

HOUSEHOLD MODERATION AS A FOUNDATION FOR BUILDING A HARMONIC FAMILY: An Integration of Murray Bowen's Family Systems Theory and Maqashid Sharia

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Abstract : This study explores the concept of "household moderation" as a strategy to overcome the dynamics and challenges of family life. This research adopts a literature-based qualitative research type to analyze the concept of household moderation. By integrating Murray Bowen's Family Systems theory and Maqashid Shariah principles, this research shows that household moderation, through practices such as prudent financial planning, equitable division of tasks, effective time management, education, and physical and mental health, can create a strong foundation for a harmonious and supportive family life. This research emphasizes the importance of effective communication, cooperation and flexibility in dealing with daily challenges and adapting to changes in family life. Based on an analysis of Murray Bowen's Family Systems theory, home moderation offers insights into how self-differentiation, avoidance of negative triangulation and stabilization of the family emotional system can support healthy family functioning. In addition, marital moderation also contributes to protecting the five aspects of essential well-being according to Maqashid Shariah: religion, soul, intellect, offspring and property. However, this study also recognizes the need to explore further the application of household moderation in highly diverse family contexts to enhance the relevance and applicability of this concept in a pluralistic society.

Keywords: Household Moderation, Murray Bowen Family System, Maqashid Sharia

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi konsep "moderasi berumah tangga" sebagai strategi untuk mengatasi dinamika dan tantangan dalam kehidupan keluarga. Penelitian ini mengadopsi jenis penelitian kualitatif berbasis kepustakaan untuk menganalisis konsep moderasi berumah tangga. Dengan mengintegrasikan teori Sistem Keluarga Murray Bowen dan prinsip-prinsip Maqashid Syariah, Penelitian ini menunjukkan bahwa moderasi berumah tangga,



melalui praktik seperti perencanaan keuangan yang bijaksana, pembagian tugas yang adil, pengaturan waktu yang efektif, pendidikan, dan kesehatan fisik serta mental, dapat menciptakan fondasi yang kuat untuk kehidupan keluarga yang harmonis dan mendukung. Penelitian ini menekankan pentingnya komunikasi efektif, kerjasama, dan fleksibilitas dalam menghadapi tantangan sehari-hari serta adaptasi dengan perubahan dalam kehidupan keluarga. Berdasarkan analisis teori Sistem Keluarga Murray Bowen, moderasi berumah tangga menawarkan wawasan tentang bagaimana diferensiasi diri, menghindari triangulasi negatif, dan stabilisasi sistem emosional keluarga dapat mendukung fungsi keluarga yang sehat. Selain itu, praktik moderasi berumah tangga juga berkontribusi pada perlindungan lima aspek kesejahteraan dasar menurut Maqashid Syariah: agama, jiwa, akal, keturunan, dan harta. Namun, penelitian ini juga mengakui kebutuhan untuk lebih mengeksplorasi penerapan moderasi berumah tangga dalam konteks keluarga yang sangat beragam untuk meningkatkan relevansi dan aplikabilitas konsep ini dalam masyarakat pluralistik.

Kata Kunci: Moderasi Berumah Tangga; Sistem Keluarga Murray Bowen; Maqashid Syariah

A. Introduction

Marriage is a journey full of dynamics, every couple will face various challenges that can test the resilience of their relationship.¹ Various previous studies have proven that problems in marriage have numerous variations, ranging from communication issues,

¹ Arif Sugitanata, "Management for Building Sakinah Families Who Live in Different Cities of Residence," *MADDIKA: Journal of Islamic Family Law* 1, no. 2 (2020): 1–10.

²finances, ³infidelity,⁴ to trust issues.⁵ Each of these issues has its own complexity and requires wise handling so that it does not result in a rift. Therefore, every problem in the household requires a strategy from both parties to be overcome.

