



PSYCHOLOGICAL NEGOTIATION OF HUSBAND AND WIFE IN THE DISTRIBUTION OF HOUSEHOLD ROLES: PSYCHOLOGICAL ANALYSIS OF ISLAMIC LAW

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Abstract :

Social changes and the dynamics of modern life have influenced the pattern of marital relations in Indonesian Muslim households, especially in the distribution of domestic and public roles. This condition requires an adaptive mechanism so that marital relations remain harmonious and sustainable. This article aims to analyze the psychological negotiation of husband and wife in the distribution of household roles as well as its implications for family harmony and resilience from the perspective of Islamic legal psychology. This study uses a qualitative approach to the type of normative legal research based on literature studies, through the analysis of Islamic Family Law Literature, national scientific journals, and relevant academic works. The Data were analyzed descriptively-qualitatively to reveal the linkages between psychological factors, the distribution of household roles, and the principles of Islamic law. The results show that domestic conflicts in the context of contemporary Muslim families are not solely caused by violations of legal norms, but are more often triggered by emotional communication failures, role imbalances, and psychological pressures that are not negotiated fairly. Psychological negotiation acts as an internal mechanism that allows alignment between the normative demands of Islamic law and the psychological reality of the couple through the principles of deliberation, Justice and benefit. In the perspective of Islamic legal psychology, psychological negotiation is a substantive instrument to realize harmony, resilience, and sustainability of Muslim households in the midst of ongoing social changes.

Keywords : Psychological negotiation, distribution of household roles, psychology of Islamic law, family harmony, household resilience.

INTRODUCTION

Marriage in Islam is positioned as a sacred institution aimed at creating order, love, and sustainability of family life. However, the reality of contemporary Muslim domestic life shows that the dynamics of the husband and wife relationship can no longer be understood statically based on a rigid and one-sided distribution of roles. Social changes, increasing levels of education, women's participation in the public sphere, as well as the economic demands of the family have led to a shift in the structure of household relations, especially in the distribution of domestic and public roles. In this context, the household is increasingly understood as a dynamic relational system and demands a continuous adjustment between husband and wife.

In the midst of these changes, the distribution of household roles is often a source of psychological tension if not managed adaptively. Although Islam has provided normative guidelines regarding the rights and obligations of husband



and wife, the implementation of these norms in practice is often confronted with complex psychological realities. Differences in role expectations, imbalances in the burden of responsibility, economic pressures, and the demands of multiple roles often trigger emotional conflicts in the household. The conflict is not always rooted in the violation of the norms of Islamic law, but in the failure of the couple to manage and negotiate the psychological pressure that arises in the marital relationship.

In such conditions, psychological negotiation becomes an important element in maintaining household harmony and resilience. Psychological negotiation can be understood as a process of emotional communication that allows husband and wife to harmonize needs, expectations and responsibilities in a dialogic and equal way. Through negotiations, the distribution of household roles is not perceived as a unilateral obligation, but rather as a mutually agreed form of cooperation based on the psychological and social conditions of each party. The absence of negotiation space often causes differences in roles to be buried, develop into latent conflicts, and lead to prolonged relational tensions.

Psychological factors such as emotional maturity, emotional intelligence, communication patterns, as well as gender role expectations have a significant influence on the success of negotiating the distribution of household roles. Couples with good emotional maturity and intelligence tend to be able to manage differences rationally and empathically, so that conflicts can be resolved constructively. On the contrary, emotional immaturity and ineffective communication often hinder the negotiation process and magnify the potential for conflict. In the context of Indonesian Muslim families, this issue is becoming increasingly complex due to the still strong cultural construction and rigid normative understanding of gender roles, which are not always in line with contemporary social realities.

From the perspective of Islamic legal psychology, the issue of the distribution of household roles cannot be understood solely as a matter of compliance with legal norms, but also as a matter of psychological justice and relational balance. Islamic legal psychology views Family Law as a value system that must interact substantively with the psychiatric conditions of legal subjects. Normatively legitimate division of roles can lose moral and psychological legitimacy if it causes emotional distress and injustice in the marital relationship. Therefore, psychological negotiation serves as an adaptive mechanism that bridges between the normative demands of Islamic law and the psychological realities of domestic life.

