



## THE IMPACT OF THE VICTIM MINDSET ON THE FULFILLMENT OF HUSBAND AND WIFE RIGHTS AND OBLIGATIONS (FIKIH MUNAKAHAT PERSPECTIVE)

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### ABSTRACT

*Household conflicts in contemporary Muslim societies are influenced not only by social and economic factors but also by individual psychological patterns, one of which is playing victim. This mindset is characterized by a tendency to perceive oneself as a victim, shift responsibility to one's spouse, and avoid self-reflection in resolving marital conflicts. This study aims to analyze the impact of playing victim on the fulfillment of spousal rights and obligations from the perspective of fiqh munakahat (Islamic family jurisprudence). Employing a qualitative library research approach, the study draws upon classical and contemporary Islamic legal literature as well as works on interpersonal psychology, which are analyzed through content analysis. The findings reveal that playing victim leads to a distortion of responsibility, hinders the fulfillment of spousal rights and obligations, and undermines communication and relational balance within the family. From the perspective of fiqh munakahat, such behavior may contribute to taqsir (negligence in fulfilling obligations) and, if sustained over time, may develop into conditions resembling nusyuz (persistent disregard of marital obligations). The novelty of this study lies in its integration of interpersonal psychological analysis and fiqh munakahat to explain how individual psychological tendencies can influence the implementation of family norms in Islam. These findings highlight the importance of a multidisciplinary approach in fostering marital relationships that are just, responsible, and harmonious.*

**Keywords:** *Playing victim; Husbands' and wives' rights and obligations; Fiqh munakahat; Victim mentality; Islamic family law.*

## 1. INTRODUCTION

From the perspective of the jurisprudence of munakahat (Islamic jurisprudence), the relationship between husband and wife is built on the principle of mutual benefit (mu'āsyarah bi al-ma'ruf), which demands the balanced fulfillment of rights and obligations, as well as responsibility for each party's role. This principle requires self-

awareness, introspection, and a commitment to resolving domestic conflict. However, the implementation of this principle can be disrupted when one party exhibits a tendency to play the victim.

Psychologically, playing the victim can potentially hinder healthy communication, reduce empathy, and intensify interpersonal conflict. Individuals with a victim mentality tend to be defensive, have a high level of suspicion, and have difficulty building trust in interpersonal relationships (Buchholz et al., 2023). In the domestic context, this condition can hinder the implementation of husband and wife rights and obligations because attention is more focused on self-defense than on joint problem-solving.

Several previous studies have examined playing the victim as a psychological phenomenon that affects the quality of interpersonal relationships. On the other hand, studies on the jurisprudence of *munakahat* (jurisprudence) focus more on the concept of *mu'āsyarah bi al-ma'rūf* (objectionable misconduct), the rights and obligations of husband and wife, and *nusyuz* (infringement of rights) as a form of violation of domestic responsibilities. However, research specifically linking the phenomenon of playing the victim to the perspective of the jurisprudence of *munakahat* (jurisprudence of *munakahat*) is still very limited. In fact, the tendency to avoid responsibility that arises from playing the victim can trigger prolonged conflict in Muslim families.

Based on this gap, this study aims to analyze the phenomenon of playing the victim in marital relations from the perspective of the jurisprudence of *munakahat*. The novelty of this research lies in the integration of interpersonal psychology theory on playing the victim with the concepts of *mu'āsyarah bi al-ma'rūf* (objectionable misconduct), *taqdir* (interpretation of rights), and *nusyuz* (infringement of rights), resulting in a more comprehensive analytical framework for understanding contemporary Muslim domestic conflict.

## 2. RESEARCH METHOD

This study uses a qualitative approach with library research to analyze the impact of the victim-playing mindset on the fulfillment of husband and wife's rights and obligations from the perspective of *munakahat fiqh*. Data sources consist of classical and contemporary *fiqh* literature, journal articles, academic books, and interpersonal psychology research relevant to the themes of victim-playing, *mu'āsyarah bi al-ma'rūf*, *taqdir*, and *nusyūz*. The literature was selected purposively based on the theme's relevance, academic authority, and its relevance to the research focus. Approximately 20 sources published between 2000 and 2025 were used for psychology and authoritative *fiqh* literature.

