

Managing dual-career families: An Islamic framework for family harmony and resilience

St. Sariroh^{1*}, Moh. Ali², Abd. Syakur³

¹ Universitas Islam Negeri Kiai Haji Achmad Shidiq Jember, East Java, Indonesia

² Universitas Brawijaya Malang, East Java, Indonesia

³ STKIP PGRI Sidoarjo, East Java, Indonesia

Article Information	Abstract:
Submitted: 2023-03-05 Revised: 2023-05-21 Published: 2023-06-27	The phenomenon of dual-career couples presents significant challenges in balancing work demands, domestic responsibilities, childcare, and family harmony. This study aims to develop a conceptual framework for managing dual-career families by integrating women's multidimensional roles, spouses' shared responsibilities, and Islamic principles to enhance family harmony and resilience. The study employs a qualitative approach through a literature review. Data were purposively drawn from academic literature, Islamic sources, and family-related regulations and were analyzed descriptively and qualitatively through source identification, categorization, comparison, interpretation, and synthesis. The findings indicate that, from an Islamic perspective, the management of dual-career families rests on integrating domestic, professional, economic, and relational roles through spousal cooperation. The proposed framework comprises five key dimensions: a shared vision, relational harmony, childcare, financial management, and a balance between rights and responsibilities. These dimensions are reinforced by eight Islamic principles: planning, adherence to religious boundaries, mutual consent, <i>ma'ruf</i> (fair and appropriate conduct), <i>nihlah</i> (sincere giving), <i>ihsan</i> (benevolence), <i>shura</i> (mutual consultation), and <i>islah</i> (reconciliation). The study demonstrates that the resilience of dual-career families can be strengthened through cooperative role-sharing, effective communication, mutual consultation, conflict management, and a balanced approach to career and family demands. Theoretically, this study extends the literature on family management and work-family conflict by incorporating Islamic moral, spiritual, and relational dimensions into a framework for managing dual-career families. In practice, the framework provides a foundation for couples and relevant institutions to promote co-parenting, flexible work arrangements, and family counseling.
Keywords: Dual-Career Families; Family Management; Islamic Perspective; Family Resilience.	



Copyright: © The author(s) 2023

This is an open access article under the terms and conditions of the [Creative Commons Attribution Non-Commercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

To cite this article (APA Style):

Sariroh, S., Ali, M., & Syakur, A. (2023). Managing dual-career families: An Islamic framework for family harmony and resilience. *An-Nisa' Journal of Gender Studies*, 16(1), 123-136.
<https://doi.org/10.35719/annisa.v16i1.171>

*Corresponding author: St. Sariroh, Constitutional Law Study Program, Faculty of Sharia, Universitas Islam Negeri Kiai Haji Achmad Shidiq Jember, East Java, Indonesia, e-mail: st.sariroh@iain-jember.ac.id

INTRODUCTION

The family constitutes a fundamental institution for fostering individual well-being and nurturing future generations. However, dual-career couples encounter considerable challenges in role allocation, communication, and work–family balance. The transition from traditional household arrangements to modern family structures has increased women’s participation in paid employment while requiring couples to manage domestic and professional responsibilities more adaptively (Furstenberg, 2019; Marôco et al., 2022; Morero-Mínguez & Ortega-Gaspar, 2022). An imbalance between these domains may generate work–family conflict arising from occupational demands, childcare responsibilities, and interpersonal differences (Allen et al., 2019; Luk & Shaffer, 2005; Xue et al., 2020). The urgency of this issue is further underscored by the increase in divorces in Indonesia, from 291,677 cases in 2020 to 447,743 in 2021 (Astuti et al., 2020). This situation indicates that changes in gender roles must be accompanied by couples’ ability to manage communication and share responsibilities cooperatively (Saputro & Candrasari, 2018). From an Islamic perspective, the principles of *mawaddah* (affection) and *rahmah* (compassion) provide a relational foundation for married couples. Therefore, effective role management, constructive communication, and shared responsibility are essential foundations for strengthening the resilience and harmony of dual-career families.

Previous studies on dual-career families have examined a range of issues that can be grouped into three major strands. First, dual-career couples experience role conflict, domestic burdens, and occupational demands; however, social support, flexible arrangements, and effective management strategies can help them achieve greater family balance (Ji & Jung, 2021; Zaman & Shahid, 2023; Rahman et al., 2016; Kaur, 2019). Second, family functioning, communication, cohesion, social capital, and psychological resources contribute to the resilience and well-being of family members (Desrianty et al., 2021; Hafshoh & Saleh, 2021; Duncan et al., 2022). Third, spousal equality, role-sharing, a balance between rights and responsibilities, Islamic values, and women’s economic contributions support family harmony and resilience (Bastiar, 2018; Nurani, 2021; Rahmawati, 2015; Andrean et al., 2022). Nevertheless, limited attention has been paid to the simultaneous integration of three key dimensions women’s multidimensional roles, spouses’ shared responsibilities, and Islamic principles into a unified framework for managing dual-career families. The novelty of this study lies in its formulation of an integrative conceptual framework that connects managerial, relational, and spiritual dimensions to strengthen the harmony and resilience of dual-career families amid the demands of contemporary professional life.