In addition, psychological negotiation can be understood as the actualization of the principle of deliberation in the life of a Muslim family. Deliberation is not only interpreted as a formal decision-making process, but also as an emotional dialogue that allows partners to understand each other and adjust roles fairly. Within the framework of the goals of Islamic law (*maqāṣid al-sharī'ah*), psychological negotiation contributes to maintaining harmony, preventing psychological harm, as well as strengthening household resilience. Thus, psychological negotiation is not a practice contrary to Islamic teachings,

but rather part of a contextual effort to realize the substantive goals of marriage.

Based on this description, This study aims to analyze the psychological negotiation of husband and wife in the distribution of household roles from the perspective of Islamic legal psychology. This study seeks to uncover the psychological factors that influence the negotiation process, as well as explain the implications of psychological negotiations on the harmony and resilience of contemporary Muslim households. With this approach, the research is expected to contribute conceptually in the development of Islamic family law studies that are more humanistic, contextual, and oriented to the psychological well-being of married couples.

RESEARCH METHOD

This study uses a qualitative approach to the type of normative legal research within the framework of Islamic legal psychology. This study aims to analyze the concept of psychological negotiation between husband and wife in the distribution of Muslim household roles and its implications for family harmony and resilience. The normative approach was chosen because the focus of the study was directed to the study of the norms of Islamic Family Law and their interaction with the psychological reality in marital relations.

This research is Library research using conceptual approach and normative-Islamic approach. The conceptual approach is used to examine the concept of psychological negotiation, emotional communication, and household resilience, while the normative-Islamic approach is used to examine the principles of Islamic law such as Justice, deliberation, benefit, and the purpose of marriage. Research data sources consist of primary, secondary, and tertiary legal materials that are relevant to the research theme.

Data collection was conducted through documentation studies, by selecting credible and relevant legal literature and national scientific journals. The Data were analyzed descriptively-qualitatively to decipher and interpret the interrelationships between psychological negotiation, the distribution of household roles, and the principles of Islamic law. This analysis is directed to show that psychological negotiation is an adaptive mechanism in the implementation of Islamic Family Law in order to realize the harmony and resilience of Muslim households.

FINDINGS AND DISCUSSION

Psychological negotiation as an inevitability in contemporary Muslim households

Psychological negotiation in contemporary Muslim households is an inevitability that arises as a consequence of social change and the dynamics of modern Family Life. The household can no longer be understood as a static relational structure with a rigid and one-sided distribution of roles, but rather as a dynamic relational system that demands continuous adjustment. In the context of Indonesian Muslim society, these changes are influenced by increasing education, women's participation in the public sector, and the transformation of

family values that increasingly emphasize balance and relational Justice.

Normatively, Islam has regulated the rights and obligations of husband and wife in the household as a guide to the ideal of family life. However, in practice, the implementation of such roles often comes face to face with complex psychological realities. Imbalances in role burdens, differences in expectations, and economic and social pressures can create emotional tension between husband and wife. In such conditions, psychological negotiation serves as an internal mechanism for maintaining the harmony of relations and preventing prolonged conflicts.

Psychological negotiation can also be understood as an emotional communication process that allows the couple to more equitably align needs, expectations and responsibilities. Through open and dialogical communication, husband and wife can build an understanding of the distribution of household roles in accordance with each other's psychological conditions. In the absence of this kind of negotiation, role differences tend to be buried and develop into latent conflicts that have the potential to damage the emotional stability of the family.

In the context of contemporary Muslim households, many marital conflicts do not stem from a direct violation of the norms of Islamic law, but rather from the failure of spouses to manage psychological stress due to multiple roles and changes in family structure. When emotional communication does not work effectively, dissatisfaction with the distribution of roles can develop into a sense of injustice that leads to relational conflicts. Therefore, psychological negotiation becomes an important means to align the demands of the role with the psychological capacities of each party.

