FAMILY CONFLICT MANAGEMENT: QUR'ANIC PERSPECTIVE

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ABSTRACT: *This study discusses the concept of family conflicts and their management according to the perspective of the Qur'an. The literature review and thematic approach found five conflict areas in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife incompatibility. Meanwhile, the Qur'anic family conflict management includes minimising and avoiding violence and encouraging positive behavioural changes among family members.*

Keywords: Conflict, family conflict, family conflict management

A. Introduction

Family is a fundamental institution and has unique characteristics—a social group living together with economic cooperation and goals to raise a new generation[1] by caring and

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[1] Murdock, *Social Structure* (New York: Tenth Printing, 1965).

nurturing them[2] and instilling symbolic values.[3] A family is tied by blood or marriage, with a network that provides basic instrumental and expressive functions.[4] As a haven to grow physically and psychologically, a family shapes the characters of its members.[5] Because children are first educated in a household, a family also shapes the nation's future generation.[6]

In the Islamic perspective, a family has noble roles: 1) to find *saki>nah* (peace), *mawaddah* (love) and *rah}mah* (affection);[7] 2) as a legitimate way to continue the lineage;[8] and to fulfil biological needs.[9] According to `Abud Abdul Ghani `Abud, the bond created in a family is not only external (e.g., fulfilling the biological needs) but also emotional and spiritual. Doing good deeds together will make physical relationships in a family fulfilling and this will bring pleasure to the physical intimacy. The happiness and safety built in a family are not only for this world but also for the hereafter.[10]

However, just like in other social groups, conflicts are unavoidable in a family. No humans are free from conflicts, and avoiding them means avoiding reality.[11] Therefore, conflict management is needed. If conflict is managed properly, it can be a learning medium to build a better family life. However, managing a conflict in a family is by no means simple or easy because it requires maximum efforts from husbands and wives. Additionally, conflict management concepts need to be developed well and mastered by both husbands and wives.

Al-Qur'an has many family conflict references. They need to be built as a holistic concept or theory of conflict management to prevent and resolve family conflicts that have become increasingly complex in the modern era, especially in Indonesia.

B. Literature Review

Past studies have examined family conflicts and the concept of peace in Islam. Among them are studies that specifically examine the resolution of family conflicts, such as Zainab,[12]

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[2] Ira Reis, "The Universality of the Family: a Conceptual Analysis" dalam *Journal of Marriage and the Family,* No. 27, Volume 4, 1965, p.445.

[3] Andrew J Weigert and Darwin L Thomas, "Family as a Conditional Universal" dalam *Journal of Marriage and the Family,* No. 33, Vol. 1, 1971, p.188.

[4] Sri Lestari, Psikologi Keluarga (Jakarta: Kencana, 2012), p.6

[5] Imam Taufiq, *Peace Building dalam al-Qur`an: Kajian Terhadap Pemikiran Sayyid Qutb dalam Tafsir di Dilal al-Qur`an* (Semarang: Laporan Penelitian IAIN Walisongo Semarang, 2010), p.49.

[6] M. Quraish Shihab, *Membumikan al-Qur`an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999), p.255.

[7] QS. ar-Ru>m:21.

[8] QS. an-Nah}l:72.

[9] QS. al-Baqarah:223.

[10] `Abud Abdul Ghani `Abud, *Keluarga Muslim dan Berbagai Masalhnya* (Bandung: Pustaka, 1987), p.91.

[11] Achmad Gunaryo, "Konflik dan Pendekatan Terhadapnya" dalam M. Mukhsin Jamil (ed.), *Mengelola Konflik Membangun Damai: Teori, Strategi dan Implementasi Resolusi Konflik* (Semarang: Walisongo Mediation Centre, 2007), p.30.

[12] Zainab, "Manajemen Konflik Suami Isteri dalam Perspektif Al-Qur`an" dalam *Jurnal Studi Agama dan Masyarakat,* Vol. 3, No. 1, Juni 2006.