This study aims to formulate a conceptual framework for managing dual-career families by integrating women’s multidimensional roles, spouses’ shared responsibilities, and Islamic principles to strengthen family harmony and resilience. Specifically, it addresses three research questions: (1) How can women’s roles in dual-career families be understood multidimensionally? (2) How are spouses’ duties and responsibilities constructed within the management of dual-career families? and (3) How can Islamic principles be incorporated into a family-management framework that is responsive to professional demands? Theoretically, this study contributes to the development of family-management scholarship by integrating domestic, economic, professional, relational, and religious dimensions into a unified conceptual framework. Practically, it offers guiding principles for couples, educators, family counselors, and policymakers seeking to strengthen responsibility-sharing, communication, work family balance, and long-term family resilience.

This study is grounded in the argument that families in which both spouses pursue careers face considerable challenges in integrating professional demands with domestic

responsibilities, childcare, financial management, and marital relationships. When occupational pressures and demanding schedules are not managed collaboratively, they may reduce the time available for family interaction, increase the likelihood of conflict, and undermine marital harmony. These circumstances suggest that the sustainability of dual-career families depends not only on each spouse's professional success but also on their ability to coordinate roles, share responsibilities, manage family resources, and resolve conflicts constructively. In this context, effective family management requires a spousal partnership founded on a shared vision, a balance between rights and responsibilities, and joint involvement in childcare and financial management. An Islamic perspective further provides a moral and relational foundation through the principles of planning, *ma'ruf* (fair and appropriate conduct), *ihsan* (benevolence), *shura* (mutual consultation), and *islah* (reconciliation). Accordingly, this study examines how dual-career couples can manage their family lives to foster sustainable harmony and resilience.

METHOD

Research Approach

This study employed a qualitative approach using library research to examine the management of dual-career families from the perspectives of family harmony, the division of spousal responsibilities, and Islamic values (LaMarre & Chamberlain, 2022). Library research was selected because the study drew upon various relevant written sources, including scholarly articles, academic books, Islamic texts, and regulations concerning family life, spousal relationships, childcare responsibilities, household financial management, and marital harmony. The qualitative approach enabled a contextual and interpretative understanding of the meanings, principles, and patterns of managing family responsibilities identified across these sources (Bazen et al., 2021).

Data Sources and Selection

Data sources were selected purposively based on their relevance to the research focus. Academic literature was used to identify findings related to family harmony, women's multiple roles, women's economic and professional contributions, the division of responsibilities between spouses, and the management of dual-career families. Normative sources, comprising the Qur'an and Indonesian marriage regulations, were used to strengthen the analysis of spousal responsibilities, childcare, family asset management, the balance between rights and obligations, and principles of family conflict resolution. Before analysis, the literature was screened and evaluated according to thematic alignment, substantive relevance, and consistency with the study's objectives.

Data Collection and Extraction

Data were collected by systematically searching, reading, and recording relevant information from the selected sources. The information was subsequently extracted in line with the research focus and organized into thematic categories. In the first stage, the data were classified into four areas: family harmony, women's multiple roles, economic contributions, and professional contributions. In the second stage, findings concerning spouses' responsibilities were organized into five dimensions: commitment to a shared family vision, the maintenance of family harmony, childcare and education, asset and financial management, and the balance between rights and responsibilities. In the third stage, Islamic sources and relevant literature were synthesized to identify the principles underpinning the management of dual-career families. These principles comprised planning, adherence to

religious boundaries, mutual consent, *ma'ruf* (fair and appropriate conduct), *nihlah* (sincere giving), *ihsan* (benevolence), *shura* (mutual consultation), and *islah* (reconciliation).

Data Analysis

Data were analyzed using descriptive qualitative analysis through the systematic processes of identification, categorization, comparison, interpretation, and cross-source synthesis (Assarroudi et al., 2018). Findings from the literature were compared for similarities, differences, and relevance to the research focus. Rather than merely summarising the content of individual sources, the synthesis integrated empirical findings with normative sources to develop a more comprehensive understanding of dual-career family management (Barnett-Page & Thomas, 2009). The findings were subsequently presented in synthesis tables and narrative form to demonstrate the interconnections among domestic responsibilities, professional activities, economic contributions, spousal relationships, and Islamic principles in fostering harmonious and resilient families.

Data Validity and Trustworthiness

The trustworthiness of the analysis was ensured through source triangulation by comparing findings from academic literature, Islamic sources, and relevant regulations (Leung, 2015). This procedure ensured that the resulting interpretations were not derived from a single perspective but were developed through the synthesis of diverse sources relevant to the management of dual-career families.

RESULTS AND DISCUSSION

Results

Dual-carer couple management in building a harmonious family

The literature indicates that women's roles within families and society have become increasingly multidimensional, encompassing not only domestic responsibilities but also professional employment, economic contributions, and social development. In dual-career families, women's involvement across these domains requires adaptive role management to balance familial and professional responsibilities. Table 1 synthesises empirical findings across four key dimensions family harmony, women's multiple roles, economic contributions, and professional contributions to identify how women's domestic and professional roles interact in promoting family harmony, well-being, and sustainability.

