

Harmonious Family: Dynamics and Problems According to the Qur'an

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Abstract : Lately many problems in the family have emerged that are quite worrying, therefore the Qur'an emphasizes the importance of love, affection, and responsibility among family members. Along with the times, the structure and dynamics of the family have changed. Modern families may be made up of many forms, including nuclear families, extended families, single families, and even families formed through adoption. These changes are often influenced by broader social, economic, and cultural factors. This study aims to describe how the dynamics and problems in the family as well as the picture of a harmonious family in the perspective of the Koran. This research method uses a qualitative descriptive method. The conclusion of this study is to describe the dynamics and problems that occur in the family, conflicts in the family must be minimized to realize a balanced family and how to communicate in the family well. A balanced family is a family that is characterized by the harmony of the relationship (relationship) between father and mother, between father and child, and between mother and child. and the picture of a harmonious family from the perspective of the Koran, husband and wife have the responsibility to educate their children, maintain harmony in interactions between family members. The husband's responsibility related to family maintenance and children's education, as well as the seriousness of husband and wife in realizing harmony between them, according to the Qur'an, is an absolute requirement in building a sakinah family.

Keywords : Affection; Family; Harmony; Qur'an; Responsibility.

1. INTRODUCTION

The family is the smallest and most fundamental social institution, serving as the cornerstone for individual growth, moral formation, and social harmony. Within Islamic teachings, the concept of a harmonious family (al-usrah al-sa'idah) is deeply rooted in divine guidance. The Qur'an emphasizes that family life should be built upon mawaddah (love), rahmah (compassion), responsibility, communication, and mutual respect, as stated in Surah Ar-Rum (30:21): "And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy." These principles form the spiritual and ethical foundation of a peaceful and prosperous family (Ahmad Isa, 1997; M. Ali, 2018; Ministry of Religious Affairs, 2011).

A harmonious family not only brings personal happiness to its members but also serves as a vital agent of social stability and moral development in society (Hikmatullah, 2022). From a sociological perspective, the family functions as the primary socialization unit where individuals first learn social norms, moral values, and emotional skills (Goode, 1995; Horton & Hunt, 1996). Aristotle once stated that the household is the foundation of the state, highlighting the essential role of families in shaping civilizations. In the Indonesian context, the family remains a key pillar in social and cultural development despite modernization and digital transformation (Khairuddin, 2008; Mufidah, 2007).

Scholars generally define the family from three main perspectives. First, the structural definition views the family as a social unit composed of parents, children, and relatives living under one household (Soelaeman, 1992). Second, the functional definition emphasizes the fulfillment of psychosocial tasks—such as caregiving, education, emotional support, and the transmission of values and norms (Fuad Hasan, 1996; Syaiful

Received: August 12, 2025

Revised: September 20, 2025

Accepted: October 18, 2025

Published: October 24, 2025

Curr. Ver.: October 24, 2025



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Bahri Djamarah, 2004). Third, the transactional definition highlights the emotional bonds and shared identity developed through interpersonal interaction, collective history, and future aspirations (Smith, 2019; Brown, 2020). These definitions illustrate that a family is not merely a biological connection but a living system of communication, values, and mutual responsibility.

Islamic thought integrates these sociological dimensions by recognizing the family as both a spiritual and social covenant. According to the Prophet Muhammad (peace be upon him), “The best among you are those who are best to their families” (Sahih al-Bukhari, 1981). Thus, the family is seen as a sacred trust, where parents act as educators (murabbi) responsible for shaping the moral and religious identity of their children (Ramayulis, 2001; Imas Kurniasih, 2010). Family education is the first and most enduring form of learning, nurturing not only intellectual but also spiritual and emotional intelligence (Shochib, 1998; Andriyani, 2018).

Beyond its religious significance, the family plays a crucial role in fulfilling multiple social functions—biological, economic, educational, protective, and recreational. As Thohari Musnamar (1992) and Goode (1995) suggest, the family bridges the gap between individuals and society, preparing children to become responsible members who uphold moral and social norms. In this sense, family harmony directly contributes to the creation of a balanced and civilized community.

