and wife, children, parents or in-laws. More broadly than that, the family environment is not only within the scope of the roof, but also with whom we interact massively and closely need attention in addition to the wider social environment such as the community environment.

The form of attention must be given to aspects of family management such as the division of tasks, roles, and communication patterns because good communication management, will also create a good relationships design besides forming generations that will lead to family harmonization. Communication is also a significant determinant for the continuity of family relationships, such as the harmonious household relationship between husband and wife, both of whom have their own level of activity, so the focus is not only on building a family but also on each other's work activities. In an era that is progressing, both in terms of human resources which results in the position of women and men experiencing the same in terms of activities outside of household

affairs, for example, in terms of career or work, requires each individual also to increase his awareness and wisdom.

Currently, there is a change in the pattern of life in a dual-career couple household from traditional to modern households. In a modern family, the working period between husband and wife is different from traditional households, where the tasks in the household are divided, namely that a husband is tasked with earning a living by working and the wife has the role of managing household affairs and caring for children.<sup>2</sup> This shift in roles in modern households is unavoidable as a result of the successful process of education so that a wife also works and gender equality.

This dual-career couple is a couple who both have career and household responsibilities. A dual-career couple often faced work-family conflict if they cannot balance work and family problems. This conflict can occur if experiences in the family affect work life and vice versa. Such as the presence of children who are still small and need extra care and care, as well as other interpersonal conflicts within the family unit. If they cannot resolved the confilcs in the family, it will cause divorce. Based on data from the Indonesian Central Statistics Agency for 2022, there are 447,743 divorce cases

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<sup>1</sup>Anung Al Hamat, *Representasi Keluarga Dalam Konteks Hukum Islam*, (Jurnal Pemikiran Hukum dan Hukum Islam YUDISIA, Vol. 8 No. 1, Juni 2017)

<sup>2</sup>Jalaluddin Rakhmat dan Muhtar Gandaatmaja (ed.), *Keluarga Muslim dalam Masyarakat Modern* (Bandung: PT. Remaja Rosdakarya, 1993), hlm. 5

occurred in 2021. This figure has increased compared to the previous year which reached 291,677 cases. The data includes divorce for Muslims couple only.<sup>3</sup> The increasing divorce rate is associated with changes in educational attainment, changes in female labor force participation, changes like mate selection, changes in age at marriage, levels of social support for divorced women.<sup>4</sup>

In dual-career couple family needed a management of equitable division of roles and good communication patterns, so that family resilience and harmonious relations between husband and wife do not have negative changes, this will also affect the process towards a *sakinah* household which is the dream of every Muslim family. As we know in the word of Allah SWT.:

...وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً.....

Meaning: ....and He ordained between you love and mercy...(QS Ar-Rūm 30: 21)

As believing Muslims, we should be able to understand the meaning of this verse. Pieces of verses from the letter ar-Rum; These 21 should have often even become a necessity for Muslims who want to carry out a wedding to include this verse in their wedding invitation sheet. However, it becomes

unfortunate thing when we cannot understand the meaning of the verse or every verse that exists and is labeled as the highest argument for stories of love and affection between men and women who want to unite their stories in the best way. So that you can feel happiness between the bonds of marriage/husband and wife. The relationship between husband and wife will experience various collisions, ranging from collisions due to busyness as mentioned above, also humane conflicts (unequal characters) to material conflicts which require each individual of their role in the family, to be a challenge in itself to minimize the various possibilities of these collisions so that they do not occur or at least are unavoidable. For this reason, a good method of management is needed so that all these challenges can be overcome together.