Table 1

Dual-Career Couple Management in Building a Harmonious Family

No.	Finding	Description	Implication	References
1	Harmonious Family	A harmonious family is built through responsibility, mutual respect, cooperation, and the fulfilment of spouses' rights and obligations.	Family harmony can be strengthened through cooperative responsibility-sharing, mutual respect, and the proportional fulfilment of rights and obligations.	Aziz (2018); Rahmawati (2015)
2	Women's Multiple Roles	Women can simultaneously perform their roles as wives, mothers, and professionals by integrating and managing their domestic and professional responsibilities.	Managing multiple roles requires the effective coordination of domestic and professional responsibilities to ensure that women's participation in employment does not undermine essential family functions.	Handayani and Pratama (2022); Rahmayati (2020)
3	Economic Contribution	Women's participation in paid employment contributes to	Women's economic contributions can enhance family well-being and	Kusmayadi (2017); Said

		household income and the family's economic well-being.	should be incorporated into household resource management and the distribution of financial responsibilities.	(2020); Zahro et al. (2022)
4	Professional Contribution	Women's professional activities, particularly in education and science, contribute to human-resource development and broader social advancement.	Women's professional involvement benefits not only their families but also human-resource development and society more broadly.	Putri et al. (2022); Ortiz-Martínez et al. (2023)

Source: Authors' analysis (2023).

Table 1 demonstrates that family harmony in dual-career households is associated not only with the fulfillment of domestic responsibilities but also with shared responsibility, mutual respect, cooperation, and the couple's ability to integrate their family and professional lives. The literature indicates that women can simultaneously fulfill their roles as wives, mothers, and professionals, contribute to household income, and generate broader social benefits through their professional activities, particularly in education and science. Women's roles in dual-career families are therefore multidimensional, encompassing interconnected domestic, economic, professional, and social dimensions.

Based on this synthesis, family harmony appears to depend on the couple's ability to coordinate multiple role demands collectively. Women's economic contributions can strengthen household well-being, while their professional participation can benefit human-resource development and wider society. These findings demonstrate that effective dual-career family management depends not solely on women's ability to perform multiple roles but also on spousal cooperation in sharing responsibilities, supporting professional activities, and maintaining work–family balance. Family harmony can thus be understood as the outcome of collective, cooperative, and adaptive management of responsibility between spouses.

The duties of husband and wife in dual-career families

Families in which both spouses pursue careers face complex challenges in managing the distribution of roles and responsibilities. Table 2 synthesises findings from the literature and normative sources concerning the principal responsibilities of spouses in dual-career families. These responsibilities encompass five dimensions: commitment to a shared family vision, the maintenance of family harmony, childcare, financial management, and the balance between rights and obligations. The synthesis integrates academic perspectives, Islamic sources, and the Indonesian legal framework to provide a more comprehensive understanding of the principles underlying dual-career family management.

Table 2

Duties of Spouses in Dual-Career Families

No.	Finding	Description	Implication	References
1	Shared Commitment to a Family Vision	Family harmony requires spouses to establish a mutually agreed vision and commitment that guide the integration of family responsibilities and career demands.	A shared vision enables couples to set priorities, coordinate their roles, and sustain family life without neglecting either spouse's professional development.	Ilyas (2003); Mas'ud and Abidin (2007)
2	Maintaining Family Harmony	Spouses share responsibility for maintaining harmony through mutual respect, patience,	The ability to manage conflict and occupational pressures can	Shihab (2007)

		communication, and constructive conflict resolution.	reduce household tension and strengthen relationship stability.	
3	Caring for and Educating Children	Childcare and education are shared responsibilities that encompass children's physical needs and their educational, religious, and emotional development.	The cooperative distribution of parenting responsibilities helps maintain the quality of childcare and prevents the burden from being concentrated on one spouse.	Hasanah (2020)
4	Managing Family Assets and Finances	The management of family assets and finances requires cooperation, transparency, and a balance between financial-maintenance obligations and each spouse's economic contributions.	Financial coordination enables family resources to be managed for collective well-being while reducing potential conflicts arising from unequal contributions and economic burdens.	Ministry of Religious Affairs of the Republic of Indonesia (2008)
5	Balancing Rights and Obligations	Spouses' rights and obligations should be fulfilled equitably through mutual support and respect and by adapting the distribution of responsibilities to their circumstances.	A balance between rights and obligations provides the foundation for fair, cooperative, and sustainable dual-career family management.	Ilyas (2003); Mas'ud and Zainal Abidin (2007); Shihab (2007)

Source: Authors' analysis (2023).

Table 2 demonstrates that spouses' responsibilities in dual-career families encompass five interrelated dimensions. First, a shared vision and mutual commitment provide the foundation for integrating family responsibilities with career demands. Second, family harmony is maintained through mutual respect, effective communication, patience, and constructive conflict resolution. Third, childcare and education constitute shared responsibilities encompassing children's physical, educational, religious, and emotional development. Fourth, asset and financial management requires coordination and transparency in allocating and using family resources. Fifth, the balance between rights and obligations serves as an overarching principle that integrates these responsibilities. Overall, the findings indicate that the sustainability of dual-career families depends on the couple's ability to coordinate their roles and responsibilities in a proportionate manner.

The synthesis reveals a partnership-oriented approach to dual-career family management, emphasizing cooperation, balanced rights and obligations, and proportional responsibility sharing. Family management extends beyond mechanical task division to coordinated processes involving a shared vision, effective communication, conflict resolution, and responsible resource management. In parenting, the involvement of both spouses is essential to support children's healthy development. Economically, financial contributions and resources should be coordinated while respecting the Islamic normative framework governing family maintenance. Integrating Islamic sources with domestic regulations demonstrates that dual-career family management encompasses interconnected moral, relational, economic, and legal responsibilities. Family sustainability therefore depends not only on each spouse's ability to fulfill individual roles but also on their capacity to cooperate, negotiate responsibilities, resolve conflicts, and balance family needs with occupational aspirations. This partnership-oriented framework provides a basis for strengthening family harmony and resilience amid changing work and family demands.