In addition, psychological negotiation is also closely related to the expectations of gender roles lived in society. Such expectations are often shaped by rigid cultural constructs and normative understandings, potentially putting one party at a psychological disadvantage. In this situation, psychological negotiation serves as a dialogue space to reconstruct a more proportional and human distribution of roles, without having to deny the religious values on which domestic life is based.

From the perspective of Islamic legal psychology, psychological negotiation can be understood as a form of actualization of the principle of deliberation in family life. This principle emphasizes the importance of dialogue, mutual agreement, and consideration of benefits in every household decision-making. The distribution of roles generated through a process of deliberation and psychological negotiation not only fulfills the legal-formal aspect, but also maintains the psychological and emotional balance of the husband and wife.

Thus, psychological negotiation in contemporary Muslim households is not a practice contrary to Islamic teachings, but rather part of a contextual effort to realize the purpose of marriage itself. This negotiation allows husband and wife to build relationships that are adaptive, fair, and oriented to mutual well-being. In this context, psychological negotiation is an important foundation for the realization of a harmonious, just, and sustainable Muslim family amid the challenges of modern life.

Psychological factors affecting the negotiation of the division of household roles

Negotiation of the distribution of roles in the household is a psychological process that is strongly influenced by the internal condition of the husband and wife as subjects of marital relations. The division of roles is not only concerned with the technical aspects of who does what, but is also closely related to the perception of Justice, emotional recognition, and a sense of respect in relationships. In the context of Indonesian Muslim families, the failure of role negotiation is often caused not by the absence of normative rules, but by psychological factors that hinder communication and compromise between spouses. Therefore, psychological factors are a key element in determining whether the distribution of household roles can be fairly accepted by both parties.

One of the main psychological factors influencing role-sharing negotiations is emotional maturity. Emotional maturity allows the individual to stably manage emotions, restrain the personal ego, as well as rationally respond to differences. In marital relationships, emotional maturity plays an important role in preventing conflict from developing into destructive opposition. Emotionally mature couples tend to view role sharing as a form of cooperation, rather than as a one-sided burden. On the contrary, emotional immaturity often causes the individual to be defensive and feel the most disadvantaged, so that the negotiation process is hampered and gives birth to sustained emotional tension.

In addition to emotional maturity, emotional intelligence also has a significant influence on the effectiveness of negotiating the distribution of household roles. Emotional intelligence is concerned with an individual's ability to recognize self and partner emotions, and respond to them empathically. In the distribution of roles, empathy is an important factor so that husbands and wives are able to understand the psychological burden experienced by their partners, both in the domestic and public sphere. Research in Indonesia shows that emotional intelligence is positively correlated with marital satisfaction and the quality of marital communication. Low emotional intelligence often causes couples to fail to understand each other's emotional needs, so Role-sharing negotiations lead to conflict and a sense of disrespect.

Another psychological factor that also influences role-sharing negotiations is the expectation of gender roles formed from cultural values and religious understanding. In many Indonesian Muslim families, expectations of the role of the husband as the main breadwinner and the wife as the domestic manager are still firmly entrenched, although social realities have undergone significant changes. When these expectations are not realized or openly communicated, differences in views regarding the ideal roles of husband and wife can trigger psychological conflict. Wives who perform multiple roles, for example, often experience emotional stress due to domestic demands that remain fully charged, making it difficult to negotiate the distribution of roles equally.

The communication pattern of husband and wife is also a very decisive

psychological factor in the negotiation process of role distribution. Open and assertive communication allows partners to convey needs, complaints, and expectations without fear or intimidation. Conversely, closed, passive, or aggressive communication tends to exacerbate tensions and hinder reaching agreements. Research in the context of Muslim families shows that many domestic conflicts are rooted in interpersonal communication failures, rather than solely in role differences themselves. Thus, the quality of communication is an important prerequisite for healthy and sustainable role-sharing negotiations.

In addition, relational awareness and Justice orientation also influence the negotiation process of role sharing. Relational awareness refers to the ability of individuals to view marriage as a long-term cooperation that demands mutual understanding and shared responsibility. In this perspective, justice is not always interpreted as a similarity of roles, but rather as a balance of responsibilities that both parties feel is fair. This view asserts that the distribution of household roles must be negotiated based on the psychological and social conditions of the couple, not solely based on the construction of roles that are normative.

