



HOUSEHOLD CONFLICT MANAGEMENT FROM MUHAMMAD ARIFIN BADRI'S PERSPECTIVE

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Abstrak

Konflik rumah tangga merupakan fenomena yang tak terelakkan dalam kehidupan manusia yang penuh keragaman. Penelitian ini bertujuan untuk mengkaji perspektif Muhammad Arifin Badri dalam mengelola konflik rumah tangga, yang menekankan pada pentingnya agama dan akhlak sebagai fondasi utama dalam memilih pasangan serta strategi dalam menghadapi dinamika kehidupan berumah tangga. Metode yang digunakan adalah studi pustaka, di mana data utama diperoleh dari video ceramah Muhammad Arifin Badri dan diperkuat melalui triangulasi dengan literatur terkait. Hasil penelitian menunjukkan bahwa konflik dapat dikelola dengan efektif melalui pemahaman yang mendalam tentang nilai-nilai agama, penyesuaian ekspektasi, penghargaan terhadap kebaikan pasangan, dan pemahaman tentang kecemburuan dalam batas yang wajar. Penelitian ini memberikan wawasan baru dalam literatur manajemen konflik rumah tangga dengan mengintegrasikan nilai-nilai spiritual dan kultural.

Kata Kunci: Manajemen konflik, rumah tangga, Muhammad Arifin Badri, nilai agama, kecemburuan, ekspektasi rumah tangga.

Abstract

Household conflict is an inevitable phenomenon in human life that is full of diversity. This study aims to examine Muhammad Arifin Badri's perspective on managing household conflicts, which emphasizes the importance of religion and morals as the main foundation in choosing a partner as well as strategies in dealing with the dynamics of married life. The method used is a literature study, where the main data is obtained from Muhammad Arifin Badri's video lectures and strengthened through triangulation with related literature. The results show that conflict can be managed effectively through a deep understanding of religious values, adjustment of expectations, appreciation of the partner's goodness, and understanding of jealousy within reasonable limits. This research provides new insights in the literature of household conflict management by integrating spiritual and cultural values.

Keywords: conflict management, household, Muhammad Arifin Badri, religious values, jealousy, household expectations.

A. INTRODUCTION

Among the laws of nature in this world, Allah created His creatures full of diversity. Humans, who in essence may appear similar at a glance, are actually full of variety, whether in terms of physical appearance, character, perspectives, experiences, and so on. This diversity is, in fact, a positive thing that greatly contributes to the stability of life. However, it often gives rise to differences in values and interests that clash between individuals. On the other hand, each individual has an ego that drives them to defend what they believe is right and to fight for what they need, and this is what becomes the root cause of conflict.

Conflict is a difference of opinion, values, or interests that arises between individuals or groups within an organization.¹ Conflict can also be defined as any form of interaction that contains contradictions or antagonistic elements between two or more parties. Each individual feels the need to defend the values they believe to be true and strives to have others recognize those values, whether in a gentle or forceful manner.²

To better understand conflict, several key aspects must be considered. First, conflict involves at least two parties in a confrontational situation, which may involve individuals, groups, or even nations. Second, conflict arises from differences in perception, values, interests, or goals between the parties involved, and these differences can be personal, social, political, or economic.³

Although often associated with confrontation and tension, conflict is not entirely negative. In fact, conflict is a challenge that can open up opportunities for growth if managed well. This is because well-managed conflict can trigger discussions, creativity, and innovation.⁴ This is highlighted by functional conflict theory.

¹ Yoseph Pedhu, "Gaya Manajemen Konflik Seminaris," *Jurnal Konseling dan Pendidikan* 8, no. 1 (29 Februari 2020): 38–47, <https://doi.org/10.29210/141000>.

² Ajeng Dwi Pratiwi, Idris Harahap, dan Vira Madhani, "Konflik Dalam Masyarakat Global," *Education : Jurnal Sosial Humaniora dan Pendidikan* 2, no. 2 (5 Juli 2022): 80–88, <https://doi.org/10.51903/education.v2i2.141>.

³ Diana Enggar Pradita, Mareta Rofikoh, dan Mu'alimin, "Sumber, Penyebab, dan Dampak Konflik terhadap Lingkungan Pendidikan," *Jurnal Ekonomi Manajemen Dan Bisnis (JEMB)* 2, no. 2 (8 November 2024): 191–97, <https://doi.org/10.62017/jemb.v2i2.2603>.