However, rapid modernization, urbanization, and digitalization have transformed family structures and relationships. Modern families now take diverse forms—nuclear, extended, single-parent, or blended—each facing unique challenges in maintaining communication and shared values (Johnson, 2018; Kahn, 2016). The rise of digital media has reshaped parenting styles, communication patterns, and the way children are socialized within the household (Irwansyah, 2018; Rini & Masduki, 2020). Despite these shifts, the essence of family remains unchanged: it is the central institution for nurturing love, moral integrity, and faith across generations.

In conclusion, the family is not merely a private domain but a moral and social entity that sustains the spiritual and cultural foundation of society. A harmonious family reflects the balance between emotional warmth, spiritual consciousness, and social responsibility. As both Islamic and sociological perspectives suggest, maintaining family harmony is essential for cultivating ethical citizens and ensuring societal well-being. Therefore, strengthening family values, communication, and education becomes a collective responsibility for sustaining peace and moral order in an ever-changing world.

2. METHODOLOGY

The methodology of this paper is a *literature review* of several reading sources about realizing harmony in the household towards a harmonious family which is compared by researchers using several literature sources, including from scientific journals, as well as several related articles published in *online media*. And the method used in this study is to use library research instruments, namely research by reviewing books (scientific works), researching books that are related to the object of research discussion, articles, books written by scholars, both classical and modern, the internet and others, as supporting factors that underlie the theoretical basis.

This research is generally a descriptive qualitative research, namely it aims to understand (*understanding*) in the world of meaning symbolized in the behavior of society, according to the perception of society itself. This qualitative descriptive research method aims to describe current phenomena. This includes describing, recording, analyzing, and interpreting current conditions. In other words, this qualitative descriptive research also aims to obtain information about current social conditions.

3. RESULTS AND DISCUSSION

The family is the foundation of society, and in Islamic teachings, the Quran provides numerous guidelines on how to create a harmonious family. A harmonious family not only brings happiness to its members but also contributes to the stability of society. Here are some principles taught in the Quran for building a harmonious family:

3.4 Children's Education

Children's education is the primary responsibility of parents. The Qur'an teaches the importance of educating children well, both in terms of religion and morals. In the Qur'an Surah Luqman (31:13-14) Allah SWT says

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۚ ۱۳ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُ فِيهِ عَامَتَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۚ ۱۴

13. *And (remember) when Luqman said to his son, when he was giving him a lesson: "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice."*

14. *And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, to Me alone is your return (QS. Luqman (31): 13-14)*

From this verse, Luqman advises his son not to associate others with Allah and to honor his parents. A good education will shape a child's character and prepare them to become good members of society.

Family education encompasses all aspects and involves all family members, from father to mother, and finally, children. However, more importantly, education is obligatory for parents to provide to their children. Children are not merely those born from the coccyx, or descendants of their descendants, but also the children of all Muslims everywhere, all of whom are part of the generation of the Muslim community upon whom we place our hopes, to restore the unity of the Muslim community as a whole.

Families are like the building blocks of a nation. A nation is made up of families; if households are fragile and weak, the nation will be weak. Therefore, each component of the family plays a vital role. In Islamic teachings, children are a trust from Allah SWT for whom responsibility must be given, as Allah SWT commands in the Qur'an, Surah At-Tahrim (66), verse 6. This obligation can be carried out easily and naturally because parents love their children.

Like a building, the family is its foundation. When the foundation is solid and strong, the walls will be strong. The roof can provide shade and protection from heat and rain, and the windows and doors can be installed properly. Likewise, with families, starting with a prosperous family, other elements can also be of high quality, such as the formation of neighborhood units (RT), neighborhood units (RW), villages, and ultimately a civilized nation and state. (Hikmatullah, 2022)

Family ethics strongly emphasize cooperation between husband and wife, with a clear division of labor. However, both have responsibilities in educating their children and maintaining harmony in interactions among family members. The husband's responsibility for family support and the children's education, and the husband and wife's commitment to achieving harmony between them, according to the Quran, are absolute requirements for building a peaceful family.

Within the family, parents have the responsibility and role of meeting the needs, teaching, guiding, and educating their children. These responsibilities include religious, material, physical, moral, intellectual, spiritual, social, and sexual responsibilities. This responsibility is what constitutes education. The goal of education is to shape children into healthy, intelligent individuals with noble character and morals, capable of becoming a strong generation with a bright future.