Previous studies have recognized various kinds of problems in marriage, such as communication issues, finances, infidelity and trust issues, each of which requires wise handling strategies to prevent breakdowns. However, there is still a lack in the literature regarding how the principle of “moderation”, which is often used in the context of diversity of beliefs to embrace tolerance and

² Nilanjana Ghoshal, Mst Tania Parveen, and Asraful Alam, “Marital Disharmony among Working Couples in Metropolitan Life: An In-Depth Study in Kolkata City,” *Thematics Journal of Geography* 8, no. 8 (2019): 72–85, <https://journals.edupub.org/index.php/tjg/article/view/8134>. See also, Fina Mufliq Khatul Ngulya, Anwar Sutoyo, and Muhammad Japar, “Causes of Divorce among Young Couples: A Phenomenological Study at the Semarang Religious Court,” *Journal of Guidance Counseling* 11, no. 2 (2022): 130–36, <https://doi.org/10.15294/JUBK.V11I2.59309>. See also, Jeri Ariansyah, “Building Communication Between Family Members AS A Fort Of Family Resilience,” *Conscience: Journal of Sharia and Community Studies* 21, no. 2 (2021): 249–62, <https://doi.org/10.19109/nurani.v21i2.9766>.

³ Ajeng Putri Wahyuni and Arrum Budi Leksono, “Judicial Review of Wives' Divorce Lawsuits Due to Changes in the Social Status of Female Workers (Case Study Decision Number: 0217/Pdt. G/2021/Pa. Im),” *Public Scientific Journal* 11, no. 1 (2023): 135–42, <https://doi.org/10.33603/publika.v11i1.8211>.

⁴ Andria Praghlapati, “The Experience of a Person Divorced Due to Infidelity in the City of Bandung: Phenomenology,” *Jurnal Surya Muda* 2, no. 2 (2020): 66–75, <https://doi.org/10.38102/jsm.v2i2.64>. See also, Mah Yong Xin and Siti Aishah Hassan, “Factors Contributing to Infidelity in Marriage Within Asian Countries A Systematic Review of Literature,” *Social Sciences* 10, no. 15 (2020): 210–24, <https://doi.org/10.6007/IJARBS/v10-i15/8244>. See also, Denise Previti and Paul R Amato, “Is Infidelity a Cause or a Consequence of Poor Marital Quality?,” *Journal of Social and Personal Relationships* 21, no. 2 (2004): 217–30, <https://doi.org/10.1177/0265407504041384>.

⁵ David Mahl, “The Influence of Parental Divorce on the Romantic Relationship Beliefs of Young Adults,” in *Divorce and the Next Generation* (London: Routledge, 2018), 89–118.

inclusivity, "can be applied in the domestic context. The idea of "household moderation" was proposed as an innovative solution to overcome this problem, emphasizing the importance of justice and balance in family relationships which has long been a foundation in various traditions and philosophies of life.

In the household context, the principle of "household moderation" means that each family member has the same rights and responsibilities in creating a healthy and harmonious family environment. This is a solid foundation and allows each family member to feel valued and important, while avoiding undue burden on any one party. This shows a GAP that there is a need to explore how the principle of moderation can be adapted and applied in household dynamics, to create a healthier and more harmonious family environment, where each family member feels valued and not overburdened. Furthermore, the main topic of discussion in this research is to build a solid foundation in strengthening the idea of "household moderation". The question that arises from this research is, what is the concept of household moderation? The use of the term "household moderation" is an offer to create a *sakinah* or harmonious family structure. The term "moderation" here is defined as a balanced and moderate approach or way of thinking in managing and making decisions in the household. By building a solid foundation to strengthen the idea of "household moderation", it is hoped that in the future a harmonious and sustainable family environment will be created, where each family member can participate actively and equally in household decision making.

In formulating the idea of "household moderation", this research uses two theoretical frameworks as one of the scalpels in analyzing the formulation of "household moderation", namely the Family Systems theory developed by Murray Bowen and Maqashid Sharia. Family Systems Theory developed by Murray Bowen is an

⁶ M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2302308>.

important framework in family psychology and family therapy. This theory presents a way to understand family dynamics through a systems lens, where the family is seen as a complex emotional system. According to Bowen, individuals cannot be separated from their network of family relationships. Therefore, to understand an individual's behavior and problems, it is necessary to also consider the context of the family system in which the individual exists. Bowen's theory introduces several key concepts to explain how the family system works. These concepts include self-differentiation, which refers to an individual's ability to separate their thought processes from their emotions; triangulation, which occurs when two family members draw a third party into their conflict to reduce tension; and multigenerational emotional transmission, the process by which emotional problems and behaviors are passed from one generation to the next.⁷

The analytical process in Bowen's family systems theory in the context of household moderation involves observing how family members interact with each other and how these patterns influence overall family functioning. In the context of household moderation, which means the management and organization of daily household life, this theory offers insight into how stress, conflict, and harmony in families can be influenced by the level of self-differentiation of family members, possible triangulation patterns, and transmission influences. multigenerational emotional.⁸

Meanwhile, the Maqashid Sharia Theory is an important concept in Islamic law which emphasizes understanding and implementing the goals or intentions of Islamic law itself. This concept aims to ensure that the application of Islamic law is always oriented towards the welfare of humanity in broad aspects of life. Maqashid Sharia is

⁷ Murray Bowen, *Family Therapy in Clinical Practice* (New York: Jason Aronson, 1993), 1–529.