Managing dual-career couples and family resilience: An Islamic perspective

The management of dual-career families requires not only effective time management and role-sharing but also a value-based foundation that promotes family harmony and

resilience. An Islamic perspective offers principles that integrate planning, spirituality, and relational ethics. Table 3 presents eight key principles identified from Qur'anic teachings and related literature as a framework for sustainably managing career demands and family life.

Table 3

Principles for Managing Dual-Career Families from an Islamic Perspective

No.	Principle	Description	Implication	References
1	Planning	Joint planning of time and the allocation of domestic and professional roles.	Reduces work–family conflict and preserves quality time for family interaction.	Terry (1986); Higgins and Duxbury (1992)
2	Religious Boundaries	Managing family life according to religious values and boundaries.	Provides moral guidance for maintaining family harmony.	Machrus (2017)
3	Mutual Willingness	Mutual consent, trust, and acceptance regarding each spouse's professional role.	Promotes a balance between career demands and family responsibilities.	Shihab (2008); Machrus (2017)
4	<i>Ma'ruf</i>	Performing roles and responsibilities appropriately in accordance with the couple's circumstances and religious values.	Encourages an equitable and mutually respectful distribution of roles.	Machrus (2017)
5	<i>Nihlah</i>	Sincerity in fulfilling responsibilities and managing family resources.	Strengthens trust and promotes a shared commitment to collective well-being.	Arifin and Khairuddin (2023)
6	<i>Ihsan</i>	Fostering a supportive family environment through affection, mutual support, and constructive communication.	Strengthens emotional intimacy and the quality of spousal relationships.	Grevenstein et al. (2019); Machrus (2017)
7	<i>Musyawah</i> (Mutual Consultation)	Making family decisions through dialogue and mutual agreement.	Prevents unilateral dominance and strengthens communication between spouses.	Dijkman et al. (2022); Roberto and Sidabutar (2022)
8	<i>Islah</i> (Reconciliation)	Resolving conflict peacefully and without violence.	Strengthens family resilience and sustains harmonious relationships.	Machrus (2017)

Source: Authors' analysis (2023).

Table 3 presents eight interrelated principles for managing dual-career families. Planning emphasises time management and role allocation, whereas religious boundaries provide moral guidance for fulfilling family responsibilities. Mutual willingness and *nihlah* underscore the importance of consent, trust, and sincerity, while *ma'ruf* and *ihsan* encourage spouses to perform their roles appropriately, compassionately, and supportively. Furthermore, *musyawarah* provides a mechanism for joint decision-making, whereas *islah* offers a framework for peaceful conflict resolution. Collectively, these eight principles constitute a family-management framework that connects practical, moral, spiritual, and relational dimensions.

Based on the synthesis, this study identifies an Islamic value-based framework for managing dual-career families. The framework begins with practical planning, is reinforced by a religious orientation through adherence to religious boundaries, incorporates personal

attitudes and commitments through mutual willingness and *nihlah*, and employs relational mechanisms grounded in *ma'ruf*, *ihsan*, *musyawarah*, and *islah*. This framework demonstrates that successful dual-career family management depends not only on the ability to manage time and allocate tasks but also on the values, attitudes, and relational mechanisms that enable couples to negotiate responsibilities and address difficulties constructively. In particular, *musyawarah* and *islah* serve as essential mechanisms for maintaining communication, managing differences, and preserving relationship stability. An Islamic perspective therefore offers a conceptual framework that integrates professional demands with family responsibilities through planning, religious values, cooperation, and peaceful conflict resolution.

The findings demonstrate that managing dual-career families is a collaborative and adaptive process that integrates domestic, professional, economic, and relational responsibilities. Family harmony is enhanced through shared commitment, mutual respect, cooperation, effective communication, and equitable fulfillment of rights and obligations. The multiple roles of women as wives, mothers, and professionals contribute significantly to household well-being and broader social development, while necessitating coordinated spousal support. Responsibilities such as childcare, education, financial management, and allocation of family resources are also shared. From an Islamic perspective, eight principles planning, religious boundaries, mutual willingness, *ma'ruf*, *nihlah*, *ihsan*, *musyawarah*, and *islah* offer an integrated framework for managing dual-career families. These principles link practical, moral, spiritual, and relational dimensions, enabling couples to negotiate responsibilities, resolve conflicts constructively, balance career and family demands, and strengthen family resilience and sustainability.

Discussion

The findings reveal that, from an Islamic perspective, the management of dual-career families rests on integrating domestic, professional, economic, and relational roles through spousal cooperation. Family harmony is determined not only by each spouse's ability to perform their respective roles but also by the coordination of responsibilities, the balance between rights and obligations, and mutual support for each spouse's professional aspirations. Five principal dimensions a shared vision, relational harmony, childcare, financial management, and a balance between rights and obligations constitute the foundation of effective family management. This foundation is reinforced by eight Islamic principles: planning, adherence to religious boundaries, mutual willingness, *ma'ruf*, *nihlah*, *ihsan*, *musyawarah*, and *islah*. The integration of practical, moral, spiritual, and relational dimensions demonstrates that the resilience of dual-career families can be strengthened through cooperative role management, effective communication, negotiation, and constructive conflict resolution.