⁴ Murnie Ma'ruuffah dkk., "Literatur Review: "Teori Manajemen Konflik Dalam Konteks Beragam: Studi Multi-Kasus Tentang Strategi, Gaya Komunikasi, Dan Dampaknya Pada Kinerja Dan Pendidikan"," *JURNAL Riset MANAJEMEN DAN EKONOMI (JRIME)* 2, no. 1 (22 November 2023): 318–28, <https://doi.org/10.54066/jrime-itb.v2i1.1154>.

Conflict is inevitable because it is a part of life that goes hand-in-hand with the diversity that exists. Therefore, effective conflict management is needed to minimize the negative impacts it may cause.

According to the Indonesian Dictionary (KBBI), management is the effective use of resources to achieve goals. In the context of conflict, management is the process by which the parties involved, or a third party, develop and implement strategies to control the conflict in order to achieve the desired resolution.⁵ The importance of conflict management has led to the development of many theories and approaches to handle it effectively, enabling the parties involved to face and overcome conflicts in a constructive way.

Conflict management theory often introduces the concept of conflict management styles. These styles reflect how individuals or leaders in an organization approach and manage conflict.⁶ Examples of conflict management styles include: competitive (where individuals insist on their own interests), collaborative (where individuals work together to find a solution that satisfies all parties), avoiding (where individuals completely avoid conflict), accommodating (where individuals yield to others' interests to avoid conflict), and compromising (where individuals seek a middle ground solution).⁷

As long as humans interact with one another, the potential for conflict arises. The higher the frequency of interaction between two or more individuals, the more differences will surface, creating friction and conflict between the parties. Therefore, married couples, who generally have a high frequency of interaction, often encounter conflicts that test both of them. This is actually quite normal considering that men and women are created differently in terms of nature, potential, and shortcomings. In terms of physical, psychological, thought processes, and actions, men and women differ.⁸ However, if marital conflicts are allowed to continue unresolved, they can lead to divorce and other related problems. This is supported by research conducted by Nia Januari in 2023, which showed that one of the causes of divorce is unresolved

⁵ Wirawan, *Manajemen Konflik* (Jakarta: Salemba Humanika, 2010).

⁶ Nur Afifah dkk., "Upaya Penyelesaian Konflik Siswa-Siswi yang Terintegrasi Antara Pondok dan Madrasah di SMP Plus Miftahul Ulum Kalisat Jember," *Religion : Jurnal Agama, Sosial, dan Budaya* 1, no. 6 (16 November 2022): 29–36, <https://doi.org/10.55606/religion.v1i6.19>.

⁷ Murnie Ma'ruuffah dkk., "Literatur Review."

⁸ Muhammad Iqbal dan Kisma Fawzea, *Psikologi Pasangan: Manajemen Konflik Rumah Tangga* (Gema Insani, 2020).

conflict. These conflicts are caused by various factors such as poor communication, repeated arguments, or differences in opinion.⁹

Divorce, although permitted in Islam, is something that is disliked and not desired. This is because divorce has negative impacts on both the couple and their children. These negative impacts are not only limited to worldly matters such as financial support, but also extend to psychological and even spiritual problems. These negative effects do not pass quickly but instead persist for a long time and require much effort to overcome. For this reason, causing divorce is considered one of the greatest achievements of Satan and his followers. The Prophet Muhammad ﷺ said:

إِنَّ إبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنَزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ قَالَ فَيُدْنِبُهُ مِنْهُ وَيَقُولُ نِعْمَ أَنْتَ

Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well."¹⁰

Based on this, marital conflicts must be handled as best as possible. One way to manage them is through a holistic resolution approach that combines general perspectives with Islamic teachings. In this era, many scholars present these ideas in their lectures, one of them being Muhammad Arifin, also known as Muhammad Arifin Badri.

Muhammad Arifin Badri is a doctor and graduate of Al-Jami'ah Al-Islamiyyah (Islamic University of Madinah), Saudi Arabia. He completed his undergraduate, master's, and doctoral studies in the same department, namely the fiqh department of the faculty of sharia. He is the founder of the Indonesian Muslim Entrepreneurs Community (KPMI), a member of the PM-Fatwa Syariah mailing list, and the publisher of the Muslim Entrepreneurs magazine and

⁹ Nia Januari, "Menggali Akar Masalah: Analisis Kasus Perceraian Di Indonesia," *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no. 3 (1 September 2023): 120–30, <https://doi.org/10.37481/jmh.v3i3.613>.

¹⁰ H.R. Muslim no. 2813

website (pengusahamuslim.com).¹¹ Currently, he serves as the head and a lecturer at the Imam Syafii Islamic Studies College in Jember. Since 2010, he has given numerous seminars on family and Islamic economics.¹² By 2024, he has published seventy-four scientific articles according to Google Scholar. Muhammad Arifin Badri is not only active in seminars, publications, and academics, but he also frequently holds study sessions, one of which is titled "Kiat Megurai Konflik Rumah Tangga" (Tips for Resolving Marital Conflicts), which will be the main data source for this research.