Haswir,[13] Elizabeth,[14] Nur Salam,[15] Zuhrah,[16] Sari and Puspitawati,[17] Wihidayati,[18] and Diah.[19] Meanwhile, works that specifically examine the concept of peace in Islam include the works of Taufiq.[20] These studies focus on the sources of family conflicts and how to resolve them. The current study aims to extend the literature by establishing the concept of conflict management from the Al-Quran perspective. In doing so, this study first maps the conflict areas, whether they originate from husbands, wives and children, and then builds a complete and systematic concept of family conflict management. This includes references in the Qur'an about limiting and preventing violence through positive behavioural changes

C. Research Method

This study uses a thematic approach, i.e., *Amin al-Khu>li>*, which emphasizes the importance of understanding the meaning and purpose Qur'an to find a deep understanding of the verse and the context in which it was revealed (*asba>b an-nuzu>l*). Technically, *Amin al-Khu>li>* contains three steps. The first step is to select a particular subject or case. The second step is to find verses related to the subject or case. The third step is to understand the relationship between the verses that discuss the same subject.[21]

This study is qualitative by using library research. Zed explained that there are seven steps in library research: 1) determine the research topic; 2) look for information that supports the research topic; 3) determine the focus of the research and then organize the reading material; 4) look for relevant literature such as journals, books, manuscripts and others; 5) reorganize the reading materials and then make research notes; 6) review and enrich the reading materials; and 7) organize the notes and then do the writeup.[22]

D. Findings and Discussion

1. Family Conflicts According to the Qur'an

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[13] Haswir, "Penyelesaian Kasus *Nusyu>z* Menurut Perspektif Ulama Tafsir" dalam jurnal *Al-Fikra,* Vol. 11 No. 2, Juli 2012.

[14] Misbah Zulfa Elizabeth, "Pola Penanganan Konflik Akibat Konversi Agama di Kalangan Keluarga Cina Muslim" dalam *Jurnal Walisongo,* Volume 21, Nomor 1, 2013.

[15] Nur Salam, "Konsep *Nusyu>z* dalam Perspektif Al-Qur`an: Sebuah Kajian Tafsir Maudhu`i" dalam jurnal *De Jure,* Vol. 7, No. 1, Juni 2015.

[16] Fatimah Zuhrah, "Nushuz Suami-Isteri dan Solusinya: Tafsir al-Razi" dalam Jurnal *Al-Ahkam,* Vol. 26, No. 1, April 2016

[17] Dwi Puspita Sari dan Herien Puspitawati "Family Conflict and Harmony of Farmers Family" dalam *Journal of Family Sciences,* Vol. 02, No. 1, 2017.

[18] Sri Wihidayati, "Kebolehan Suami Memukul Isteri yang Nusyu>z dalam Al-Qur`an" dalam Jurnal *Al-Istinbath,* Vol. 2, No. 2, 2017.

[19] Muhammad Diah, "Penyelesaian *Syiqa>q* Menurut Al-Qur`an Surat An-Nisa` ayat 34-35" dalam Jurnal *Al-Mabhats,* Vol. 3, No. 2, 2018.

[20] Imam Taufiq, *Peace Building dalam Al-Qur`an: Kajian Terhadap Pemikiran Sayyid Qutb dalam Tafsir di Dilal Al-Qur`an,* Semarang: Laporan Penelitian IAIN Walisongo Semarang, 2010.

[21] Ami>n al-Khu>li>, *Mana>hij Tajdi>d fi> an-Nah}w wa al-Bala>gah wa at-Tafsi>r wa al-A<da>b* (ttp.: al-Haiah al-Mis}riyyah al-`A<mmah li al-Kita>b, 1995), p.232.
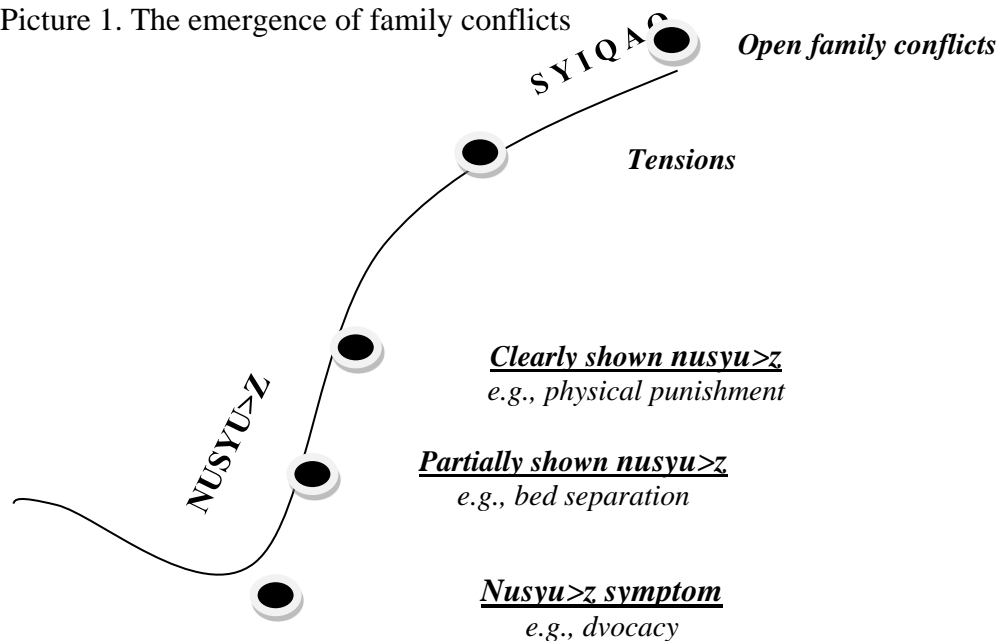
[22] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), p.81.