The increasing complexity of dual-career family life highlights the importance of more coordinated management of domestic and professional responsibilities. Professional commitments may restrict spousal communication and increase the potential for work family conflict (Ballout, 2008; Carlson et al., 2000). In this context, the findings are relevant to contemporary families because they position planning, responsibility-sharing, *musyawarah*, and *islah* as essential mechanisms for maintaining harmony. The principles of *musyawarah* and *islah* are particularly important for addressing communication pressures in contemporary family life, including changing patterns of interaction associated with the use of digital technology (Tadpatrikar et al., 2021). Women's participation in economic activities also has historical foundations in the Islamic tradition, as illustrated by the account of Al-Shifā' bint

'Abd Allāh's involvement in the administration of the Medina marketplace (Rianawati, 2016; Ridley, 2016). These findings, therefore, provide a foundation for a family-management framework that integrates professional demands, domestic responsibilities, and religious values.

Theoretically, the findings extend the understanding of dual-career family management by integrating family systems theory, the work family conflict perspective, and Islamic values. Family systems theory conceptualizes the family as an interdependent system in which changes in professional demands can affect spousal relationships, parenting, communication, and overall family well-being (Johnson & Ray, 2016). The work family conflict perspective further explains the importance of time management and role coordination in managing tensions between occupational and family domains (Higgins & Duxbury, 1992). This study extends both perspectives by incorporating an Islamic family ethics framework comprising religious boundaries, mutual willingness, *ma'ruf*, *nihlah*, and *ihsan*. Within this framework, *nihlah* emphasizes sincerity in fulfilling responsibilities, whereas *ihsan* encourages spouses to cultivate their relationship through compassion and mutual support (Arifin & Khairuddin, 2023; Suhartawan, 2022). The principle of *musyawarah* further underscores the importance of dialogue-based decision-making, including in the exercise of family leadership (Amanuddin, 2021). Dual-career family management can therefore be understood as a systemic process that connects role coordination with moral, spiritual, and relational values.

A key insight arising from these findings is that family resilience depends not merely on the absence of conflict but also on the couple's ability to manage and resolve differences constructively through the principle of *islah* (Arifiani, 2021; Haddade, 2019). In dual-career families, *Nihlah* further highlights the importance of sincerity and mutual willingness in fulfilling responsibilities, as role-sharing without mutual consent may intensify relational tension (Arifin & Khairuddin, 2023). The findings on parenting demonstrate that children's quality of life is closely associated with both parents' involvement and the harmony of their relationship. Hasanah (2020) emphasizes that children may be the family members most adversely affected by the deterioration of family harmony. Career demands must therefore be managed without neglecting children's emotional and caregiving needs (Nomaguchi & Fetto, 2019). Marriage as a *mīthāqan ghalīẓan* a solemn covenant also requires the continuous cultivation of the marital relationship through *mu'āsharah bi al-ma'ruf* (honorable and equitable companionship), effective communication, and shared responsibility.

The findings are consistent with those of Bastiar (2018) and Nurani (2021), who emphasized the importance of balancing spouses' rights and obligations. However, the present synthesis extends this discussion by incorporating time planning, role management, childcare, and family resource management in the context of dual-career couples. Unlike Rahmawati (2015), who addressed family harmony more generally, this study identifies five interrelated dimensions of family management. Whereas Handayani and Pratama (2022) focused on women's multiple roles, the present findings conceptualize the management of family responsibilities as a collective process involving both spouses. This perspective is consistent with Putri et al. (2022) on women's professional contributions to human resource development and extends their analysis by incorporating Islamic principles. Compared with Zahro et al. (2022), who highlighted women's economic contributions, this study connects the economic dimension with the spiritual, relational, and managerial dimensions of family life.

Based on the findings, dual-career couples should establish mutually agreed arrangements for distributing domestic and professional responsibilities and periodically evaluate them through family consultation. Childcare should also be managed cooperatively to prevent parenting responsibilities from becoming concentrated on one spouse. At the

institutional level, the government could consider providing childcare facilities in workplaces and implementing leave policies that support both mothers' and fathers' involvement in childcare. Private-sector organizations could introduce hybrid working arrangements or compressed work schedules to help couples balance occupational and family demands. Educational institutions and Religious Affairs Offices (*Kantor Urusan Agama*) could also incorporate dual-career family management materials into premarital and postmarital counseling programs. At the household level, couples could set aside dedicated, device-free time to strengthen communication and emotional intimacy. Implementing these recommendations is expected to promote a more sustainable balance among professional productivity, family responsibilities, and household resilience.

CONCLUSION

This study demonstrates that, from an Islamic perspective, dual-career family management is an integrative process that connects domestic, professional, economic, and relational roles through spousal cooperation. Family harmony depends not merely on each spouse's ability to perform individual roles but also on the coordination of responsibilities, the balance between rights and obligations, and mutual support for both spouses' professional aspirations. Five key dimensions—a shared vision, relational harmony, childcare, financial management, and a balance between rights and obligations—constitute the foundation of family management. This foundation is reinforced by eight Islamic principles: planning, adherence to religious boundaries, mutual willingness, *ma'ruf*, *nihlah*, *ihsan*, *musyawarah*, and *islah*. Integrating practical, moral, spiritual, and relational dimensions suggests that dual-career family resilience can be strengthened through cooperative role-sharing, effective communication, negotiation, conflict management, and the maintenance of work–family balance amid changing occupational demands and family needs.