Parents must understand and implement proper education, in accordance with the stages of child development, based on Islamic law, as taught by the Prophet Muhammad (peace be upon him) in his various traditions. Parents play a crucial role in guiding their children's lives toward good or evil, intelligence or ignorance, and good or bad morals. The role of parents extends beyond mothers; fathers also have a significant influence on family education, especially for children. Children spend most of their time with their parents.

Family education is the education a person acquires from everyday experiences, whether consciously or unconsciously. From birth to death, it occurs within the family or in everyday social interactions. Parents are the ones who accompany, guide, and mentor them through various stages of development, including caring for, protecting, educating, and guiding them through their new life. At every stage of their development, Graha states that parents are responsible for their children's educational success because children are a gift from God and children receive their education from their parents.

Indonesia has a large population. However, if this large population is not prepared and optimized, it will increase the burden on the nation. For the sustainable resilience of the nation's generations, character building is essential. To anticipate this negative outcome, preparation and optimization are necessary in various areas, particularly character education within the family.

Character education within the family is closely linked to good morals and habits, or the example set by parents. Morals are inherent in every human being. It's up to us to cultivate these morals, whether they develop for good or bad. Once character is cultivated in terms of good morals and habits, steps must be taken to strengthen character education within the family to prevent it from being easily lost or influenced.

The most important aspect of educating children, besides intellectual intelligence, is their spiritual intelligence. Some define spiritual intelligence as the human capacity to create meaning. In the most challenging and unexpected situations, spiritual intelligence can lead people to find meaning. Humans can find meaning through various beliefs. Because humans can perceive meaning in various things, religion directs us to seek meaning from a broader perspective. Meaningfulness before God is the true meaning that religion directs, as sources of meaning other than God are not eternal. This can occur when parental attachment or affection is given to a child. The most easily recognized sign of this attachment is the visible effort of a person to seek and maintain closeness with their attachment figure.

Family, school, and community are centers of education. However, it is the family that exerts the first influence; the family is the most influential educational center compared to others, because a child converts to Islam early in life, and it is within the family that the seeds of education are planted. Similarly, a child spends more time at home than anywhere else, and parents are the most influential figures. It is through the family that a child's good or bad behavior is formed, which he or she will later apply in society. If a family educates their child well, the child will automatically be beneficial to others and their country. However, if a child receives poor moral education within the family, he or she will become a burden on society later on.

3.5 Respect and Forgive Each Other

A harmonious family is a family that respects and forgives each other. In Surah Al-Imran (3:134), Allah SWT says

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُطُومِينَ وَالْغَائِبِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“(Name)ly those who spend (in charity), both in times of ease and hardship, and those who restrain their anger and pardon people. Allah loves those who do good.” (QS. Al-Imran (3): 134)

Allah SWT mentions the characteristics of a pious person, including the ability to control anger and forgive others' mistakes. Mutual respect and forgiveness will create a comfortable and loving atmosphere within the family.

Challenges in Family

Families also face various challenges in the modern era, such as shifting values, communication problems, and economic stress. Many families experience internal conflict that can affect relationships between members. Therefore, it is crucial for every family member to have good communication skills and mutual respect.

Raising a family is a joyous journey, but it also presents various challenges. In an ever-changing social context, these challenges can impact relationships between family members and overall well-being. Here are some common challenges faced by families.

Today, especially among children and the younger generation, moral decadence is a major factor. Islamic family education can be a solution. Childhood is crucial for character formation. Children are in their *golden age*, and successful education during this golden age is crucial for their success in adolescence and adulthood. This will ultimately produce children with noble character and the potential to become a golden generation, bringing light to this nation.

a. Poor Communication

One of the main challenges in families is ineffective communication. The inability to convey feelings, hopes, or concerns can lead to misunderstandings and conflict. In many cases, family members may feel unheard or misunderstood, which can lead to strained relationships.

b. Economic Stress

Economic instability can be a significant source of stress for families. Financial problems, such as debt or job loss, can cause stress that impacts relationships between family members. Economic stress often leaves family members feeling depressed and anxious, which can exacerbate conflict and reduce quality time together.

c. Differences in Values and Thoughts

Each family member brings a different background, experience, and values. These differences can create tension, especially when it comes to important decisions or children's education. It's important to manage these differences constructively to avoid disrupting family harmony.

d. Influence of Technology

The advancement of technology and social media has changed the way people interact. While technology can facilitate communication, it can also create emotional distance. Excessive gadget use can reduce the quality of interactions between family members, hindering the development of healthy relationships.