In the Qur'an, two terms generally indicate family conflicts, namely *nusyu>z* and *syiqa>q*.[23] The term *nusyu>z* is linguistically defined as *al-maka>n al-murtafi`* or a high place.[24] Meanwhile, *Ibn Manz}u>r*[25] and *Al-Qurt}u>bi*[26] define *nusyu>z* linguistically as something that is lifted from the earth (ما ارتفع من الأرض). Meanwhile, in the Al-Munawwir dictionary, *nusyu>z* is defined as something that stands out in or from its place.[27] More specifically, the word *nusyu>z* is taken from the word *nasyz*, which means lifting someone from loving another, such as lifting something from the ground, or when someone is standing up from their seat.[28]

Terminologically, according to *H{anafiyah* scholars, *nusyu>z* is defined as an attitude of displeasure that occurs between a husband and wife. The *H{anabilah* scholars also define *nusyu>z* as an attitude of displeasure accompanied by disharmony.[29] According to *Malikiyah* scholars, *nusyu>z* is when husband and wife persecute each other. Likewise, the *Sya> fi'iyah* scholars define *nusyu>z* as disputes between husband and wife. Meanwhile, the term *syiqa>q* is generally defined as quarrels, squabbles, disputes, and divisions between husband and wife. According to Shihab *syiqa>q* is a problem resolution that requires a third person (parents or elders) or the intervention of a wise person.[30]

Family conflicts emerge through several phases, discomfort because someone is doing *nusyu>z*, followed by signs of his *nusyu>z*. This can escalate into tension or closed conflict and eventually escalate into open conflict. The emergence of family conflicts is illustrated in Picture 1 below.

Picture 1. The emergence of family conflicts

SYIQAQ — *Open family conflicts*

Tensions

Clearly shown nusyu>z
e.g., physical punishment

NUSYU>Z

Partially shown nusyu>z
e.g., bed separation

Nusyu>z symptom
e.g., dvocacy

[23] QS. *an-Nisa>`:* 34, 128.

[24] Muh}ammad Ali As}-S{a>bu>ni, *Rawa>i` al-Baya>n: Tafsi>r A<ya>t al-Ah{ka>m min Al-Qur`a>n,* Juz I (Beirut: Da>r al-Kutub al-`Ilmiyyah, 1986 M/1406 H.), p.517.

[25] Ibnu Manzu>r, *Lisa>n al-`Arab* (ttp.: Da>r as-S}a>dir, 1310 H./1990 M.), p.637.

[26] Ima>m Al-Qurt}u>bi, *Tafsi>r al-Ja>mi` li Ah}ka>m al-Qur`a>n* (Beirut: Da>r al-Kutub al-`Ilmiyyah, 1996), p.170.

[27] Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Yogyakarta: Pustaka Progresif, 1997), p.1418.

[28] Imam Taufiq, *Al-Qur`an Bukan Kitab Teror: Membangun Perdamaian Berbasis Al-Qur`an* (Yogyakarta: Bentang, 2016).

[29] Saleh bin Ganim, *Nusyu>z,* alih Bahasa oleh A. Syauqi (Jakarta: Gema Insani Press, 2004), p.25-26.

[30] M. Quraish Shihab, *Wawasan Al-Qur`an: Tafsir Maudhu`i atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), p.211-212.