Theoretically, this study contributes to the literature by integrating family management, work–family conflict, and Islamic perspectives into a unified framework for managing dual-career families. The framework demonstrates that family management is not merely a technical process but is also shaped by moral, spiritual, and relational values. Practically, the findings provide a foundation for couples to plan role allocation, foster effective communication, make decisions through *musyawarah*, and resolve conflicts peacefully. At the institutional level, the findings may inform educational institutions, government agencies, and workplace organizations in developing support mechanisms for dual-career couples, particularly by promoting co-parenting, flexible working arrangements, and family counseling services. This study, therefore, bridges the demands of contemporary family management with Islamic values in a more balanced and contextually relevant manner.

This study is limited by its reliance on a synthesis of academic literature and normative sources; consequently, it does not empirically assess the effectiveness of the eight family-management principles among dual-career couples across diverse social contexts. The resulting framework also remains conceptual and does not comprehensively account for variations in social class, occupational type, the number and ages of children, marital duration, or family cultural characteristics. Future research could test this framework using quantitative, qualitative, or mixed-methods approaches involving dual-career couples from diverse social and occupational backgrounds. Comparative studies across regions or countries are also needed to examine how Islamic principles interact with employment policies, gender norms, economic conditions, and parenting practices in shaping family resilience.

ACKNOWLEDGEMENT

The authors gratefully acknowledge their colleagues for their valuable discussions, constructive feedback, and recommendations of relevant references, which contributed meaningfully to the development and refinement of this study.

AUTHOR CONTRIBUTION STATEMENT

St. Sariroh: Conceptualization; Data Curation; Formal Analysis; Methodology; Writing Original Draft; Validation; Visualization; Writing Original Draft; Writing Review & Editing. **Moh. Ali:** Conceptualization; Data Curation; Formal Analysis; Validation; Visualization; Writing Original Draft. **Abd. Syakur:** Formal Analysis; Validation; Visualization; Writing Review & Editing.

REFERENCES

- Allen, T. D., French, K. A., Braun, M. T., & Fletcher, K. (2019). The passage of time in work-family research: Toward a more dynamic perspective. *Journal of Vocational Behavior*, 110(Part B), 245–257. <https://doi.org/10.1016/j.jvb.2018.11.013>
- Amanuddin, M. (2021). Mengantisipasi tergerusnya kepemimpinan suami dalam keluarga. *Jurnal Sosial Teknologi*, 1(4), 335–342. <https://doi.org/10.59188/jurnalsostech.v1i4.60>
- Andrean, R., Adinugraha, H. H., & Surur, A. T. (2022). Women's role in family economic resilience in the time of the Covid-19 pandemic according to Islamic perspective. *Review of Islamic Social Finance and Entrepreneurship*, 1(2), 141–150. <https://doi.org/10.20885/RISFE.vol1.iss2.art6>
- Arifiani, F. (2021). Ketahanan keluarga perspektif masalah mursalah dan hukum perkawinan di Indonesia. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 8(2), 533–554. <https://doi.org/10.15408/sjsbs.v8i2.20213>
- Arifin, S., & Khairuddin. (2023). Konsep keluarga harmonis dalam konteks hukum Islam. *Al-Adillah: Jurnal Hukum Islam*, 3(1), 13–25. <https://doi.org/10.61595/aladillah.v3i1.485>
- Assarroudi, A., Heshmati Nabavi, F., Armat, M. R., Ebadi, A., & Vaismoradi, M. (2018). Directed qualitative content analysis: The description and elaboration of its underpinning methods and data analysis process. *Journal of Research in Nursing*, 23(1), 42–55. <https://doi.org/10.1177/1744987117741667>
- Astuti, H. W., Hasan, S., & Marlina, M. (2020). Dampak perceraian orang tua terhadap kondisi mental anak dalam pandangan Islam. *Al-I'tibar: Jurnal Pendidikan Islam*, 7(2), 75–79. <https://doi.org/10.30599/jpia.v7i2.1095>
- Aziz, A. (2018). Relasi gender dalam membentuk keluarga harmoni: Upaya membentuk keluarga bahagia. *Jurnal Harkat: Media Komunikasi Gender*, 13(1), 27–37. <https://doi.org/10.15408/harkat.v13i1.7713>
- Ballout, H. I. (2008). Work–family conflict and career success: The effects of domain-specific determinants. *Journal of Management Development*, 27(5), 437–466. <https://doi.org/10.1108/02621710810871781>
- Barnett-Page, E., & Thomas, J. (2009). Methods for the synthesis of qualitative research: A critical review. *BMC Medical Research Methodology*, 9, 59. <https://doi.org/10.1186/1471-2288-9-59>
- Bastiar, B. (2018). Pemenuhan hak dan kewajiban suami istri mewujudkan rumah tangga sakinah: Analisis disharmonisasi pasangan suami istri di Kota Lhokseumawe. *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam*, 10(1), 77–96. <https://doi.org/10.32505/jurisprudensi.v10i1.872>