⁸ Jenny Brown, “Bowen Family Systems Theory and Practice: Illustration and Critique,” *Australian and New Zealand Journal of Family Therapy* 20, no. 2 (1999): 94–103, <https://doi.org/10.1002/j.1467-8438.1999.tb00363.x>.

generally divided into five main categories, namely: *Hifz al-Din* (protection of religion), *Hifz al-Nafs* (protection of the soul), *Hifz al-'Aql* (protection of intellect), *Hifz al-Mal* (protection of property), and *Hifz al-Nasl* (protection of descendants).⁹ In practice, Maqashid Sharia analysis is carried out to evaluate whether a particular policy, law or action is in accordance with the basic principles and objectives of Islamic sharia. This analysis begins by identifying the problem or situation to be analyzed, then tracing and understanding related sources of Islamic law, such as the Al-Quran and Hadith, as well as the thoughts of previous scholars regarding the problem.

From the description above, the findings of this research are expected to provide important insights for policy makers, social practitioners and the wider community regarding the importance of moderation practices in married life. The direct implication of this research is to encourage the development of proactive policies and programs to support families in implementing moderation. This can be done through education, awareness campaigns, and providing resources that enable families to practice moderation effectively, reduce internal conflict, and strengthen relationships between family members. Apart from that, this research also offers a new perspective in addressing broader social problems, by emphasizing conflict prevention through a more balanced and moderate approach in everyday life.

In addition, the contribution of this research is not limited to academic scope alone, but also has a practical impact in improving family welfare. By understanding and applying the principles of moderation, families can create a more harmonious environment, which in turn can contribute to the formation of a more prosperous and peaceful society. The findings from this research will encourage the application of the concept of moderation as an integral part of public policy and social programs, thereby not only improving the quality of family life but also promoting social cohesion and

⁹ Al-Imam Abu Ishaq Asy-Syatibi, *Al-Muwafaqat Fi Ushul as-Syari'ah*, II (Beirut: Dar al-kutub al-Islamiyah, 2003), 10.

tolerance in wider society. Thus, this research contributes to national and even international dialogue about the importance of moderation values in marriage to build a more just and harmonious society.

B. Method

This study represents a serious attempt to explore understanding around the theme of household moderation, a subject that has attracted sufficient attention to be discussed. By adopting a type of literature-based qualitative research, this study directs its attention to the collection and exploration of primary data which includes literature such as books, journal articles and websites which are carefully selected based on their relevance to the topic under study.

The analysis process carried out does not only involve processing data, but also includes careful research into the essence of the issues raised. By adopting descriptive-analytical analysis, which aims to describe the basic characteristics of the data obtained, such as the level of household harmony, types of conflicts that often occur, moderation strategies used, etc. so that this study not only presents factual data but also explore and test the concept of moderation in married life.

Furthermore, this study integrates family systems theory by Murray Bowen, which highlights the importance of understanding family dynamics as a system in which interactions and reciprocal influences between family members occur. Key concepts in this theory, such as self-differentiation, triangulation, projection of family processes, and multigenerational transmission processes, provide insight into how behavioral and emotional patterns are transmitted and adapted in the family context.¹⁰In terms of household moderation, this theory is used to understand how family

¹⁰ Bowen, *Family Therapy in Clinical Practice* , 1–529.

members, especially married couples, interact and adapt to create a balance between individual and group needs.

In addition, the principles of Maqashid Sharia¹¹ offer a valuable perspective in understanding the moral and ethical aspects of household moderation in the context of social justice. Therefore, the aim of this study is not only to describe the concept of household moderation, but also to provide a deeper and more comprehensive understanding of how household moderation can be realized effectively, ultimately contributing to the formation of an inclusive and harmonious household.