On the one hand, the digital era provides space and opportunities for broader and more comprehensive development. On the other hand, it poses serious threats to future generations. One of these threats is the erosion of the *good and intelligent character of the nation's generation*. This is possible because the 5.0 era provides a new communication alternative, namely through the rapid development of social media.

With the rapid flow of information available, it brings convenience in all aspects. These conveniences create a space for disruption. This space for disruption will have a significant impact on society, especially on the next generation. In this era of disruption, where everything changes rapidly, children and families must be equipped with adequate educational skills that are in step with the times. Because today's children are frequently exposed to the internet, digital literacy is one of the most feasible alternatives for building the foundation of character education in this era.

Many issues have emerged recently that are quite worrying, particularly in social, national, and state life. It could be said that negative aspects can be found in almost every aspect and area of life, from the attitudes and actions of individuals or groups to the situations and conditions they create.

With just Wi-Fi, data, and a smartphone, we can surf the internet, navigate, and explore the digital world. The rapid flow of information brings with it various conveniences. These conveniences create a space for disruption. This space for disruption has a significant impact on society, especially our future generations. In this era of disruption, where everything can change so quickly and easily, children must be equipped with adequate educational skills. Because today's children are so exposed to the internet, digital literacy is one of the most feasible alternatives for building the foundation of character education today.

One of the challenges is disruption in family education, particularly character education. Technology in the digital age offers significant benefits. Even in the teaching and learning process, students no longer need to meet face-to-face with teachers, and

students no longer need to meet with their lecturers. This, however, is precisely what is not realized, and it can pose a threat: a process of educational degradation. Ethical values and manners are more likely to erode.

The positive influence of digital technology, when used wisely, can aid children's development. The digital era is a term used to describe the emergence of the digital world, the internet, or more specifically, information technology. This digital era is characterized by the presence of technology, which has seen an increase in the speed and flow of knowledge exchange in the economy and society. The role of parents, as part of the information society, cannot deny that children in the digital age are inextricably linked to technological objects. New technology is one of the most visible indicators of the emergence of a new era and also signifies the arrival of the information society. The information technology revolution has led to the spread of communication technology, which can inspire the creation of a new society.

gadgets that are widely known to children are found in the form of tablets and mobile phones. The digital era makes it easy for anyone to access information easily, anytime and anywhere. This applies to everyone, including children. Children in the digital generation era are adapting very quickly to the development of information technology. Therefore, parents in this digital era face many challenges in raising and caring for children in today's era. Character education in the family cannot be taught with a theoretical approach for children, but must be taught through behavior and examples of actions. In line with the opinion of Frank and Goldenson in Moeslihatoen, that play for children has eight functions, including: 1. Imitating what adults do, such as mothers cooking in the kitchen, doctors treating sick people, 2. To carry out various roles that exist in real life such as teachers teaching, drivers driving cars, 3. To reflect family relationships and real life experiences. For example, like mother bathing younger sibling, father reading newspaper, older sibling doing schoolwork, 4. To channel strong feelings such as banging cans, patting water, 5. To release unacceptable urges such as playing the role of a thief. 6. For flashbacks of roles that are usually done such as brushing teeth, having breakfast, taking public transportation and so on, 7. Reflecting growth such as getting taller, running faster, 8. To solve problems and try various solutions to problems such as decorating the room, preparing a meal.¹⁷ Parenting patterns for their children (*parenting*) are the solution to all these problems.

One of the key steps parents take in educating their children in the digital age is to provide guidance in their use of technology. This guidance allows parents to monitor their children and direct them to positive content, guiding them to use technological advancements appropriately, in line with their developmental stage. As educators, parents must strive to teach their children how to use digital technology and various online media effectively, safely, and correctly through daily interactions.