- Bazen, A., Barg, F. K., & Takeshita, J. (2021). Research techniques made simple: An introduction to qualitative research. *Journal of Investigative Dermatology*, 141(2), 241–247.e1. <https://doi.org/10.1016/j.jid.2020.11.029>
- Carlson, D. S., & Kacmar, K. M. (2000). Work–family conflict in the organization: Do life role values make a difference? *Journal of Management*, 26(5), 1031–1054. <https://doi.org/10.1177/014920630002600502>
- Departemen Agama RI. (2008). *Membangun keluarga harmonis: Tafsir Al-Qur'an tematik* (Buku 3, Cet. 1). Lajnah Pentashihan Mushaf Al-Qur'an.
- Desrianty, M., Hassan, N., Zakaria, N. S., & Zaremohzzabieh, Z. (2021). Resilience, family functioning, and psychological well-being: Findings from a cross-sectional survey of high-school students. *Asian Social Science*, 17(11), 77–87. <https://doi.org/10.5539/ass.v17n11p77>
- Dijkman, B. L., Luttik, M. L., Van der Wal-Huisman, H., Paans, W., & van Leeuwen, B. L. (2022). Factors influencing family involvement in treatment decision-making for older patients with cancer: A scoping review. *Journal of Geriatric Oncology*, 13(4), 391–397. <https://doi.org/10.1016/j.jgo.2021.11.003>
- Duncan, J. M., Garrison, M. E. B., Killian, T. S., Moon, Z. K., & Way, K. A. (2022). Family resilience: Variations by individual psychological and health resources, social capital, and sociodemographic characteristics. *The Family Journal*, 30(3), 376–383. <https://doi.org/10.1177/10664807211061825>
- Furstenberg, F. F. (2019). Family change in global perspective: How and why family systems change. *Family Relations*, 68(3), 326–341. <https://doi.org/10.1111/fare.12361>
- Grevenstein, D., Bluemke, M., Schweitzer, J., & Aguilar-Raab, C. (2019). Better family relationships—higher well-being: The connection between relationship quality and health-related resources. *Mental Health & Prevention*, 14, 200160. <https://doi.org/10.1016/j.mhp.2019.200160>
- Haddade, A. W. (2019). Konsep al-islah dalam Al-Qur'an. *Jurnal Tafseer*, 4(1). <https://doi.org/10.24252/jt.v4i1.7691>
- Hafshoh, & Saleh, A. Y. (2021). The effects of family functioning dimensions on subjective wellbeing among high school students. *Psychological Research on Urban Society*, 4(1), Article 9. <https://doi.org/10.7454/proust.v4i1.63>
- Handayani, A., & Pratama, R. (2022). Konflik peran ganda wanita karir dalam keluarga: Career women multiple role conflict in the family. *Promotif: Jurnal Kesehatan Masyarakat*, 12(2), 131–134. <https://doi.org/10.56338/promotif.v12i2.3091>
- Hasanah, U. (2020). Pengaruh perceraian orang tua bagi psikologis anak. *AGENDA: Jurnal Analisis Gender dan Agama*, 2(1), 18. <https://doi.org/10.31958/agenda.v2i1.1983>
- Higgins, C. A., & Duxbury, L. E. (1992). Work-family conflict: A comparison of dual-career and traditional-career men. *Journal of Organizational Behavior*, 13(4), 389–411. <https://doi.org/10.1002/job.4030130407>
- Ilyas, H. (2003). *Perempuan tertindas: Kajian hadis-hadis misoginis*. e-ISAQ Press & PSW.
- Ji, S. Y., & Jung, H. S. (2021). Work-family balance among dual-earner couples in South Korea: A latent profile analysis. *International Journal of Environmental Research and Public Health*, 18(11), 6129. <https://doi.org/10.3390/ijerph18116129>
- Johnson, B. E., & Ray, W. A. (2016). Family systems theory. In C. L. Shehan (Ed.), *Encyclopedia of family studies*. Wiley. <https://doi.org/10.1002/9781119085621.wbefs130>
- Kaur, G. (2019). *Work-life challenges of dual career couples and their related coping strategies in corporate sector*. SSRN. <https://doi.org/10.2139/ssrn.3429653>