2. Areas of Family Conflict in the Qur'an

According to the perspective of the Qur'an, are five areas of conflict in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife perceived inequality

Leadership and Husband-Wife Relationship Conflicts

Leadership in a family can cause conflict when the household leader is not responsible, and the decision making is not family-oriented. This happens when a household leader is immature, selfish, and deviant from the family's visions and missions. This condition can threaten the household's integrity. According to Shihab, a household needs a leader, and in Islam, it is the husband.[31] According to *Ah}mad H{asan Karizun*, household leadership is more about duties and responsibilities as a leader, not about dominance or arbitrariness.[32] *Ali As}-S{a>bu>ni* argued that the task of a leader is to manage household affairs, oversee matters concerning children and wives, and provide a living for them so that the household functions properly.[33] *Ibn Kas|i>r*, as quoted by *Ah}mad H{asan Karizun*, interprets the word *al-qawwa>mah* in Surah *An-Nisa>`* verse 34 as the commander for women—a leader, a superior, a judge, an educator, and a corrector.[34] Considering the importance of the household head's roles, the stability of the household relies on sound decision-making.

Conflicts in Fulfilling Rights and Responsibilities

In fulfilling rights and obligations in a family, conflicts often arise because of different points of view and problems emerging during the process of carrying out responsibilities. People may view a given task as a responsibility and a mandate that must be carried out to the fullest, regardless of whether the task is big or small. However, some others view a given task as a burden, which could trigger a family conflict. Shihab stated that a family is a 'small umah' (small community) with leaders and members, a division of tasks and work, and each member's rights and obligations.[35] In fulfilling these rights and obligations, there should be a commitment between husband and wife. Otherwise, there will be conflicts in the family.[36]

Conflict in Achieving Family Visions, Missions, and Goals

Conflicts in achieving the family's vision, mission and goals can emerge because one of the family members does *nusyu>z* so that there is *shiqa>q* between the two parties. *Nusyu>z* sometimes comes from the wife's side; for example, when the wife refuses to dress up when

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[31] M. Quraish Shihab, *Wawasan Al-Qur`an: Tafsir Maudhu`i atas Pelbagai Persoalan Umat,* p.210.

[32] Ah}mad H{asan Karizun, *Maza>ya> Niz}a>m al-Usrah al-Muslimah* (Beirut: Da>r Ibn H{azm, 1417 H./1997 M.), p.88.

[33] Muh}ammad Ali As}-S{a>bu>ni, *Rawa>i` al-Baya>n: Tafsi>r A<ya>t al-Ah}ka>m min al-Qur`a>n* (Beirut: Da>r al-Kutub al-`Ilmiyyah, 1986 M/1406 H), p.529.

[34] Ah}mad H{asan Karizun, *Maza>ya> Niz}a>m al-Usrah al-Muslimah,* p.89.

[35] M. Quraish Shihab, *Membumikan Al-Qur`an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999), p.255.

[36] Mahmudah, *Bimbingan dan Konseling Keluarga: Perspektif Islam* (Semarang: CV. Karya Abadi Jaya, 2015), p.91.

her husband desires it, refuses her husband's sexual invitation, leaves the house without the husband's permission and leaves her worship obligations.[37]

Nusyu>z can also come from the husband's side, such as being indifferent to his wife.[38] According to Muhammad Uthman Al-Khasyt one form of *nusyu>z* attitude on the husband's part is staying away from his wife, not wanting to greet and not wanting to talk and ignoring his wife's rights.[39]

If a conflict resolution during the *nusyu>z* period is not successful, there will be ongoing quarrels between husband and wife (*syiqa>q*).[40] This family conflict in the form of *syiqa>q* shows that the conflict has peaked, and there is tension. Therefore, a third party must be involved in the resolution.[41]

Conflict due to Husband-and-Wife Dynamics in the Family

The husband-and-wife dynamics can cause conflict in the family when one party does not put enough effort into building a good relationship, such as the lack of mutual understanding, not compromising, not forgiving each other, being rude, including being reluctant to meet his wife's biological needs. These attitudes can directly or indirectly start family conflicts.