Data collection was conducted through the stages of identification, selection, classification, and documentation. Data analysis used content analysis through data reduction, theme categorization, interpretation, and conceptual synthesis. The normative interpretation technique is used by comparing the concept of victim mentality in psychology with the concepts of *mu'āsyarah bi al-ma'rūf*, *taqdir*, and *nusyūz* in *fiqh munakahat* to find the relationship and implications for the fulfillment of husband and wife's rights and obligations. Data validity is maintained through source triangulation and

cross-checking between literatures to produce a valid and academically accountable synthesis.

### 3. RESULT AND ANALYSIS

#### **The Concept of Playing the Victim from a Psychological and Islamic Perspective**

A literature review indicates that the concept of playing the victim in modern psychology is not simply understood as blaming others, but rather as a psychological construct known as victim mentality. Within the framework of personality psychology, victim mentality refers to an individual's tendency to consistently view themselves as victims, even in situations in which they have contributed to the conflict (Gabay, Hameiri, & Nadler, 2020). This pattern is often associated with the need for validation and the avoidance of responsibility. These findings demonstrate that playing the victim is a psychological phenomenon that encompasses both cognitive and emotional capacities, and therefore cannot be judged as a purely moral behavior.

Characteristics of individuals with a tendency toward playing the victim include a dominant external mindset, low self-reflection, and a tendency to maintain an identity as the injured party. Psychological research in Indonesia indicates that individuals with playing the victim tend to view interpersonal conflicts as a form of injustice, making it easier to blame others and difficult to accept personal responsibility (Fazrina et al., 2023). In a domestic context, this pattern has the potential to exacerbate conflict because each party focuses more on self-defense than problem-solving.

In interpersonal relationships, playing the victim not only impacts the individual but also affects the quality of communication and the relationship as a whole. Communication dominated by defensiveness and a tendency to defend arguments can hinder healthy and open dialogue. As a result, the quality of the marital relationship can potentially decline due to reduced space for self-reflection, empathy, and cooperation in resolving conflicts.

In Islamic jurisprudence (fiqh), the principle of individual responsibility is the primary foundation of every legal relationship, including the marital relationship. As is well known, rights and obligations in a household are reciprocal (al-huquq al-mutabadilah), so it is not permissible for someone to demand their rights while neglecting their obligations, leading to disputes (Shawq, 2001). This principle demonstrates that Islam places personal accountability as the foundation for maintaining fair and harmonious family relationships.

#### **The Rights and Obligations of Husband and Wife in the Fiqh of Munakahat**

The results of the analysis of the Munakahat fiqh book show that marriage in Islam is not simply understood as a social bond, but as a legal contract which has the aim of responsibilities, rights and obligations between husband and wife. As said by Allah Subahanahu Wa Ta'la which reads:

مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"Among His signs is that He created mates for you from yourselves, that you may find reassurance in them. He has placed love and compassion between you. Indeed, in this are signs for a people who give thought."* (Surah An-Nisa, verse 21).

In the Quran, Surah An-Nisa, verse 21, the marriage contract is understood as a *mitsāqan ghalīẓan*, an agreement with both legal and moral dimensions, requiring both parties to fulfill their obligations appropriately and consistently (Ibn Nashir, 2000). This concept emphasizes that the sustainability of a household is determined not only by the compatibility of feelings but also by consistency in carrying out agreed-upon responsibilities. Thus, the basic concept of marriage in the *fiqh* of *munakahat* places responsibility as a crucial element.

Within the structure of Islamic family law, the husband has primary obligations as the financial manager and leader of the family. These obligations include providing physical and spiritual sustenance, providing protection, and being a leader in maintaining order in the household. However, a husband's leadership is not interpreted as absolute domination (one-sided control), but rather as a relative responsibility that must be carried out fairly and effectively. According to (Niffilayani, 2026), from an Islamic legal perspective, sustenance is understood not only as material provision but also as a form of moral and spiritual responsibility to ensure that the wife and children can live decently according to sharia law. Failure to fulfill these obligations can lead to prolonged domestic conflict. Therefore, a husband's responsibilities have clear and measurable legal boundaries.