Overall, psychological factors such as emotional maturity, emotional intelligence, gender role expectations, communication patterns, and relational awareness are interrelated in determining the success of household role-sharing negotiations. In the perspective of Islamic legal psychology, attention to psychological factors is in line with the goals of Islamic law which emphasizes Justice, benefit, and family harmony. Therefore, role-sharing negotiations cannot be separated from efforts to strengthen the psychological aspects of husband and wife so that the agreed role sharing is not only normatively valid, but also psychologically fair and reassuring.

Psychological negotiation in the perspective of Islamic legal psychology

In the perspective of Islamic legal psychology, psychological negotiation between husband and wife is understood as a process that bridges between ideal legal norms and the psychological reality of dynamic domestic life. Islamic legal psychology views law not only as a set of normative rules, but also as a value system that lives and interacts with the psychiatric conditions of legal subjects. Therefore, the implementation of Islamic Family Law, especially regarding the division of the roles of husband and wife, must consider psychological aspects so that the objectives of the law can be achieved substantively.

Psychological negotiation in the household arises as a response to the tension between the normative demands of Islamic law and the subjective experiences of spouses. The provisions of Islamic Family Law in Indonesia have established the rights and obligations of husband and wife in a normative manner. However, in practice, the implementation of these provisions is often faced with diverse psychological conditions, such as differences in personality, level of emotional maturity, as well as social and economic pressures. In this context, psychological negotiation serves as an adaptive mechanism to ensure that the execution of roles does not generate emotional distress or psychological injustice for either party.

The Islamic legal psychology approach places justice not merely as a

formal conformity to norms, but also as the attainment of emotional and relational balance in the household. The normatively legitimate division of roles can lose moral and psychological legitimacy if it causes prolonged emotional suffering. Therefore, psychological negotiation becomes a means of balancing between legal obligations and psychological needs, so that the law can function in a humanistic and equitable way.

Psychological negotiation can also be understood as the implementation of the value of deliberation in domestic life. Deliberation in Islam is not limited to a formal decision-making process, but includes emotional dialogue and psychological openness between husband and wife. In practice, deliberation is manifested through the willingness of partners to listen to each other, understand each other's emotional state, as well as adjust the distribution of roles by mutual agreement. Thus, psychological negotiation is a concrete form of applying the value of deliberation that is in harmony with the principles of Islamic law.

Within the framework of the objectives of Islamic law (*maqasid al-shari'ah*), psychological negotiation has a very strong relevance, especially in maintaining the protection of the soul and family harmony. Prolonged psychological stress due to unfair distribution of roles has the potential to undermine emotional stability and resilience of the household. The condition is seen as a form of harm that must be prevented. Therefore, psychological negotiations can be positioned as a preventive attempt to preserve the substantive goals of Islamic law, rather than as a deviation from legal norms.

In addition, flexibility in the distribution of household roles generated through psychological negotiation shows that Islamic law is contextual and responsive to social dynamics. As long as negotiations are conducted consciously, fairly, and do not negate the basic responsibilities of husband and wife, the practice remains within the corridors of Islamic law. In the perspective of Islamic legal psychology, this flexibility actually strengthens the legitimacy of the law because the law is practiced taking into account the psychological reality of the subject of law.

Thus, psychological negotiation in the perspective of Islamic legal psychology is not just an interpersonal strategy in the household, but an integral part of the implementation of Islamic Family Law oriented to justice, benefit, and harmony. Psychological negotiation bridges between text and context, between normative obligations and psychological needs, as well as between legal objectives and the realities of Muslim family life. This approach asserts that Islamic law in the realm of the family is dialogical, adaptive, and centered on human welfare as a subject of law.