C. Research Results

1. The Urgency of a Harmonious Household

Creating a harmonious household is not just a false aspiration, but a deep fundamental need for the life of every individual. Harmony in the household is a strong foundation for character formation and mental well-being of all family members. In essence, a harmonious household is a reflection of the unity of heart, mind and actions moving together to achieve a higher common goal.¹²

In a psychological context, household harmony plays a vital role in developing a sense of security and stability for children.¹³ This is an important aspect that supports their emotional and cognitive growth. Children who grow up in a harmonious environment tend to have better social skills, high emotional intelligence, and the

¹¹ Al-Imam Abu Ishaq Asy-Syatibi, *Al-Muwafaqat Fi Ushul as-Syari'ah*, 10.

¹² Arif Sugitanata and Muannif Ridwan, "Towards a Harmonious Family: Management of Political Conflict in the Family Amidst Differences in Political Choices," *Indragiri Journal of Multidisciplinary Research* 4, no. 1 (2024): 67–74, <https://ejournal.indrainstitute.id/index.php/jipm/article/view/706>.

¹³ Lolang Maria Masi, "Analysis of the Psychological Condition of Children from Intact Families among PGRI Kupang High School Students," *Education Journal: Journal of Research Results and Literature Reviews in the Field of Education, Teaching and Learning* 7, no. 1 (2021): 214–26.

ability to face life's challenges more calmly.¹⁴ Apart from that, this harmony is also a real example for them of how to build and maintain healthy interpersonal relationships in the future.¹⁵

For couples, harmony opens up space for deeper understanding and communication.¹⁶ In every relationship, conflict is inevitable. However, the presence of harmony allows every conflict to be faced with a more constructive approach, where each party can listen, understand and find solutions together without having to put each other down.¹⁷ This creates stronger bonds and deepens intimacy, making the home not just a place to live, but a place full of love and understanding.

Socially, a harmonious household contributes to the health and stability of society as a whole.¹⁸ Harmonious families tend to produce individuals who are responsible, empathetic and have good

¹⁴ Istina Rakhmawati, "The Role of the Family in Child Care," *Islamic Counseling Guidance Journal* 6, no. 1 (2015): 1–18, <https://doi.org/10.21043/kr.v6i1.1037>.

¹⁵ Rahmat Aziz and Retno Mangestuti, "Building a Harmonious Family Through Love and Spirituality in Married Couples in East Java Province," *Journal of Family & Consumer Sciences* 14, no. 2 (2021): 129–39.

¹⁶ Rakay Indramayapanna, "Interfaith Communication in Harmonious Families: Understanding Differences and Navigating Conflict, A Literature Review," *Journal of Scientech Research and Development* 4, no. 1 (2022): 139–48.

¹⁷ Eka Rahmah Eliyani, "Interpersonal Communication Openness of Married and Wife Couples Who Live Far Away," *Faculty of Social and Political Sciences, Mulanarman University. Ejournal of Communication Sciences* 1, no. 2 (2013): 85–94, <https://ejournal.ilkom.fisip-unmul.ac.id/site/?p=735>.

¹⁸ Sarah Aqila and Arif Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah," *An-Nabuwwah: Journal of Islamic Studies* 3, no. 1 (2024): 1–14, <https://journal.iaimkotamobagu.ac.id/index.php/annubuwwah/article/view/17>.

social ethics. They are an asset to society, playing an active role in building a more caring and inclusive community.¹⁹

Thus, creating a harmonious household is not only an investment in personal happiness, but also a valuable contribution to the sustainability and progress of society at large. Therefore, the urgency of creating a harmonious household cannot be underestimated. This is an endeavor that requires commitment, patience and hard work from all parties. However, the rewards that come from this endeavor—happiness, stability, and life satisfaction—are priceless rewards, making it a journey worth taking.

2. Exploration of the Formula for Moderation in Households

The term "household moderation" refers to evolution in the context of family and social life. The term "moderation" itself comes from the Latin word "moderatio," which means "to control," "to limit," or "to regulate by measure."²⁰ In the context of a household, "moderation" refers to the practice of balance and regulation in all aspects of family life, from financial management, distribution of household tasks, to how to communicate and care for children. This moderation concept can be developed and applied in various aspects of social and family life. In married life, moderation is important as a way to create a harmonious and sustainable environment. This involves compromise, understanding, and patience in dealing with various situations and challenges that arise. "Household" itself refers to living together in a family which involves the relationship between husband and wife as well as interactions with other family members. In this context,

¹⁹ Yulianti Yulianti and Margaretha Tri Astuti, "Family Communication as a Means of Family Harmony," *Innovative: Journal of Social Science Research* 3, no. 2 (2023): 4609–17, <https://doi.org/10.31004/innovative.v3i2.860>.