Conflict due to Husband-and-Wife Incompatibility

Family conflicts can occur because of incompatibility between husband and wife. The Qur'an[42] hints at the importance of considering the principle of equality, compatibility, and harmony between a man and a woman. According to Ilham Abdullah, if a person chooses his life partner based solely on human desires, without considering equality and other factors, the household will not be blessed with peace and tranquillity.[43] Prophet Muhammad emphasized the potential for family conflicts due to incompatibility between husband and wife. He likened human souls to an army. When they know each other, they become harmonious, but there will be disputes if they deny each other. The words of the Prophet Muhammad SAW are as follows.

الأرواح جنود مجنّدة فما تعارف منها ائتلف وما تناكر منها اختلف.

"The souls are like an army; when they know each other, they get along and become friends, but if they deny each other, there will be a dispute." (Narrated by Bukhari and Muslim).

3. The Concept of Family Conflict Management in the Qur'an

The relationship between husband, wife, and children in the family is regulated in the Qur'an to ensure the family's safety and sustainability and overcome problems. Therefore, if

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[37] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan* (Jakarta: Gema Insani Press, 1994), p.87.
[38] QS. an-Nisa>`: 128.
[39] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan*, p.87.
[40] Abdul Hadi, *Fiqh Munakahat* (Kendal: Pustaka Amanah Kendal, 2017), p.150.
[41] QS. An-Nisa>`: 35.
[42] QS. an-Nu>r:26.
[43] Ilham Abdullah, *Kado Buat Mempelai: Membentuk Keluarga Sakinah, Mawaddah, Warahmah*, cetakan ketiga (Yogyakarta: Absolut, 2004), p.118-119.

there is a conflict in the family, then the husband and wife must work together to resolve it.[44] Shihab compares a family to a nation. A family cannot be calm and happy without regulations, control and discipline.[45] Low enforcement of regulations will result in low quality of life. To build a happy, lasting and conflict-free family, both husband and wife must master family conflict management. In the Qur'an, the concept of conflict management is presented clearly but needs to be studied in-depth and transformed into a systematic and holistic form. By examining the verses in the Qur'an, the concept of conflict management can be constructed to minimize and prevent domestic violence.

4. *Khitbah* as an Effort to Limit and Avoid Pre-Marriage Violence

At the pre-wedding stage, *khitbah* can limit and avoid domestic violence. The selection of a partner is the foundation of a household. If the foundation is not strong, the building will collapse even with tiny shaking.[46] Therefore, at this planning stage, the Qur'an contains recommendations for choosing a potential life partner.[47] In fiqh books, *khitbah* is defined as a statement of the desire to marry a woman, who is known.[48] The concept of *khitbah* is an effort to see and know the personality of the prospective wife, such as her piety, nobility of character, tenderness, and sincerity, as well as the outward aspects such as fertility, body health, and beauty.[49]

The Qur'an[50] contains the principle of balance or harmony as a fundamental principle to support a household's happiness and tranquillity as well as to avoid potential conflict and violence. Allah has indicated the importance of equality, compatibility, and harmony between men and women. Otherwise, it will lead to conflict and domestic violence.

Muhammad Uthman Al-Khasyt maintained that the most important standards for achieving compatibility and stability in living together are equality of understanding and values, the direction of goals and perceptions, characters, hobbies, preferences, and the general outlook on life.[51] Meanwhile, according to Imam al-Ghazali, there are eight characteristics of a prospective wife that men need to pay attention to when choosing a wife: religious obedience, characters, beauty, lightness in dowry, fertility, virginity, origin, and kinship that is not too close to the prospective husband.[52] This consideration aims to protect households from potential conflicts and violence, especially those originating from socioeconomic differences or other stratification.

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[44] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan*, p.84.

[45] M. Quraish Shihab, *Membumikan Al-Qur`an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999), p.256.

[46] M. Quraish Shihab, *M. Quraish Shihab Menjawab 101 Soal Perempuan yang Patut Anda Ketahui* (Ciputat: Lentera Hati, 2011), p.92.

[47] QS. Al-Baqarah: 235.

[48] Wahbah az-Zuhaili>, *al-Fiqh al-Isla>mi wa Adillatuhu* (Damsyiq: Da>r al-Fikr, 1997 M/ 1418 H), IX: 928.

[49] Amiur Nuruddin dan Azhari Akmal Tarigan, *Hukum Perdata Islam di Indonesia: Studi Kritis Perkembangan Hukum Islam dari Fikih, UU No 1/1974 sampai KHI* (Jakarta: Prenada Media, 2004), p.85.