Originally, many studies have discussed and uncovered marital conflict management. One such study, titled "Manajemen Konflik Antara Padangan Suami Istri yang Tinggal Bersama Mertua Dalam Mewujudkan Keluarga Harmonis" was conducted by Arif Budi Utomo and Muhsan Syafaruddin in 2023. The results of this study showed differences in conflicts between couples living with in-laws and those living independently, leading to various strategies for managing conflicts to create a harmonious family.¹³ Another study, titled "Manajemen Konflik Sebagai Upaya Mempertahankan Keutuhan Rumah Tangga" conducted by Rama Dhini Permasari Johar and Hamda Sulfinadia in 2020. According to the researchers, this study focused solely on several forms of conflict within marriage, and they recommended that future research delve deeper into the various forms of conflict within marriage to obtain more comprehensive and diverse results. A similar study was conducted by R. Milwanda Nadika S., Turnomo Rahardjo, and Joyo M.S. Gono. The results were published in an article titled "Manajemen Konflik Dalam Komunikasi Pasangan Suami Istri Beda Etnis." The researchers found that conflicts in intercultural marriages were related to several factors, including differences in cultural backgrounds and misunderstandings in communication. In this case, there is a threat to cultural identity, leading to identity rigidity and the dialectic between one's own identity and that of others.¹⁴

Upon closer inspection, the studies mentioned above essentially discuss the same topic as this research: marital conflict management. However, none of the studies have examined this from the perspective of Muhammad Arifin Badri. Given that he is both an Islamic preacher and

¹¹ "Dr. Muhammad Arifin Baderi, Lc., M.A, Author at Muslim.or.id," *Muslim.or.id* (blog), diakses 15 November 2024, <https://muslim.or.id/author/arifinbadri>.

¹² "Dr. Muhamad Arifin, M.A.," STDIIS, diakses 15 November 2024, <https://stdiis.ac.id/dosen/dr-muhamad-arifin-m-a/>.

¹³ Arif Budi Utomo dan Muhsan Syafaruddin, "Manajemen Konflik Antara Padangan Suami Istri Yang Tinggal Bersama Mertua Dalam Mewujudkan Keluarga Harmonis," *Jurnal Cahaya Mandalika ISSN 2721-4796 (Online)* 4, no. 1 (14 Februari 2023): 344–54, <https://doi.org/10.36312/jcm.v4i1.1345>.

¹⁴ R. Milwanda Nadika S, Turnomo Rahardjo, dan Joyo Nur Suryanto Gono, "Manajemen Konflik Dalam Komunikasi Pasangan Suami Istri Beda Etnis," *Interaksi Online* 10, no. 4 (30 September 2022): 96–112.

an academic in the field of family Islam, it is important to explore his perspective on marital conflict management.

B. RESEARCH METHOD

This study uses a qualitative approach with a literature study type. A literature study is a data collection technique that involves reviewing books, literature, notes, and reports related to the problem being solved.¹⁵ Literature study is considered as an action of data collection conducted by the researcher. The data that has been collected is then used by the researcher to analyze the theme of the study, ensuring that what is written is based on valid data that can be proven true.

This study uses a video lecture by Muhammad Arifin titled *Kiat Mengurai Konflik Rumah Tangga* (Tips for Resolving Marital Conflicts) as the primary data source. The data obtained from the video will be reviewed and its validity ensured through supporting data via triangulation.

C. RESULTS AND DISCUSSION

Solutions to Marital Conflict from the Perspective of Muhammad Arifin Badri

1. Making Religion and Morality Indicators in Choosing a Partner

Islam is a perfect religion because it provides guidance on everything, from the most significant matters, like the oneness of Allah, to the smallest, like personal hygiene. Nothing is excluded from Islam. Therefore, long ago, Islam taught how to choose a life partner to create a harmonious family (*sakinah mawaddah warahmah*) and maintain it throughout life. This is a preventive measure to avoid conflicts and divorce in the future.

The impact of choosing a partner is reflected in the marriage of Prophet Muhammad and Hafshah. This story was mentioned by Muhammad Arifin Badri in one of his lectures on marital conflict management.

¹⁵ Muhammad Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 2003).