²⁰ Siti Aisyah, "Religious Moderation in View of the Qur'an," *Journal of Islamic Law El Madani* 2, no. 1 (2023): 28–35, <https://journal.marwah-madani-riau.id/index.php/JILE/article/view/66>.

moderation is the key to maintaining a balance between individual needs and desires and overall family harmony.

Therefore, household moderation is a concept that refers to the practice of managing household life in a balanced and efficient way as an effort towards a harmonious family. This involves a series of strategies and approaches that aim to achieve well-being, harmony among family members by continuing to ensure that household resources, be it time, money, or energy are used wisely and effectively. This concept emphasizes the importance of making wise decisions, careful planning, and cooperation between family members to create a harmonious environment that supports personal growth and mutual happiness.

In practice, household moderation can cover various aspects, from managing family finances, dividing household tasks, to managing family time together and personal time of family members. Family finances, for example, require careful planning and management to ensure that all basic needs are met, along with setting aside funds for savings and holidays.²¹ This requires transparency and open communication between partners in setting priorities and making financial decisions together.

Division of household tasks is also an important component in household moderation.²² By dividing responsibilities fairly, each family member can contribute to the maintenance and welfare of the household, while avoiding a disproportionate workload on certain individuals, both between husband and wife and children.

²¹ Jonathan Fox and Suzanne Bartholomae, "Household Finances, Financial Planning, and COVID - 19," *Financial Planning Review* 3, no. 4 (2020): e1103, <https://doi.org/10.1002/cfp2.1103>.

²² Arif Sugitanata and Moh Zakariya, "Transfer of Roles of Educated Couples Between Husband and Wife," *Court: Journal of Islamic Legal Studies* 6, no. 2 (2021): 239–47, <https://doi.org/10.24235/mahkamah.v6i2.7961>.

This helps create a sense of justice and equality and increases family cohesion and satisfaction.

In addition, managing family members' shared and personal time wisely is also important in creating a balance between the need for closeness and personal space.²³ Respecting individual needs for alone time, while also planning quality family activities, can strengthen family relationships and encourage each member's personal growth.²⁴

It is important to highlight aspects of education and capacity building of family members as an integral part of effective household management. Education is not only limited to the academic sphere for children, but also includes learning life skills and important values necessary for everyday life.²⁵ Parents and guardians have a key role in guiding and providing resources for the intellectual, emotional, and social growth of family members.²⁶ This includes teaching personal financial management, interpersonal skills, and the importance of responsibility and hard work.

²³ Aqila and Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah."

²⁴ Arif Sugitanata and Sarah Aqila, "Towards Gender Equality: Exploration of Power Relations Theory and Maqashid Sharia on Power Dynamics in Marriage," *Fatayat Journal of Gender and Children Studies* 1, no. 2 (2023): 40–49, <https://jurnal.fatayatnusulat.id/jurnal/index.php/fatayat/article/view/6>.

²⁵ Alief Rachman Setyanto, Arif Sugitanata, and Afthon Yazid, "URGENCY OF PRE-MARRIAGE EDUCATION IN INDONESIA AS AN EFFORT TO OVERCOME EARLY MARRIAGE AND DOMESTIC VIOLENCE," *Tadris: Journal of Islamic Educational Research and Thought* 16, no. 2 (2022): 41–53, <https://doi.org/10.51675/jt.v16i2.638>.

²⁶ Arif Sugitanata, "Bronfenbrenner System Ecological Analysis of Efforts to Protect Children from the Dangers of Pornography in the Era of Digital Globalization," *SPECTRUM: Journal of Gender and Children Studies* 3, no. 2 (2023): 129–38, <https://doi.org/10.30984/spectrum.v3i2.778>.

Furthermore, the health and physical well-being of family members is a critical aspect, ²⁷which is part of household moderation. This involves choosing a healthy lifestyle, including good nutrition, regular exercise and proper sleep habits, as well as attention to mental and emotional health. ²⁸Creating an environment that supports mental health, such as reducing stress through joint relaxation activities or supporting each other in difficult situations, helps ensure that all family members can thrive and feel fulfilled in everyday life.