Building the foundation of a harmonious family for life, is not enough just with materials, as we know in the current conditions, there are already many people in society that it is not only husbands who work to meet economic needs in the household but also many wives/women who demand equality. The right to be given space to do more than just being a housewife, so women

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<sup>3</sup>Sri Yanto, Dampak Perceraian terhadap kesehatan Jiwa anak, (Jurnal Buletin Kesehatan Volume 3 No 9 Januari 2023), hlm. 2

<sup>4</sup>Utari Dyah Renaning Ruum Dan Rahmania Nur Chasanah, *Analisis Tingkat Perceraian Di Kota Surabaya Tahun 2018-2022*, (Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal Volume 13 Nomor 2, April 2023), hlm. 500

or wives inevitably have a career at this time. Good faith must be instilled in a wife or woman with all her career activities, that is, it is not just a matter of style, but it would be nice for a woman or wife to choose a career to elevate the dignity of the family, to help the family's economic needs, and what is no less good is to practice knowledge that is owned without leaving the obligation as a wife of her husband.

However, not a few households (husband and wife) leave their partners because of their respective activities. So that the household becomes neglected, aka neglected, which ends up in court, then their children become victims of the selfishness they did. This is a challenge for dual-career couples with their level of activity and career interests. Also, not many couples have succeeded in building a good household even though the wife and husband have careers or activities outside the household. So it is necessary to study, and need knowledge other than material things to create this harmonious household. For this reason, to face the challenges of the times, changing roles, and even the dual role of a woman in the household, the author will discuss how to manage dual-carer couples in maintaining family resilience and harmony. How is this dual-career couple living a household life

pattern so that the family remains harmonious.

## Method

This research is using a qualitative approach with the type of library research. Which data is obtained from a collection of several scientific papers that are literary in nature to analyze the problem through critical and in-depth studies related to sources of Islamic law regarding the management of family life. This research is descriptive-qualitative in nature by explaining the research findings systematically. In general, qualitative research aims to understand the world of meaning symbolized in the behavior of the people themselves.<sup>5</sup> Before the research and analysis process is carried out, the author has selected and confirmed some of the literature that will be used as the main source.

## Discussion

### Dual-Carer Couple Management in Building a Harmonious Family

Building a harmonious family is the duty of every Muslim couple, especially for Muslims. Because realizing a good household is the order of Allah SWT. as stated by Him in the holy book of the Koran, and also confirmed by His messenger, namely the king of the Prophet Muhammad. as an exemplary

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<sup>5</sup>Suprayogo, Tobroni, *Metode Penelitian Sosial Agama*. Cet, 1 (Bandung: Remaja Rosdakarya, 2001),1.

human being in all aspects, especially in building and realizing a harmonious household.

Religion does not prohibit both husband and wife from having activities or roles outside the household. Especially for women in an era that is progressing and demands that every individual be prepared for all the worst possibilities, forcing some wives to make decisions that are quite challenging, namely taking part in building the family's economy, even taking part in building human resources. Being a wife as well as a career woman, she carries out two roles at once, apart from being a wife or mother, she is also a visionary woman in the human resources she has built; for example, women carry out their roles not only as wives but also as career women in the field of science or education.

### **The Duties of Husband and Wife in the family**

Both husband and wife are attached to both to carry out their roles and functions in their particular family. The roles and responsibilities of husband and wife must be constructed so that the rights and obligations of both are clear. Rights are things that already exist and must be owned by individuals, while obligations are things that must be done by

someone for someone else. This is certainly a benchmark to see the function responsibilities and roles of both well.<sup>6</sup> In other words, after the marriage contract, the husband and wife must fulfill their rights and obligations. The right of a wife is the husband's responsibility to be fulfilled. Likewise, the husband's right is a necessity that cannot be abandoned by the wife. Rights in the family have not been properly received when the obligations have not been completed, both the wife and the husband.<sup>7</sup>

Marriage aims to create harmony (sakinah) which is filled with love (mawaddah wa rahmah) as explained in the Koran. One of the efforts so that harmony can be built, realized and maintained by carrying out rights and obligations properly. These rights and obligations aim to make each member aware of their obligations to others, so that by carrying out these obligations, the rights of others can be fulfilled. In Islam it is explained that husband and wife have their respective obligations and rights, and as emphasized above, must fulfill each other without exception between the two.