One day, tension arose between Hafshah and the Prophet, leading to his decision to divorce her. Soon after, the angel Jibril brought a revelation from Allah reprimanding the Prophet for his decision. The Prophet said, as he recounted this incident:

قَالَ لِي جِبْرِيلُ: رَاجِعْ حَفْصَةَ، فَإِنَّهَا صَوَّامَةٌ قَوَّامَةٌ، وَإِنَّهَا زَوْجَتُكَ فِي الْجَنَّةِ¹⁶

“Jibril said to me, 'Return (reconcile) with Hafshah, for she is a woman who fasts frequently, prays at night, and she will be your wife in Paradise.’”

Muhammad Arifin Badri draws an important lesson from this story:

This is an important lesson that if you choose a husband or wife for their faith, as long as their faith does not change—from being righteous to becoming sinful—there is no reason to divorce. The lesson is clear. That’s why when the Prophet gave guidance on choosing a life partner, he instructed us to prioritize religious considerations. This way, trivial reasons will be overlooked because building a marriage is not based on fading beauty or wealth, which may diminish. Instead, it is based on faith. A marriage should be built to lead both partners toward Allah’s pleasure.

This is in line with the Prophet’s advice to women and their guardians when choosing a husband:

إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَّوْجُوهُ ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ¹⁷

“When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad).”¹⁸

The Prophet also advised men regarding choosing a wife:

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ¹⁹

" A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers..”

¹⁶ Abu Abdillah Muhammad bin Abdillah Al-Hakim, *Al-Mustadrak 'ala As-Shahihain*, vol. 4 (Dar Al-Kutub Al-Ilmiyyah, 1990).

¹⁷ Muhammad bin Isa bin Saurah bin Musa bin Dhahhak At-Tirmidzi, *Sunan At-Tirmidzi*, vol. 3, 2 (Syarikah Maktabah wa Mathba'ah Musthafa Al-Babi Al-Halbi, 1975) No. 1084.

¹⁸ H.R. Tirmidzi no. 1084

¹⁹ Muammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, *Shahih Bukhari*, vol. 7 (Boulaq: As-Sulthaniyyah, 1894) No. 5090.

These two hadiths instruct both men and women to base their choice of a partner on faith and character because worldly things will eventually fade, whereas religious beauty and character will not disappear over time.

2. Neutralizing Perspectives and Expectations about Marriage

A marriage full of affection and love is typically filled with beauty and romance. The halal relationship between two people in love seems unmatched. However, marriage is part of life with its ups and downs. The reality is that marriage is not always filled with laughter and happiness; sometimes, the opposite occurs. At times, the husband does not understand the wife, and at other times, the wife does not obey the husband. Sometimes they are in harmony, but at other times, they are not. Therefore, it is essential to neutralize perspectives and expectations about marriage. Muhammad Arifin mentioned in one of his lectures: “We must realize and understand that the ocean (marriage) is an ocean. We must not be deceived by the dream that the ocean is a swimming pool without waves. We must understand that a woman is a normal woman, and women, listen, your husband is not a prophet.”

Unfortunately, many people have unrealistic expectations of a harmonious marriage, believing it should be free of problems. In reality, even the Prophet’s household and that of his companions were not immune to difficulties. In a hadith narrated by Imam Bukhari and Muslim, Umar bin Khattab recounts that Quraysh men used to be strict with their wives, and the wives would not dare to oppose them. However, when the Muslims of Quraysh migrated to Medina, they found their wives to be dominant. Eventually, the emigrant women also became like this. One day, Umar’s wife disagreed with him, and Umar went to the Prophet to share this change in women’s behavior after the migration. The Prophet responded that his own wives were also like that, and he did not make a big issue of it.²⁰

If the best human beings, the Prophet and his companions, experienced such things in their marriages, it is understandable that other marriages would face similar issues. Therefore, the expectation that a harmonious marriage is one without problems or disagreements is unrealistic and can lead to conflict.

²⁰ Muammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, *Shahih Bukhari*, vol. 3 (Boulaq: As-Sulthaniyyah, 1894) No. 2468

pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do.”²⁴

“And do not forget the kindness between you,” this is Allah's message to His servants who are bound in marriage as husband and wife. Interestingly, this verse was revealed in the context of divorce. If Allah commands even divorced couples not to forget the good they shared, then those who are still together should certainly do the same. This is what Muhammad Arifin Badri mentioned in his lecture. Along with that, he also said:

“Do not erase the rain of one year, two years, ten years, or twenty years. You have experienced and shared much goodness, much kindness from your partner. Even if you have divorced today, or if you are a woman who has been divorced, Allah still commands: 'Do not forget the good.' Even when we are in a state of full emotion, anger, and divorce, Allah still says: 'Do not forget the good.' This is one of the keys to a successful marriage... Remember the goodness of your wife, and surely your anger will vanish... This is how the Qur'an guides us to maintain harmony in our marriages.”