Technology and digital media also play an increasingly important role in modern household life, so moderation in their use is crucial. Setting limits on digital device use and choosing constructive content can help prevent negative effects such as sleep disturbances, reduced direct social interactions, and the negative influence of social media. On the other hand, wise use of technology can increase access to information, enrich learning experiences, and strengthen family bonds through useful joint activities. ²⁹ Then, adaptation and flexibility are basic principles in maintaining household moderation. Each family is unique, with its own needs and challenges, so the approach used must be tailored to the family's specific situation. This means redefining roles in the family, adjusting financial management strategies, or changing daily routines to respond to changes in family life.

²⁷ Debra Umberson and Mieke Beth Thomeer, "Family Matters: Research on Family Ties and Health, 2010 to 2020," *Journal of Marriage and Family* 82, no. 1 (2020): 404–19, <https://doi.org/10.1111/jomf.12640>.

²⁸ Aqila and Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah."

²⁹ Sugitanata, "Bronfenbrenner System Ecological Analysis of Efforts to Protect Children from the Dangers of Pornography in the Era of Digital Globalization."

On the other hand, there is also the construction of a *sakinah* family referring to the principles promoted and echoed by the Amil Zakat, Infaq and Sadaqah Agency (BIMAS) of the Indonesian Ministry of Religion (Kemenag). The concept of a *sakinah* family is more specific and structured, setting specific indicators that must be met so that a family can be considered harmonious or *sakinah*. These indicators include spiritual, emotional, intellectual and social aspects of the family. This concept emphasizes the importance of religious and moral development as the main foundation in creating calm, happiness and prosperity in the household. Thus, the *sakinah* family not only focuses on balancing material and physical aspects, but also spiritual enrichment and harmonious relationships between family members.³⁰

The basic difference between the two concepts lies in their approach and focus. Household moderation is broader, emphasizing adaptation and balance in facing social and contemporary changes. This concept does not specifically link family harmony to spiritual aspects, but rather to the practical management of daily life. Meanwhile, *sakinah* families emphasize spiritual and moral aspects as the main basis for family harmony, with more defined indicators for achieving *sakinah* or harmonious family status according to the view of the Ministry of Religion's BIMAS. In practice, these two concepts are not mutually exclusive and can complement each other. Household moderation can be integrated with *sakinah* family principles to create a harmonious family environment, where material and spiritual aspects, adaptation and core values, go hand in hand to achieve mutual happiness and prosperity.

³⁰ Nurul Laila Hidayat, "Communication Strategy for Da'wah of Islamic Religious Instructors in Fostering Sakinah Families," *IJIC: Indonesian Journal of Islamic Communication* 3, no. 1 (2020): 40–66, <https://doi.org/10.35719/ijic.v3i1.632>.

Simply put, moderation in the household forms the foundation for families to achieve prosperity and harmony, ensuring the wise and effective use of resources such as time, money and energy. This requires careful decision making, careful planning, and cooperation between family members. This practice extends to various aspects, including managing family finances, dividing household tasks, as well as balancing family members' shared and personal time, all aimed at creating a sense of justice, equality and personal growth. Apart from that, household moderation also involves education and developing the abilities of family members, choosing a healthy lifestyle, and managing the use of technology and digital media. By emphasizing the importance of physical and mental health and well-being, this concept encourages the creation of a supportive environment for all family members. Therefore, "household moderation" is not just a management strategy, but rather a life philosophy that supports the creation of a family that is harmonious, sustainable, and capable of developing together in mutual happiness.

D. Testing the Concept of Household Moderation Through Murray Bowen's Family Systems Theory and Maqashid Sharia

Through the lens of Family Systems theory, Murray Bowen provides in-depth insight into how the principles of marital moderation can support healthy family functioning and the well-being of its family members. Bowen's theory emphasizes the concepts of self-differentiation, triangulation, family emotional systems, and generational projection,³¹ all of which are relevant in the context of marital moderation. Self-differentiation, which refers to an individual's ability to separate his or her thought processes and

³¹ Bowen, *Family Therapy in Clinical Practice* .

emotions,³² is particularly relevant in the context of managing family finances, dividing tasks, and managing shared and personal time. With higher self-differentiation, family members can make wiser and more mature decisions regarding finances, tasks and time without being too influenced by momentary pressures or emotions, thereby supporting the creation of a harmonious environment.

Then Triangulation or the tendency in the family system to stabilize tensions between two people by involving a third party,³³ can be seen in the context of cooperation between family members and time management. In the practice of marital moderation, it is important to avoid the formation of negative triangulation that can interfere with communication and cooperation. In contrast, a balanced and efficient strategy allows families to address problems directly and constructively.