We must believe that humans created in the best way with balance between the physical and spiritual. The balances are mind, emotions, body and soul; physical and spiritual needs, as

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<sup>6</sup>Hamim Ilyas, *Perempuan Tertindas: Kajian Hadis-hadis Misoginis*, (Yogyakarta: e-ISAQ Press & PSW, 2003), 122

<sup>7</sup>Tbnu Mas'ud, *Fiqih Madzhab Syafi'i*, (Badung: Pustaka Setia, 2007), 313

well as spiritual and material needs. Even so, relations with others must be balanced, because balanced relation among others are important in maintaining equality in the world. If so, the happiness of husband and wife in the household can be understood that happiness or a harmonious family is determined by the balance of balance that exists between husband and wife. A deficiency or excess on one side of the balance sheet can cause anxiety which will result in the collapse of the coveted happiness in the household.<sup>8</sup>

The balance that the Qur'an underlines in the context of husband and wife life is the balance between the rights of husband and wife and the obligations between them. As the word of Allah SWT:

..... وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ .....<sup>9</sup>

Meaning: And they (women) have rights similar to those (of men) over them in kindness. (al-Baqarah: 228)

In the relationship context between husband and wife, the verse above provides an explanation that the wife has rights and obligations towards her husband, as well as the husband who has rights and obligations towards his wife. Both must carry out their rights and obligations in a balanced condition, and balanced does not mean they have to be the same. Thus, this directive requires good

cooperation, a fair distribution of tasks according to the needs according to their religion and conditions, so that a harmonious relationship will be realized between the two, and possibly also for the extended family of both. In addition, the verse presents an understanding that the husband's rights must be fulfilled by the wife with a pattern of balance between the rights owned by the husband which must also be fulfilled by the wife, of course with proper implementation or according to the goodness and internal conditions of both families. Thus, it can also be said, the rights and obligations of both of them in essence lie in custom/'urf, human nature and are based on the principle that the rights obtained must be the same as the obligations of both, both in the context of husband and wife or as social partners in the home. ladder, social community and social religion.<sup>9</sup>

Some of the obligations that must be carried out together for dual-career couples in building a harmonious family, among them are:

#### a. Shared Commitment in the Family Vision

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ

<sup>8</sup>Muhammad Quraish Shihab, *Pengantin Al-Qur'an*, (Jakarta: Lentera Hati, 2007), 154

<sup>9</sup>Departemen Agama RI, *Membangun Keluarga Harmonis (Tafsir Al-Qur'an Tematik)*, (Jakarta: Departemen Agama RI, 2008), hal. 109

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ  
كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you. (QS An-Nisa: 1)

The vision in a family is an important thing to create and run together. It is a long-term goal in the household journey that should be implemented with strong commitment between husband and wife. If they do not have the same vision, they will face trouble to run their household. Thus, the first thing that must be done is to create and equate a good family vision that is easy to carry out together. The vision is one of a goal to be reached later. It is also the door of all kinds of endeavors that will be carried out by the husband or wife to build a harmonious family foundation without throwing away both careers.

As in the verse above, Allah has opened wide about the family ties between husband and wife whose have children. So that they will continue to look at their family's way of life by trying and submitting the results of their

efforts to Him as the One and Supreme over everything. Including maintaining and realizing the vision of the family that has been mutually agreed upon to be used as a guide in building a harmonious career family.

#### b. Maintaining Family Harmony

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ  
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ  
خَيْرًا كَثِيرًا

Meaning: But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah hath placed much good. (QS. An-Nisa:19)

Maintaining family harmony is the duty of husband and wife. That is, if in their household life, they find a deficiency between the two, then according to the verse above, it is recommended that he correct it, be patient, and not exacerbate the problems in his household. So that the existing family harmony is maintained and runs on the wheels of happiness.