[50] QS. an-Nu>r ayat 26.

[51] Muhammad Utsman al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan,* p.48.

[52] Al-Ghazali, *Menyingkap Hakikat Perkawinan: Adab, Tata Cara dan Hikmahnya,* terj. Muhammad al-Baqir (Bandung: Penerbit Karisma, 1992), p.68.

5. Minimizing and Preventing Domestic Violence

Husband-and-wife life is a primary concern in the household discussion in the Qur'an. This focus is basically about minimising and preventing domestic violence by 1) building good husband-and-wife physical intimacy (*al-mu'a>syarah bi al-ma'ru>f*); 2) carrying out the rights and obligations together; 3) building good relationships between husband and wife.

Building physical intimacy well between husband and wife (*al-mu'a>syarah bi al-ma'ru>f*) is an important aspect of a family. It is the right of both the husband and the wife in the family[53] and is also a command of Allah.[54] *Ima>m Ali an-Nasa>`i* specifically compiled the *Kitab>b `Isyrah an-Nisa>' min as-Sunan al-Kubra>* to discuss the procedures for being intimate with the wife based on the sunnah of the Prophet SAW.[55] The book shows how important it is to build proper relationships in the family to prevent conflicts and violence.

Another important aspect is the fulfilment of the rights and obligations, both the husband's obligations to his wife and the wife's obligations to her husband, as well as the conjoint obligations of the husband and wife. According to Shihab, a family is a 'small umah' with leaders and members, distributed tasks, and rights and obligations.[56] Commitment is needed because, without it, conflicts can quickly arise (Maheasy: 2015, 91). Pious wives are obedient to their husbands and always keep their husbands' good name and guard their wealth.

6. Positive Behavioural Change among Parties to Family Conflict

The Qur'an also has technical proposals for behavioural changes for a family member who is violent to other family members. The goal is that the violence or conflict in the family does not escalate and can end immediately.

a. Behavioural Changes Involving One Party

Family conflicts may originate from the wife's and the husband's sides. If family conflicts are caused by *nusyu>z* from the wife's side, the Qur'an provides three alternative patterns in supporting positive behavioural changes as follows:

1) Giving Advice

Giving good advice to the wife and inviting her to a discussion most kindly and calmly is meant to restore the situation and conditions to their original state because good advice will significantly influence the soul and conscience of the wife. The form of advice given by husbands to wives, according to *Ali as}-S{a>bu>ni* contains instructions, wisdom, and advice.[57] According to Muhammad Uthman Al-Khasyt, a husband must deliver advice softly, affectionately, and nurturingly; for example, by reminding the wife of beautiful memories and reminding her about their intimacy or about overcoming obstacles together etc.[58] In the

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[53] Abdul Qadir Manshur, *Buku Pintar Fikih Wanita: Segala Hal yang Ingin Anda Ketahui tentang Perempuan dalam Hukum Islam* (Jakarta: Zaman, 2012), p.277.
[54] QS. *Surat an-Nisa>`*: 19.
[55] Ima>m Abi> `Abd ar-Rah}ma>n Ah}mad bin Syu`ai>b bin Ali an-Nasa>`i, *Kita>b `Isyrah an-Nisa>' min as-Sunan al-Kubra>* (Beirut: Da>r al-Kutub al-`Ilmiyyah, 1408 H./1988 M).
[56] M. Quraish Shihab, *Membumikan al-Qur`an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, p.255.
[57] Muh}ammad Ali As}-S{a>bu>ni, *Rawa>i` al-Baya>n: Tafsi>r A<ya>t al-Ah}ka>m min al-Qur`a>n*, p.522.
[58] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga: Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan,* p.77-78.

Qur'an[59], Allah has ordered humans, including husbands, to repay wrongdoing in a good way, including the way advising their wives.

However, the toughest challenge for husbands is that sometimes some wives cannot be made aware of the mistake. In fact, the more she is advised, the worse the *nusyu>z*. The more the husband tries to approach her, the more arrogant and prouder she is. In this situation, it is necessary to use a second method, namely, husband and wife separating the bed.