On the other hand, the jurisprudence of *munakahat* also defines a wife's obligations related to household management, child education, and maintaining family harmony. These obligations include maintaining personal honor, supporting her husband in carrying out his responsibilities, and maintaining emotional stability within the household (Scientific Research Unit, Fatwa Directorate, 2015). However, a wife's obligations are not understood as subordination (placing someone in a subordinate position), but rather as a reciprocal relationship that requires cooperation from both parties. Open interpersonal communication, accompanied by mutual understanding and respect between partners, are fundamental elements in maintaining harmony and stability in a marriage (Gemilang et al., 2025).

The principle of mutual benefit (*mu'asyarah bi al-ma'ruf*) is a key principle in the husband-wife relationship in exercising rights and obligations. *Mu'asyarah bil ma'ruf* is a principle of reciprocity between husband and wife that emphasizes the importance of good behavior, harmonious interactions, and positive communication in domestic life (Ibn Nashir, 2000). In practice, this principle relates not only to fulfilling material obligations but also encompasses psychological aspects such as empathy, good communication, and the ability to understand the partner's emotional needs. Therefore, this principle serves as an important indicator in assessing the quality of a husband-wife relationship from a *fiqh* perspective.

In *fiqh*, violation of a husband's or wife's obligations has consequences that can affect the marital status. One important concept in this case is *nusyuz*, which is the intentional attitude of disobedience or disobedience to established obligations, which can occur in husbands or wives (as-Syeikh Abdullah al-Jalali, n.d.), for example, a husband does not provide a living even though he is able. In addition to *nusyuz*, there is also the concept of *taqsir*, which is negligence, deficiency, or not being optimal in carrying out responsibilities towards other parties (Ibn Misfir, 2026), for example, a wife does not take care of household affairs that are her responsibility according to the agreement. In family life, disputes can occur due to differences in views or non-compliance by one party with

established obligations, thus triggering conflict and disrupting household harmony (Nur'aini, 2023). Therefore, analysis of violations of obligations requires not only a normative approach, but also an understanding of the psychological factors behind them.

### **The Impact of Playing the Victim on the Fulfillment of Husband and Wife Rights and Obligations**

Continuous deviance from responsibility can develop into avoidance behavior in the household. Someone who maintains a victim identity tends to avoid responsibility because they feel they are at a disadvantage. From a behavioral psychology perspective, this condition is referred to as avoidance behavior, which is the tendency to avoid responsibility as a form of self-defense against emotional stress (Gabay, Hameiri, & Nadler, 2020). In marital relationships, avoiding obligations can take the form of neglecting household chores, refusing to communicate seriously, or refusing to fulfill financial responsibilities. This phenomenon indicates that playing the victim impacts not only the emotional aspect but also the functional aspects of the household.

Repeated avoidance behavior will create an imbalance in the relationship between husband and wife. This imbalance arises when one partner bears a greater burden of responsibility than the other. When conflicts are allowed to persist without a healthy resolution, the foundations of relationships, both between husband and wife and between parents and children, experience systemic rifts (Wibowo & Rizkiana, 2025). This situation demonstrates that when relationship imbalances occur, family stability becomes vulnerable to conflict and difficult to resolve because rights and obligations are reciprocal.

In addition to creating an imbalance of responsibilities, playing the victim also impacts the quality of communication within the household. Individuals who maintain a victim-like position tend to use communication patterns that defend arguments and prioritize emotions, which can hinder open communication between both parties. Research in the psychology of family communication shows that communication barriers can lead to conflict, misunderstandings, and even divorce (Alya, 2025). This occurs because communication that defends arguments closes off space for self-reflection and reinforces blame.

When a couple's rights are consistently unfulfilled, household conflicts will recur if not resolved thoroughly. In the study of relationship psychology, these problems tend to recur due to maladaptive behavioral patterns formed through faulty learning processes and reinforced by the surrounding social environment (Aulia et al., 2025). This phenomenon suggests that playing the victim can be a conflict maintenance factor in marital relationships. Thus, the conflict results from persistent negative behavioral patterns.

From the perspective of *fiqh munakahat* (Islamic jurisprudence), the most significant impact of playing the victim is the disruption of the principle of *mu'asyarah bi al-ma'ruf* (responsibility for good deeds). This principle requires responsible interaction, empathy, and good communication. When one party maintains a stance, maintains an argument, and denies responsibility, the principle of *mu'asyarah* cannot be optimally implemented.