Furthermore, the concept of the family emotional system in Bowen's theory explains how the family unit operates as an emotional unit in which family members are deeply interrelated.³⁴ The practice of marital moderation, with its emphasis on careful planning, cooperation, and division of tasks, can help stabilize the family's emotional system. This allows family members to feel supported and understood, which in turn supports personal growth and shared happiness.

Then it also concerns generational projection, which is related to the transfer of emotional problems from one generation to the next,

³² DoHee Kim - Appel and Jonathan K Appel, "Bowenian Family Systems Theory: Approaches and Applications," *Foundations of Couples, Marriage, and Family Counseling 2nd Edition*, 2021, 149–72, <https://doi.org/10.1002/9781394266470.ch8>.

³³ Judy Haefner, "An Application of Bowen Family Systems Theory," *Issues in Mental Health Nursing* 35, no. 11 (2014): 835–41, <https://doi.org/10.3109/01612840.2014.921257>.

³⁴ Brown, "Bowen Family Systems Theory and Practice: Illustration and Critique."

³⁵which can be overcome through education and capacity development, as has been explained. By focusing on learning important life skills and values, household moderation can prevent the transfer of emotional problems and unhealthy behaviors between generations. This creates a strong foundation for the long-term well-being of family members. On the other hand, the emphasis on physical health and well-being and the wise use of technology reflects Bowen's principles about the importance of managing anxiety in the family system and avoiding *overfunctioning* or *underfunctioning* which can worsen family dynamics.

Adaptation and flexibility as basic principles in maintaining household moderation are in accordance with Bowen's theory, which recognizes that the family is a system that is constantly changing and requires the ability to adapt to alterations in order to maintain healthy functioning. Through the lens of Murray Bowen's Family Systems theory, household moderation can be seen as a comprehensive and multifaceted strategy for promoting family health and well-being. This includes developing an individual's ability to function effectively within a family context, while maintaining supportive relationships and ensuring marital balance.

On the other hand, analysis of the concept of household moderation in the context of maqasid sharia theory offers an in-depth perspective on how this practice is in line with the basic principles of Islam which aim to maintain and fulfill five aspects of well-being, namely religion (*dīn*), soul (*nafs*), intellect (*'aql*), descent (*nasl*), and property (*māl*).³⁶ In analyzing this concept, first look at how each aspect of household moderation contributes to achieving these goals. In the religious aspect, household moderation supports the achievement of family spiritual well-being.

³⁵ Bowen, *Family Therapy in Clinical Practice* .

³⁶ Al-Imam Abu Ishaq Asy-Syatibi, *Al-Muwafaqat Fi Ushul as-Syari'ah* , 10.

Practices such as time management that allows families to worship together, teach children moral values, and create a harmonious environment reflect Islamic values and help strengthen family members' ties to their religion. As explained in the letter At-Tahrim verse 6 in the Qur'an which reads: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones ,...".

In the context of household moderation that supports the achievement of family spiritual well-being, this explanation is very relevant to the verse of Surah At-Tahrim verse 6. Practices such as good time management for praying together, teaching moral values to children, and creating a harmonious environment in the family is a concrete effort to protect oneself and one's family from hellfire as emphasized in the verse. This reflects the understanding that maintaining a family is not only limited to material and physical aspects, but is also very important in spiritual and moral aspects.³⁷

The teaching and practice of Islamic values in the family serves to maintain *din* (religion), which is one of the most basic goals of sharia.³⁸ By teaching and implementing these values, families not only seek to protect themselves from negative impacts, but also actively contribute to the maintenance of the religion. This creates a conducive environment for the spiritual growth of each family member and strengthens their ties to Islam. Therefore, household moderation that supports the achievement of family spiritual well-being is actually a manifestation of practicing this teaching in

³⁷ Aqila and Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah."

³⁸ Achmad Harristhana Mauldifi Sastraatmadja et al., "The Role of the Family in Islamic Education to Form a Quality Islamic Generation in Central Java," *West Science Education Journal* 1, no. 10 (2023): 632–43, <https://doi.org/10.58812/jpdws.v1i10.726>.

everyday life. This shows how Islamic teachings holistically cover all aspects of life,³⁹ including how to build and maintain a family that is happy, spiritually healthy, and obedient to God.