2) Bed Separation

The separation aims to prompt the wife to introspect about the causes of the ongoing conflict. According to *Mah}mu>d al-Aqad*, this could be an effective punishment if the wife feels proud and superior, especially about her beauty and attractiveness. The wife could feel less proud by sleeping separately because her beauty no longer gives her the upper hand. This psychological treatment is expected to minimise the wife's disobedience because of her advantages.[60] According to Imam Taufiq, bed separation indicates a husband's patience until a specific time limit and a willingness to reconcile. Separation of beds is more effective than leaving the wife because it gives distance and time to take stock.[61]

3) Beating the Wife

The third solution to the wife's *nusyu>z* attitude is to hit the body parts in a non-harmful way. According to *Ima>m al-Qurt}u>bi*, hitting a wife who is *nusyu>z* should not harm the bones or injure her limbs because the beating is not to hurt the wife but to reprimand her.[62]

As for conflict management due to *nusyu>z* from the husband, the resolution is by making peace between husband and wife.[63] *Nusyu>z* form of the husband is when he is unwilling to be by her side, avoids her, does not greet or talk to her, and overlooks her rights. To resolve conflicts like this, the Qur'an instructs husbands and wives to make peace, resolve problems, and end the conflict in a good way. According to Muhammad Uthman Al-Khasyt, in ending the conflict due to *nusyu>z* from the husband, the wife is advised to make material and mental sacrifices to gain humility and please her husband.[64]

b. Behavioral Changes by Both Parties

Family conflicts that originate from both parties are called *syiqa>q* (squabbles). The way to resolve family conflicts in the form of *syiqa>q* is to involve a third party, namely the family of the husband and the family of the wife.[65] According to *At}-T{a>hir Al-Hadda>d*, if there is *syiqa>q*, then both of them are ordered to bring in a third person to find out who is right and wrong between them and then try to find the best way out.[66]

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[59] QS. Fus}s}ilat: 34.
[60] Muhammad Utsman al-Khasyt, Sulitnya berumah tangga, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan,* p.78-79.
[61] Imam Taufiq, Imam Taufiq, *Al-Qur`an Bukan Kitab Teror: Membangun Perdamaian Berbasis Al-Qur`an*, p.139.
[62] Ima>m Al-Qurt}u>bi, *Tafsi>r al-Ja>mi` li Ah}ka>m al-Qur`a>n*, p.113.
[63] QS. an-Nisa>` (4): 128.
[64] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan*, p.87.
[65] QS. an-Nisa>`:35.
[66] At}-T{a>hir Al-H{adda>d, *Wanita dalam Syari`at dan Masyarakat,* alih bahasa oleh M. Adib Bisri (Jakarta: Pustaka Firdaus, 1993), p.87.

There are several considerations for appointing a family member as a judge. According to Muhammad Uthman Al-Khasyt, there are two reasons the Qur'an appoints a family member as a judge. The first is to keep the family's disgrace from being known to outsiders, which can make the husband and wife feel ashamed. The second is that, with the appointment of their respective families, the decision-making will be more careful because it is inseparable from the interests and wellbeing of the family.[67] Meanwhile, according to Imam Taufiq, the appointment of a judge from the family is because the family is much more aware of the characteristics of the husband and wife.[68]

7. The Relevance of Qur'anic Family Conflict Management

Family conflict management is an approach to limiting and avoiding potential acts of violence by making positive behavioural changes, both from the husband and wife, for the sake of family goals, namely *saki>nah, mawaddah*, and *rah}mah*. Family conflict management is a constructive series of actions that are planned, organized, mobilized and evaluated regularly to end and prevent future conflicts. In this context, the Qur'anic concept of family conflict management has relevance in efforts to prevent and resolve family conflicts.

Regarding family conflict prevention, the Qur'anic concept of *khitbah*, *al-mu'a>syarah bi al-ma'ru>f*, and the fulfilment of rights and obligations can be practical. Prevention is the most important step to take in avoiding family conflicts. In ushul fiqh, prevention efforts may be equated with the concept of *sadd az-zari>`ah*, namely preventing an action from causing damage or *mafsadah* by changing behaviour, facilities, and circumstances.[69] Conflict is a *mafsadah*, so it needs to be pre-empted to avoid tension in the family.