Implications of psychological negotiation on household harmony and resilience

Psychological negotiation between husband and wife has very significant implications for household harmony and resilience, especially in the context of Indonesian Muslim families who are faced with the dynamics of social change and gender roles. Psychological negotiation serves not only as a means of resolving conflicts that have arisen, but also as a preventive mechanism that

maintains emotional stability and the quality of marital relations on an ongoing basis. Through open and equal negotiations, husband and wife can harmonize the emotional needs, expectations and responsibilities of each party, so that the division of household roles does not become a source of psychological tension.

Household harmony is strongly influenced by the quality of communication and the ability of couples to manage differences psychologically. Psychological negotiation allows the establishment of a dialogical and empathic communication, in which each party feels heard and valued. This condition prevents the emergence of feelings of injustice or marginalization, which are often the trigger for latent conflicts in the household. With the negotiation room, the distribution of roles is no longer perceived as a unilateral obligation, but as a form of cooperation based on understanding and mutual understanding.

In addition to strengthening the harmony of marital relations, psychological negotiations also play an important role in maintaining the emotional stability of the family. Through the negotiation process, couples can adjust the distribution of roles according to the psychological, social, and economic conditions faced. This flexibility allows couples to manage the pressures of multiple roles and emotional burdens more proportionately, thus preventing the accumulation of stressors that could potentially damage the marital relationship. Emotionally stable households ultimately have stronger resilience in the face of life's challenges.

Psychological negotiation serves as a conflict and divorce prevention mechanism. Many of the domestic conflicts that lead to divorce are rooted in communication failures and role imbalances that are never healthily negotiated. With ongoing psychological negotiation, differences in perceptions and interests can be managed early on before they develop into destructive conflicts. In this case, psychological negotiation is not only reactive, but also strategic in maintaining the integrity and sustainability of the household.

In the perspective of Islamic legal psychology, the implications of psychological negotiation on household resilience are in line with the purpose of marriage in Islam, namely the realization of a *sakinah*, *mawaddah*, and *rahmah* family. Psychological negotiation allows the values of Justice, deliberation and benefit to be manifested in a real way in domestic life. Tranquility (*sakinah*) is achieved through emotional stability, affection (*mawaddah*) grows from empathy and mutual understanding, while Grace is reflected in mutual support and respect for the partner's role. Thus, psychological negotiation can be viewed as a substantive instrument for actualizing the goals of Islamic law in the context of modern Family Life.

Overall, psychological negotiation has multidimensional implications for the harmony and resilience of Muslim households. This negotiation strengthens the quality of communication, maintains emotional balance, prevents destructive conflicts, and supports the achievement of sustainable marriage goals. Therefore, strengthening the psychological negotiation capacity of husband and wife is an important need in an effort to build a harmonious, adaptive, and resilient Indonesian Muslim family in the midst of ongoing social changes.

CONCLUSION

Based on the results of the discussion, it can be concluded that psychological negotiation is a fundamental element in the distribution of roles in contemporary Muslim households. Social changes, gender role dynamics as well as the increasing psychological demands in family life make the distribution of roles no longer conceivable in a rigid and one-sided manner. In this context, psychological negotiation serves as an adaptive mechanism that allows husband and wife to align the normative demands of Islamic law with the psychological realities they face in marital life.

This study shows that domestic conflicts are not solely derived from violations of Islamic legal norms, but are more often triggered by emotional communication failures, role imbalances, and psychological pressures that are not negotiated fairly. Psychological factors such as emotional maturity, emotional intelligence, communication patterns, gender role expectations, and relational awareness have an important role in determining the success of household role-sharing negotiations. Psychological negotiation conducted in a dialogic and equal manner proved to be able to strengthen the harmony of husband and wife relations and increase household resilience.

From the perspective of Islamic legal psychology, psychological negotiation does not contradict the teachings of Islam, but rather is an actualization of the value of deliberation, Justice, and benefit in family life. Psychological negotiation becomes a substantive instrument in realizing the purpose of marriage, namely the creation of a *sakinah*, *mawaddah*, and *rahmah* family. Therefore, strengthening the psychological negotiation capacity of husband and wife needs to be viewed as an important part in the development of Islamic family law that is more humanistic, contextual, and oriented to the psychological well-being of the couple and the sustainability of the Muslim household in the midst of ongoing social changes.

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