Husbands and wives who have careers may face problems, there are deficiencies, and even anger because of problems between them, whether they arise because of family relations or because of each other's busy careers, causing tension in the husband-wife relationship. Therefore, according to the advice above, fix it immediately, make a

complete form of patience and awareness between them so that the problems resolved properly.

### c. Caring for and Educating Children

أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا.....

Meaning: Wealth and children are an ornament of the life of the world.... (QS. Al Kahfi: 46)

The obligation to care for and educate children is the duty and responsibility of both. In this case, the husband and wife have a significant role in overseeing the growth and development of their child. Therefore, they shared the duty in the household. In that, children need a father and a mother figure.

Article 77 of the Marriage Law stipulates that the rights and obligations of husband and wife in the family are equal and that both must help each other to achieve a happy family in the world and the hereafter. The same goes for raising children. Husband and wife have the same obligation to care for their children both in terms of physical growth, education, and religion. Therefore, family harmony is very influential on parenting and the quality of life of children. In a broken home family, the child is the most injured victim when the father and mother are divorced and will feel afraid of not

getting the love of both parents who do not live in one house.<sup>10</sup>

Apart from being a collective obligation, as mentioned in the verse above, children, who are jewels in the wheel of family life, will surely bring Allah's grace and blessings which are so perfect for the continuity of a strong harmonious household. Therefore, being together in a household is important, and children become unifiers in the family.

### d. Maintain Family Assets and Finances

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ.....

Meaning: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them... (An-Nisa: 34)

<sup>10</sup>Hasanah dan Uswatun. (2019). Pengaruh Perceraian Orang Tua Bagi Psikologis Anak. Analisis

Gender dan Agama, (Jurnal agenda, Vol 2, Nomor I, Juli-Desember 2019), hlm. 12



A harmonious family, apart from having to commit, togetherness between husband and wife in every household matter, including maintaining family harmony and jointly role in educating and caring for children, is also important in balancing matters concerning assets and managing family finances. As emphasized by the verse above, a husband has an obligation providing for his wife also takes care of whole family is an obligation for every husband. But during the progress of the times, as it is today, many women or wives also play a role in improving the standard of living of the family, including boosting the family's economy, so that women or wives also participate in pursuing or carrying out roles outside the family (career wife), but that does not mean that women / the wife are justified in leaving the family, including her role in the household. A woman, as explained above, is obliged to be a wife who is obedient to her husband while her husband is also obedient to her religion, so that a wife has a career without permission from her husband, according to Islamic rules, this cannot be fully justified.

This is where the function of rights and obligations or as mentioned above, namely in other terms, balance is really needed in order to build a harmonious household foundation. The husband is well aware of the existence and knowledge of his wife, especially in terms of managing assets and family finances, while the

wife is fully aware that she is obliged to obey and trust her husband as the priest of her household. If the husband is obliged to provide for his family, and the wife also wants to be a creative wife and apply her knowledge, that is, there is nothing else to be aware of with the concept of working together in building a household, so as to avoid selfishness that can arise due to the prestige and tension of the work occupied by each other.

From the presentation of this discussion, at least the author can take a hypothesis, that the obligations of husband and wife in a household are like footsteps that support each other's balance besides that at certain times they will be in an equal position.

### **Management of Dual-Carer Couples in Maintaining Family Resilience and Harmony in Islamic Perspective**

The dual-career couple phenomenon has become a trend that cannot be avoided in today's family life. Changes in patterns of social and cultural interaction have influenced the classic dogma that a wife is a housewife who has to stay at home to carry out housework such as cooking, washing, cleaning, and caring for children. This is different from a dual-career couple where the husband and wife both have jobs and activities outside the home.