- Kusmayadi, R. C. R. (2017). Kontribusi pekerja wanita dalam meningkatkan kesejahteraan keluarga dan proses pengambilan keputusan dalam keluarga. *Iqtishodia: Jurnal Ekonomi Syariah*, 2(1), 103–113. <https://doi.org/10.35897/iqtishodia.v2i1.80>
- LaMarre, A., & Chamberlain, K. (2022). Innovating qualitative research methods: Proposals and possibilities. *Methods in Psychology*, 6, 100083. <https://doi.org/10.1016/j.metip.2021.100083>
- Leung, L. (2015). Validity, reliability, and generalizability in qualitative research. *Journal of Family Medicine and Primary Care*, 4(3), 324–327. <https://doi.org/10.4103/2249-4863.161306>
- Luk, D. M., & Shaffer, M. A. (2005). Work and family domain stressors and support: Within- and cross-domain influences on work–family conflict. *Journal of Occupational and Organizational Psychology*, 78(4), 489–508. <https://doi.org/10.1348/096317905X26741>
- Machrus, A. (2017). *Fondasi keluarga sakinah: Bacaan mandiri calon pengantin*. Subdit Bina Keluarga Sakinah, Kementerian Agama RI.
- Marôco, A. L., Nogueira, F., Gonçalves, S. P., & Marques, I. C. P. (2022). Work-family interface in the context of social responsibility: A systematic literature review. *Sustainability*, 14(5), 3091. <https://doi.org/10.3390/su14053091>
- Mas'ud, I., & Abidin, A. (2007). *Fiqh Madzhab Syafi'i* (Maman Abd. Djaliel, Ed.; ed. lengkap, Cet. 2). Pustaka Setia.
- Morero-Mínguez, A., & Ortega-Gaspar, M. (2022). A change in work-family/life or a return to traditional normative patterns in Spain? Systematic review. *Frontiers in Sociology*, 7, 807591. <https://doi.org/10.3389/fsoc.2022.807591>
- Nomaguchi, K., & Fetto, M. N. (2019). Childrearing stages and work-family conflict: The role of job demands and resources. *Journal of Marriage and Family*, 81(2), 289–307. <https://doi.org/10.1111/jomf.12521>
- Nurani, S. M. (2021). Relasi hak dan kewajiban suami istri dalam perspektif hukum Islam (Studi analitis relevansi hak dan kewajiban suami istri berdasarkan tafsir ahkam dan hadits ahkam). *Al-Syakhsiyyah: Journal of Law and Family Studies*, 3(1). <https://doi.org/10.21154/syakhsiyyah.v3i1.2719>
- Ortiz-Martínez, G., Vázquez-Villegas, P., Ruiz-Cantisani, M. I., et al. (2023). Analysis of the retention of women in higher education STEM programs. *Humanities and Social Sciences Communications*, 10, 101. <https://doi.org/10.1057/s41599-023-01588-z>
- Putri, R. D. D. G. S., Manalu, A. G. B., & Subono, N. I. (2022). Aktivis feminis akademik: Pengetahuan perempuan untuk resistensi, harapan, dan perubahan sosial. *Jurnal Perempuan*, 27(2), 113–128. <https://doi.org/10.34309/jp.v27i2.693>
- Rahman, R. A., Wan Mustaffa, W. S., Rhouse, S., & Ab Wahid, H. (2016). Work challenges and coping strategies of professional and managerial dual-career couples in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 6(12). <https://doi.org/10.6007/IJARBS/v6-i12/2492>
- Rahmawati, A. (2015). Harmoni dalam keluarga perempuan karir: Upaya mewujudkan kesetaraan dan keadilan gender dalam keluarga. *Palastren: Jurnal Studi Gender*, 8(1), 1–34. <https://doi.org/10.21043/palastren.v8i1.932>
- Rahmayati, T. E. (2020). Konflik peran ganda pada wanita karier. *Jurnal Insitusi Politeknik Ganesha Medan (JURIPOL)*, 3(1), 152–165. <https://doi.org/10.33395/juripol.v3i1.10920>
- Rianawati, R. (2016). Sejarah keterlibatan perempuan Islam dalam bidang ekonomi. *Raheema*, 3(2). <https://doi.org/10.24260/raheema.v3i2.566>

- Ridley, Y. (2016). Muslim women contribution to economic activities: A viewpoint. *Journal of Islamic Accounting and Business Research*, 7(1), 2–5. <https://doi.org/10.1108/JIABR-06-2015-0023>
- Roberto, I., & Sidabutar, N. (2022). Komunikasi keluarga dalam pengambilan keputusan pada praktik pernikahan anak di Kota Makassar. *Jurnal Keluarga Berencana*, 7(2), 75–84. <https://doi.org/10.37306/kkb.v7i2.141>
- Said, D. (2020). Peran istri dalam membangun ekonomi keluarga menurut perspektif hukum Islam di Kecamatan Panyabungan Kota. *AT-Tawassuth: Jurnal Ekonomi Islam*, 5(2), 268. <https://doi.org/10.30829/ajei.v5i2.8092>
- Saputro, D. H., & Candrasari, S. (2018). Isu gender dalam profesi public relations di Indonesia. *Communicology: Jurnal Ilmu Komunikasi*, 6(1), 77–102. <https://doi.org/10.21009/Communicology.06.05>
- Shihab, M. Q. (2007). *Pengantin Al-Qur'an* (Cet. 1). Lentera Hati.
- Shihab, M. Q. (2008). *Tafsir Al-Mishbah: Pesan, kesan dan keserasian Al-Qur'an* (Vol. 10, Cet. 10). Lentera Hati.
- Suhartawan, B. (2022). Hak dan kewajiban suami istri dalam perspektif Al-Qur'an: Kajian tematik. *Tafakkur: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(2), 106–126. <https://doi.org/10.62359/tafakkur.v2i2.65>
- Tadpatrikar, A., Sharma, M. K., & Viswanath, S. S. (2021). Influence of technology usage on family communication patterns and functioning: A systematic review. *Asian Journal of Psychiatry*, 58, 102595. <https://doi.org/10.1016/j.ajp.2021.102595>
- Terry, G. R. (1986). *Asas-asas manajemen* (Winardi, Trans.; ed. ke-8). Alumni.
- Xue, B., Fleischmann, M., Head, J., McMunn, A., & Stafford, M. (2020). Work-family conflict and work exit in later career stage. *The Journals of Gerontology: Series B, Psychological Sciences and Social Sciences*, 75(3), 716–727. <https://doi.org/10.1093/geronb/gby146>
- Zahro, Z., Ruski, & Ulum, R. (2022). Peran perempuan dalam meningkatkan kesejahteraan ekonomi keluarga di Desa Maneron, Kabupaten Bangkalan. *Jurnal Pendidikan Ekonomi Undiksha*, 14(1), 182–189. <https://doi.org/10.23887/jjpe.v14i1.48205>
- Zaman, S., & Shahid, M. (2023). Gender roles and work-family balance among dual-earner couples in Pakistan. *Journal of Media and Entrepreneurial Studies*, 3. <https://doi.org/10.56536/jmes.v3i.27>