The presence of digital technology essentially has many benefits, namely as a source of information, fostering creativity, building communication systems, distance learning, social networking, encouraging business growth, and improving public services. As parents in the digital age, it is essential to establish communication with children, no matter how busy their work schedules are. It is hoped that parents can communicate with their children, either in person or by phone, simply to check in on their children's condition. To ask, "How are you today?" Have you had breakfast? Is there any homework? Did you achieve today? What activities did you do at school today? And so on. Through this established communication, it is hoped that a dialogue will occur between children and parents that not only brings them closer physically but also psychologically. Here, parents can provide understanding to children about many things, teach social skills, and build openness so that children grow in trust towards their parents, so that children are willing to share what they want, what they hope for, and what they aspire to, including their parents' hopes for their children.

Providing parenting patterns in this digital era requires parents to be more active and creative in reducing the use or exposure to *gadgets* that are not beneficial and waste time. Forms of parental creativity in this regard include: providing alternative games, both *indoor* and *outdoor*, cycling, running, playing ball. Then channeling their interests according to their desires in the fields of sports, martial arts, dance, cooking and so on. Provide tools

that can support children's creativity such as Lego blocks and other simple equipment. There is a variety of activities including diversions such as learning to cook, bake, dance, gardening, making crafts, coloring and drawing. Inviting children to explore the environment through camping and *outbound activities*. Visiting neighbors and relatives.

There are three types of impacts resulting from the development of digital technology on children. *First*, children's growth and development are not optimal because children sit too long engrossed in gadgets. In addition to physically stunted growth, they also have difficulty speaking clearly because they watch too many cartoons or *online games* that do not involve verbal communication. Children's mental development is also often hampered/disturbed, they also lose concentration in learning and experience a false sense of maturity because their minds are always focused on television shows or games on their *smartphones*. *Second*, children can become addicted to always using *gadgets* everywhere and at all times. Not only to search for information but also to play and communicate with others in cyberspace.

There are at least 11 signs that parents can observe in children who are addicted to *gadgets*: (1) Reduced focus, (2) Becoming more emotional, (3) Difficulty making decisions, (4) False maturity, looking physically big but mentally immature, (5) Difficulty communicating with others, (6) No change in facial expression to express feelings, (7) Low fighting spirit, (8) Easily influenced, (9) Antisocial and difficult to relate to others, (10) Weakened ability to feel sensations in the real world, (11) Not understanding moral values. Thirdly, from a health perspective, children can be sure that their eating patterns are irregular, eating only food that they like and not getting enough sleep. This will clearly disrupt the child's health. They force their attention, energy and mind to see and play with what is available on the gadget so that over time it is certain that their physical body will become weak due to malnutrition and lack of rest. Not to mention the impact on eye health. They could be susceptible to eye disease due to extreme fatigue and exposure to radiation. Ears can also experience functional weakness due to listening to music through a headset for too long or at too high a volume. (Mardiya, 2016)

In today's gadget era, children are more interested in their *devices*. They can spend all day playing games or watching TV. Parents should remind and regulate their children's study time. For example, they can schedule study time from 6:00 PM to 8:00 PM, or limit their playtime to one to two hours per day.

Research shows that Indonesia has 132.7 million internet users. Most of them use the internet to search for information. However, a significant amount of information on the internet is hoaxes (incorrect information). To prevent users from directly receiving incorrect information, it is necessary to increase their digital literacy knowledge. Children also need to be equipped with digital literacy as a guide for interacting with the limitless virtual world. Digital literacy is one component of digital media literacy. Kurniawati and Baroroh state that digital literacy is an individual's interest, attitude, and ability to use digital technology and communication tools to access, manage, integrate, analyze, and evaluate information, build new knowledge, create, and communicate with others in order to participate effectively in society.

Digital literacy is a possible way to foster character education within families for the millennial generation, fostering the habit of actively and effectively gathering and managing information. Through the practice of honing digital literacy skills, millennials can learn to cultivate a peaceful character. They should not blindly manage information, reject hoaxes, and build new, more effective knowledge to contribute to the progress, unity, and peace of the nation and state. If children already possess digital literacy skills, along with good manners and noble character, they will be able to build peace in cyberspace. We can eliminate our concerns about incivility on social media and hate speech. Educating children's character in the digital age is an alternative that we cannot underestimate. We can start at home, starting with teaching peace, politeness, and goodness to children. Furthermore, we should cultivate basic literacy (reading, writing, and arithmetic) and digital literacy before exploring the limitless virtual world.

e. Mental Health

Mental health issues, whether experienced by individuals or affecting entire families, can be a serious challenge. Stress, depression, and anxiety can impact how family members interact with each other. Awareness and support in addressing mental health issues are crucial to creating a healthy family environment.

f. Responsibilities and Roles

Unbalanced duties and responsibilities within a family can lead to dissatisfaction. For example, traditional gender roles often place more burden on one family member than another. This can lead to feelings of unfairness and tension in relationships.