In Islam, it does not prohibit family life in which husband and wife both work to meet

the economic needs of the family as long as each partner is willing and pleased with each other and does not abandon their obligations in the family that have been determined by the Shari'a. One example is Asy-Syaffa' who was assigned by Caliph Umar ibn Khaththab to handle the Medina market as quoted by Quraish Shihab that in Islam does not prohibit women from working either inside or outside their homes either during the day or night, as long as the work is he does it with honor and can maintain the guidance of the Shari'a in order to avoid negative impacts on himself and his environment.<sup>11</sup> Islam is not against married couples who both work outside the home as long as they are still responsible and pay attention to their main work in building a household such as caring for and educating children with love.<sup>12</sup>

Before carrying out the obligations as described above, a dual-career couple should first build a harmonious household foundation. As recommended by religion and which has been discussed extensively in references such as the Sakinah Family Foundation published by the sub-directorate for Sakinah Family Development, the Ministry of Religion of the Republic of Indonesia, there

are at least 8 basic principles in a family or husband and wife relationship, including:

**a. Planning**

Planning is the first step in carrying out harmonious family management for dual-career couples. This step becomes a very important aspect in the function of organizing (organizing) in the family so that the role of each member functions properly.<sup>13</sup> Dual-career couples must be able to divide their time between work and family demands. If they cannot balance work and family matters, this can lead to work-family conflict, in which work activities interfere with family life or family activities interfere with life work so that it can have an impact on the performance of both husband and wife.<sup>14</sup> Therefore, the role of each member greatly influences the smooth running of work activities and the harmony of household life, how each family member can equally play an active role and share in carrying out their obligations.

In this planning stage, a dual-career couple can organize and share time between husband and wife in carrying out household obligations including sharing in doing housework such as caring for children, washing and drying clothes, cooking, cleaning and tidying up the house and other activities.

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<sup>11</sup>M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2008), vol. 10, 332

<sup>12</sup>M. Quraish Shihab, *Perempuan*, (Tangerang: Lentera Hati, 2018), 392

<sup>13</sup>George R. Terry, *Asas-Asas Manajemen*, Terj. Winardi (Bandung: Alumni, 1986), 171.

<sup>14</sup>Higgins, Christopher A., and Duxbury, Linda E. "Work-Family Conflict: A Comparison of Dual-Career and Traditional-Career Men". *Journal of Organizational Behavior*, 1992. 389-411

If you still have young children, you can plan to have a babysitter or housekeeper to ease household chores.

**b. Hold fast to the boundaries that have been determined by Religion**

In this case the husband and wife must understand the boundaries of what is permissible or not in the family. For example, about how to have a good husband and wife relationship, avoid disputes and do something that goes beyond the limits so that it causes disharmony between husband and wife.<sup>15</sup> Allah's provisions are based on mutual benefit, not on the interests of one of the parties among them.

In an Islamic family, husband and wife must take care of each other to increase faith together by always doing good together, such as praying in congregation, giving alms, and helping each other in carrying out family obligations.

**c. Mutual willing and pleased**

At present, women or wives not only get their rights as wives, but they get and even ask that their rights as knowledgeable women are also given. Not least in the end the wife is also a visionary who can also support the interests of her family besides the husband who does have an obligation to provide for his family. If

in the Qur'an they are willing to be associated with ex-wives who have finished their iddah period so that they are given up whenever they marry again, in this case this willingness is more about giving permission or respecting the existence of a wife who is able to have a dual role outside of her status as a housewife. . However, the wife in carrying out her role outside the household is obliged to maintain the trust of her husband under any circumstances, so that her household can be maintained in harmony.

For dual-career couples, sharing roles and responsibilities in the family is very important. This is so that their obligations and responsibilities are carried out even though they both have busy lives outside of family responsibilities. Apart from that managing time and a professional attitude are also very much needed so that time with the family is maintained and also the time when at work is not disturbed by family tasks.