In a hadith, the Prophet (peace be upon him) mentioned the reason why women make up the majority of the inhabitants of Hell:

أُرِيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.²⁵

"I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

The Prophet (peace be upon him) explained that the reason why many women enter Hell is because they show ingratitude for the kindness of their husbands, forgetting the years of good treatment because of one mistake.

²⁴ Q.S. Al-Baqarah: 237

²⁵ Muammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, *Shahih Bukhari*, vol. 1 (Boulaq: As-Sulthaniyyah, 1894).

4. Understanding the Nature of a Wife's Jealousy and Tolerating It within Reasonable Limits

In reality, jealousy is a normal thing in a marriage. There is hardly a marriage free from feelings of jealousy, whether from the husband or especially from the wife. In fact, jealousy is an implication of love, and it should be appreciated, not feared or resented, as long as it remains within reasonable limits.²⁶ Muhammad Arifin Badri says in his lecture on wisely managing a wife's jealousy: "Do not take it to heart, just be thankful. As long as it's just talk and does not lead to sinful actions, just be grateful."

Muhammad Arifin Badri has written about the issue of jealousy in marriage in a scientific article titled "Hakikat Cemburu Dalam Rumah Tangga; Studi Deskriptif Tentang Kehidupan Nabi dengan Istri-istrinya (The Essence of Jealousy in Marriage; A Descriptive Study of the Prophet's Life with His Wives)." This article thoroughly discusses jealousy in marriage, from its essence to the wise way of dealing with it.

Muhammad Arifin Badri interprets a harmonious marriage as not one free from jealousy. As evidence, even the most harmonious and ideal marriage in history—that of the Prophet Muhammad (peace be upon him)—was not without jealousy. The difference is that he handled all of it with wisdom, so the dynamics of jealousy only made his marriage more beautiful.²⁷

There are several stories that prove this point and serve as examples for couples dealing with the problem of jealousy. One such story involves Aisha and Hafsa *radiyallahu'anhuma*. One day, the Prophet ﷺ was sitting with his companions. Seeing this, Aisha immediately began preparing food to serve to the Prophet ﷺ and his companions. At the same time, Hafsa (may Allah be pleased with her) was doing the same, and it turned out that Hafsa finished her meal first and intended to present it to the Prophet ﷺ. Aisha, noticing her delay, became upset and instructed her maid to spill Hafsa's dish. The maid immediately followed Aisha's command and dropped the dish, which was almost placed before the Prophet ﷺ. As a result, Hafsa's dish broke, and the food spilled. Nevertheless, the Prophet ﷺ remained calm, gathered the spilled food, and invited the companions to eat it. In this story, it is clear there was an impression of intentionality, yet the Prophet ﷺ remained composed and did not show any signs of anger. At

²⁶ Muhammad Arifin Badri, "Hakikat Cemburu Dalam Rumah Tangga (Studi Deskriptif Tentang Kehidupan Nabi dengan Istri-istrinya)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 2, no. 2 (20 Mei 2015): 99–130, <https://doi.org/10.37397/almajaalis.v2i2.29>.

²⁷ Badri.

the end of the story, Aisha explained, 'I did not see any signs of anger on the face of the Prophet ﷺ'.²⁸

After narrating this story and similar ones, Muhammad Arifin Badri concludes that jealousy is an inevitable part of marriage, especially for women, and it should not be treated as an enemy. Jealousy is a sign of love and loyalty, and it is a foundation for a strong and lasting marriage. Therefore, a responsible husband will naturally feel jealous, and that jealousy motivates him to protect his wife. Similarly, a wife's jealousy is a strong motivator for her to serve her husband fully. However, jealousy that exceeds reasonable limits and is based purely on suspicion can pose a serious threat to the marriage's integrity and harmony.²⁹ Therefore, when jealousy remains within bounds, both parties should tolerate it and respond with maturity and wisdom.

D. CONCLUSION

The definition of a harmonious marriage is not one that is free of problems and conflicts. Therefore, conflict management is crucial for both husband and wife. According to Muhammad Arifin Badri's perspective, some of the ways to manage and resolve conflicts in marriage include: (1) Making religion and good character the main considerations in choosing a partner; (2) Neutralizing viewpoints and expectations about marriage.; (3) Always remembering the good qualities of your partner.; (4) Understanding the nature of a wife's jealousy and tolerating it within reasonable limits.

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²⁸ H.R. Ibnu Majah no. 2333

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