Based on the overall analysis, it can be concluded that the impact of playing the victim in a household occurs through several processes, starting with the evasion of responsibility, avoidance of obligations, imbalance in relationships, and the disruption of the principle of *mu'asyarah bi al-ma'ruf*. This finding shows a causal relationship from the theoretical concept between the playing victim mindset and failure to carry out husband and wife rights and obligations.

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### A Jurisprudence Analysis of Playing the Victim and Its Legal Implications

The research results show that playing the victim cannot be directly equated with the concept of nusyuz or taqsir in the jurisprudence of munakahat. Playing the victim is a psychological concept that describes an individual's tendency to position themselves as victims, avoid responsibility, and blame others (Gabay, Hameiri, Rubel Lifschitz, et al., 2020). Meanwhile, taqsir and nusyuz are legal categories with specific elements, limitations, and legal consequences in fiqh. Therefore, the relationship between the two is conceptual, namely when the mindset of playing the victim leads someone to neglect their obligations within the household.

In the jurisprudence of munakahat, the marital relationship is built on the basis of mu'asyarah bi al-ma'rūf, as written in the Prophet's saying:

أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ  
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا مُبِينًا

*"O you who believe, it is not lawful for you to inherit women by force. Do not oppress them by trying to take back some of what you have given them, unless they commit a clear abomination. Deal with them in a manner that is appropriate. If you dislike them, (be patient) for perhaps you dislike a thing while Allah has placed in it much good."* (Surat an-Nisa': 19).

Essentially, this principle demands good behavior, fairness, proper communication, and the fulfillment of rights and obligations in a balanced manner. When someone consistently blames their partner and refuses to self-reflect, the implementation of mu'asyarah bi al-ma'rūf has the potential to be disrupted because the relationship is no longer built on responsibility and cooperation.

In this context, playing the victim is more accurately understood as a psychological factor that leads to taqsir (negligence in carrying out obligations). This negligence can be seen in the form of avoiding responsibility, neglecting to resolve conflicts, or a lack of effort to fulfill a partner's rights. However, not every victim-playing behavior can automatically be categorized as nusyuz. Nusyuz status can only be established if there is an element of disobedience or deliberate neglect of obligations.

Islamic jurisprudence also offers conflict resolution mechanisms through the concepts of ishlāh and taḥkīm. Ishlāh is an effort by a husband and wife to improve their relationship through dialogue, advice, and reconciliation without the intervention of other parties, while taḥkīm is the appointment of a third party as mediator when the conflict cannot be resolved directly. These two concepts are methods for resolving domestic conflict in Islam, which are oriented not only toward establishing fault but also toward restoring the relationship and fulfilling the rights and obligations of husband and wife.

Thus, the main contribution of this research is to demonstrate that victim-playing can be positioned as a psychological factor that has the potential to disrupt the implementation of mu'asyarah bi al-ma'rūf and encourage the emergence of taqsir

(interpretation of the law), and under certain conditions, can even develop into *nusyuz*. However, this relationship is not automatic; it must be analyzed based on psychological indicators and the provisions of Islamic jurisprudence in a proportional manner.

#### 4. CONCLUSION

This research shows that the victim-playing mindset has the potential to hinder the fulfillment of husband and wife's rights and obligations by encouraging the shifting of responsibility, reducing self-reflection, and disrupting communication within the household. From the perspective of Islamic jurisprudence (*fiqh munakahat*), victim-playing cannot be directly equated with the categories of *taqsir* or *nusyuz*, but can be a psychological factor that encourages neglect of obligations and hinders the implementation of the principle of *mu'āsyarah bi al-ma'rūf*.

The main contribution of this research lies in the integration of interpersonal psychology and Islamic jurisprudence (*fiqh munakahat*) perspectives in explaining the relationship between an individual's psychological state and the implementation of husband and wife's rights and obligations. These findings demonstrate that analyzing domestic conflict is not sufficient through a purely normative approach; it also requires considering the psychological factors that influence the couple's behavior.

Practically, this research can be used as a guideline for family counselors, marriage mediators, and Islamic family law practitioners in designing conflict resolution strategies that focus not only on legal aspects but also on fostering responsibility, communication, and self-reflection through the *ishlāḥ* and *taḥkīm* approaches. It is recommended that further research use an empirical approach, such as family case studies or analysis of religious court decisions, to test and strengthen the conceptual findings produced in this study.

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