**d. Must be based on eligibility (ma'ruf)**

This principle of decency must also be used by husbands and wives in various matters related to their roles. For example in managing assets, caring for and educating children and other things in accordance with human values, social norms and religious regulations. This is

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<sup>15</sup>Adib Machrus, *Fondasi Keluarga Sakinah; Bacaan mandiri calon pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah Kementerian Agama RI, 2017), 6-10

none other than for the sake of maintaining a balanced good relationship, because both of them have the same rights and obligations in the household.

**e. Must Be Sincere (*nihlah*)**

*Nihlah* or sincerity becomes one of the important principles in family relationships. In the Al-Quran, this principle is synonymous with sincerity in the giving of dowry by the husband to the wife, so that the dowry can be fully owned by the wife. However, in this case, this sincerity also requires each party in the family to have a wise and prudent attitude regarding the assets or assets that make up the wealth of their household. Not only about the husband's obligation to support his wife, but the husband is also prohibited from acting arbitrarily towards his wife besides the wife is also obliged to respect her husband, even though the wife has her own career or income.

In family life, each individual in the family has a feeling that what is good for him is good for others. Family members are like friends. Friendship between them is friendship that is pure, selfless, very strong and close.<sup>16</sup> Their activities and actions are each aimed at the pleasure and happiness of the other, not to interfere with and unconditionally burden each other with their affection.

**f. Trying to Create A Good Atmosphere**

*Ihsan* means better or in this case interpreted as an effort to create better conditions continuously. For example, a husband in terms of advice tries to give advice to his wife in a good, polite and loving way. Basically, with this *ihsan* principle, every member of the family must create conditions that continue to be better.

**g. Deliberation**

Deliberation by Islam is highly recommended in any case, especially in the social and family sphere. That is nothing else, that husband and wife in deciding any matter regarding their household must go through deliberation, so that both can be mutually willing for the decision to be taken. In other words, this principle requires that every important decision, especially in the household/family, is always discussed and decided together. The husband as a priest in his family/household is not justified in imposing his will. As Allah through the letter of Ali Imron verse 159, in order to make deliberation the best way in making decisions in a matter, even in family matters.

**h. Peace (*islah*)**

In terms of marriage, the word *islah* is mentioned in the al-Quran three times. Namely in the case of a husband beating his wife, a person who is a peacemaker, and a wife

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<sup>16</sup>Samsul arifin dan Khoiruddin, *Konsep Keluarga Harmonis Dalam Konteks Hukum Islam*. (Al-Adillah: Jurnal Hukum Islam, Vol. No. 1 Januari 2023). hlm. 20

who is worried about her husband doing nusyuz. So in these three matters, the principle of peace should be put forward. Whereas in the relationship between husband and wife in forming a harmonious family career, all family members should precipitate ways that lead to peace without having to have violence in the family.

Based on the 8 principles above, a husband or wife must also be well aware that the marriage they are carrying out is a couple relationship. *Zawaj*, marriage is a solid bond/*mitsaqon ghalizhan* as contained in the Al-Quran letter An-Nisa verse 21, that marriage must be maintained with the attitude and behavior of doing good to each other/*mu'asyarah bil ma'ruf* as in the letter An-Nisa verse 19, and that marriage must be managed by deliberation because deliberation is the healthiest way to maintain patterns of relations, communication because it contains points of respect, input, and decision-making without leaving the partner.

## Conclusion

The role of a dual-career couple in a harmonious household from an Islamic perspective is a partner relationship or a relationship between them that both have to fulfill their obligations in addition to getting their rights. Of course, in order for outward harmonization to materialize, there must be a

shared commitment to the family vision, maintaining family harmony, caring for and educating children, assets and family finances together.

In order for the roles of husband and wife to go well in building a harmonious career household, besides having the same vision commitment, maintaining harmonization, sharing roles in educating and caring for children and managing assets as well as family finances, also to adhere to the boundaries that have been set. determined by Allah swt, must be mutually willing, must be based on merit (*ma'ruf*), must be sincere (*niblah*), try to create a better atmosphere (*ihسان*), deliberation, peace/ reconciliation.

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