Family challenges are an integral part of life. Understanding and overcoming these challenges requires effort and commitment from all family members. With good communication, mutual understanding, and emotional support, families can overcome various obstacles and create a harmonious and happy environment.

Steps to Harmonize Your Household

A Muslim's obligation when building a household is to create a harmonious atmosphere. The household within it is a place of shelter, a household full of peace, tranquility, a place to confide, a place to relieve anxiety, and a solution to resolve all problems when problems arise outside the home. Therefore, the husband or wife is a place or friend to resolve these problems. Creating a harmonious family as described above is not an easy matter, but requires a long process that must be prepared by both husband and wife, including understanding the characteristics of the husband or wife they will marry, namely looking for similarities and differences between them. Islam has provided guidance for men who want to marry to achieve the goal of marriage, namely harmony in the household, by considering four things: because of their wealth, beauty, offspring, and religion.

The most important of the four characteristics above is religion. When a person's religion is sound, their morals are automatically good as well. For example, if a husband is angry, the wife restrains herself; if he laughs, the wife smiles; and if he does something, the wife supports him. However, women with the opposite character should be avoided by anyone wishing to marry. This is because the harm they cause outweighs the benefits. This (religious) rule also applies to wives seeking a husband, to avoid future regrets. In this case, a father can carefully research the man proposing to his daughter before making a decision. Among other things, he can ask people close to his prospective son-in-law. He can also consult with trusted individuals. In addition to the four characteristics of women recommended for marriage mentioned above, equally important is the priority of virgins, who are highly circumcised. The most effective way to determine the characteristics of a prospective wife or husband, as described above, is through a proposal. The question then arises: can efforts to foster harmony in the household still be made after marriage? The answer is, of course, it can still be done, in this case, efforts to create household harmony by applying good behavior towards the partner. From the wife's side, good behavior that can be applied in daily life with the partner include: (a) Maintaining the husband's honor and property. (b) Expressing sincere love only to the husband. (c) Do not complain and vent suffering carelessly to others. (d) Respect the husband regardless of the circumstances. (e) Save money in spending money on daily needs by adjusting the income earned by the husband. (f) Forgive the mistakes made by the husband. (g) Do not believe other people's slander about the husband's badness. Meanwhile, actions that the husband can do to create a harmonious family include: (a) Caring for and loving the wife with all his heart. (b) Do not find fault with the wife for irrational reasons. (c) Providing a good example to the wife, both in behavior, speech, actions and in worship. (d) Do not leave the wife for too long. (e) Show gratitude to the wife. (f) Don't provoke your wife to jealousy.

Nick Stinnet and John Defrain said six steps to build a harmonious family as quoted by Ida Rosyidah and Siti Nafsiah. (a) Preserving religious life in the family. (b) Spending enough time with family. (c) Interaction between family members to create good relationships between family members such as communication, democracy and reciprocity. (d) Creating good relationships between family members with mutual respect.

(e) Unity in the family that strengthens the household structure. (f) Orienting on the priority of household integrity especially when facing household crises. In essence, harmony in the family will be achieved if there is balance and togetherness.

4. CONCLUSION

A Muslim's obligation when building a household is to create a harmonious atmosphere. The household serves as a place of shelter, a place of peace and tranquility, a place to confide, a place to relieve anxiety, and a solution to all problems arising outside the home. Therefore, a husband or wife is a place or partner to resolve these issues.

Therefore, conflict within the family must be minimized to create a balanced family and to foster effective communication within the family. A balanced family is characterized by harmonious relationships between father and mother, between father and child, and between mother and child. Each family member knows their respective duties and responsibilities and can be trusted.

Family ethics strongly emphasize cooperation between husband and wife, with a clear division of labor. However, both have responsibilities in educating their children and maintaining harmony in interactions among family members. The husband's responsibility for family support and the children's education, and the husband and wife's commitment to achieving harmony between them, according to the Quran, are absolute requirements for building a peaceful family.

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