In addition, from the perspective of life protection, the concept of household moderation which prioritizes the physical and mental health and well-being of family members is directly related to the maqasid sharia principle of protecting *the nafs*. Practices such as choosing a healthy lifestyle, ensuring good nutrition and supporting mental health create an environment conducive to individual growth and well-being. In surah Al-Baqarah (2:195) it is explained that, "and do not throw yourself into destruction," emphasizing the importance of maintaining the health and well-being of yourself and your family members.⁴⁰

Then in the context of maintaining intellect, education and ability development become the main focus. Household moderation that prioritizes education and learning, both in academic aspects and life skills, reflects the sharia goal of maintaining *'aql*. This allows family members to develop their understanding, think critically, and make wise decisions in life as in Surah Al-'Alaq (96:1-5), emphasizing the importance of reading and learning, which is part of efforts to support the importance of education and intellectual development in the family.⁴¹

³⁹ Arif Sugitanata, Suud Sarim Karimullah, and Rizal Al Hamid, "Positive Law and Islamic Law: Analysis of Procedures for Finding Laws in the Glasses of Positive Law and Islamic Law," *JURISY: Sharia Scientific Journal* 3, no. 1 (2023): 1–22, <https://doi.org/10.37348/jurisy.v3i1.242>.

⁴⁰ Nayla Dwi Amanda, Tahta Mutiah Nurhidayah, and Talitha Yumna Ramadhani, "Maintaining Body Health from an Islamic Perspective," *Religion: Journal of Religion, Social and Culture* 1, no. 5 (2023): 373–80, <https://doi.org/10.55606/religion.v1i5.372>.

⁴¹ Sastraatmadja et al., "The Role of the Family in Islamic Education to Form a Quality Islamic Generation in Central Java."

Related to caring for descendents, this concept underlines the importance of creating a supportive environment for the growth and development of children. In practice, this includes educating children in moral and social values, as well as ensuring their physical and emotional well-being,⁴² in line with the sharia goal of protecting *nasl*. This is also explained in the Al Qur'an Surah Luqman (31:13-19) that Luqman gave advice to his children, emphasizing the importance of education, politeness and justice as key aspects in nurturing offspring. Likewise, in terms of protecting property, household moderation advocates wise and efficient financial management. This includes financial planning, saving, and responsible investing. This practice reflects the aim of the sharia to maintain *māl*, by ensuring that the family's needs are met without sacrificing future needs or burdening the family with debt as also explained in Surah Al-Isra' (17:26-27), which warns against wastefulness and teaches wisdom in property management.

Simply put, household moderation, when analyzed through the lens of maqasid sharia theory, shows how daily practices within the family can be directed towards achieving holistic well-being in accordance with Islamic principles. Through effective communication, cooperation, and a balanced approach to managing family resources, this concept not only supports personal growth and shared happiness but also ensures that household practices are in line with the sharia goal of protecting the five basic aspects of well-being. This emphasizes how Islamic teachings comprehensively regulate all aspects of life, guiding the formation of families that are spiritually, intellectually and materially healthy.

E. Conclusion

⁴² Sugitanata, "Bronfenbrenner System Ecological Analysis of Efforts to Protect Children from the Dangers of Pornography in the Era of Digital Globalization."

Ultimately, this research highlights the concept of household moderation as a comprehensive strategy for creating dynamic balance in family life. This concept involves wisely managing household resources—including time, money, and energy—to achieve well-being, harmony, and personal growth for family members. By implementing practices such as careful financial planning, fair division of household tasks, wise management of shared and personal time, and emphasis on education and physical and mental health, families can build a strong foundation for living a harmonious and supportive life. .

This research also integrates principles from Murray Bowen's Family Systems theory, suggesting that self-differentiation, avoiding negative triangulation, stabilization of the family's emotional system, and prevention of generational projection can support healthy family functioning. It emphasizes the importance of effective communication, cooperation, and flexibility in dealing with daily challenges, as well as adapting to changes in family life. Additionally, this research explores household moderation through the lens of maqasid sharia theory, showing how this practice is in line with the sharia goal of protecting five aspects of basic well-being: religion, soul, intellect, descendents, and property. This highlights that through household moderation, families can achieve holistic well-being in accordance with Islamic principles, supporting spiritual growth, physical and mental health, education, and wise financial management.

Although this research covers various aspects of married life, there has been little attention to how to address significant individual differences within families, such as differences in culture, religion, or sexual orientation, which also pose real challenges in household moderation. More research and discussion on how household moderation can be applied in a wide variety of family contexts would increase the relevance and applicability of this concept in a pluralistic society.

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