Second, the relevance of the Qur'an can also be analyzed from the approaches to conflicts. For example, the social resilience approach assumes that a community has the internal capacity to resolve conflicts and disputes. In the Qur'an, husband and wife are assumed to have the internal ability to resolve conflicts and disputes. For example, the Qur'an guides solving *nusyu>z* internally without having to involve other people.[70]

The welfare approach is also a comparable concept to the discussion of family conflict in the Qur'an. This approach assumes that conflicts emerge from poverty, triggering social vulnerabilities. Therefore, welfare is assumed to be able to eliminate conflict. According to *Muh}ammad Qut}b*, among the problems experienced by eastern women are the result of terrible economic, political, and psychological conditions. He further argued that knowing the root of the problems is paramount in solving societal problems.[71] In the welfare approach, the Qur'an mandates the husband as the head of the household to spend part of his wealth on his wife and family members.[72] The husband regulates all affairs and supervises his wife and

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[67] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan*, p.84-85.
[68] Imam Taufiq, *Al-Qur`an Bukan Kitab Teror: Membangun Perdamaian Berbasis al-Qur`an*, p.143.
[69] Abdul Karim Zaidan, *Al-Waji>z fi> Us{u>l al-Fiqh* (Beirut: Muassasat ar-Risa>lah, 1985), p.236.
[70] Muhammad Utsman Al-Khasyt, *Sulitnya Berumah Tangga*: *Upaya Mengatasinya Menurut Qur`an, Hadits dan Ilmu Pengetahuan*, p.83-84.
[71] Muh}ammad Qut}b, *Syubha>t H{aula al-Isla>m*, Cetakan Kesepuluh, (Beirut: Da>r asy-Syuru>q, 1397 H./1977 M., p.142-143.
[72] M. Quraish Shihab, *Wawasan Al-Qur`an: Tafsir Mudhu`i atas Pelbagai Persoalan Umat*, p.211.

children so that the household can carry out its mission optimally.[73] With this responsibility, the husband will have the urgency to earn a living for the welfare of his family members.

Another conflict management approach is the power-sharing approach. In the Qur'an, the division is evident between the rights and obligations of the husband and wife in the household. The family as a 'small umah' has leaders and members, a division of tasks and duties, and the individuals' rights and obligations.[74] This must be carried out with total commitment so as not to cause conflicts in the family.[75]

The next relevance of the Qur'anic concept is the peacebuilding concept. The Muslim world nowadays is faced with complex problems. These problems are getting more challenging to overcome for Muslims.[76] The life of a Muslim family is faced with complex problems. Family conflicts nowadays include the influence of globalization and technology, in addition to the internal issue in the household. As a result, in many countries, including Indonesia, conflicts threaten households' integrity and divorce cases increase every year. In other words, without peacebuilding in the perspective of the Qur'an, family functions, such as the educational, protection, and economic functions, can be eroded. This will have a broad impact on the social conditions of the community. In addition, family conflicts will also result in changes in family values and norms that make the quality of family life no longer a priority. Children growing up with parents who are in constant conflicts may experience a trauma that they will carry into their future. As such, the next generation will not be strong and at peace.

E. Conclusion

Family conflicts can threaten households' integrity and reduce the functions of the family in society. Family conflicts can occur through several phases or levels, from discomfort caused by *nusyu>z* to open conflicts. There are five areas of conflict in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife incompatibility. Family conflict management is needed to realize the family's goals, namely *sakinah, mawaddah*, and *rahmah*.

Conflict management is a constructive series of actions that are planned, organised, mobilised, and evaluated regularly to end and prevent conflicts. The Qur'an contains the core principles of conflict management both to overcome conflicts and to support positive behaviour changes between parties in family conflicts. The relevance of the Qur'anic concept of family conflict management can be analysed from three aspects. The first is the efforts to prevent family conflicts. The second is the approaches to conflict from the social resilience, welfare, security, assimilation and power-sharing perspectives. The third is the relevance of the Qur'anic concept in prioritizing peacebuilding within a family.

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[73] Muh}ammad Ali As}-S{a>bu>ni, *Rawa>i` al-Baya>n: Tafsi>r A<ya>t al-Ah}ka>m min al-Qur`a>n,* p.522.
[74] M. Quraish Shihab, *Membumikan al-Qur`an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat,* p.255.
[75] Mahmudah, *Bimbingan dan Konseling Keluarga: Perspektif Islam* (Semarang: CV. Karya Abadi Jaya, 2015), p.91.
[76] Muhyar Fanani, *Fiqih Madanai; Konstruksi Hukum Islam Didunia Modern* (Yogyakarta; LKiS. 2010), p.ix.

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