



## Interpretation of Verses About Nusyuz, Syiqaq and Their Solution: Normative Psychological and Theological Approaches (An-Nisa 34-35 And 128)

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### ABSTRACT

The aim of this research is to analyze the interpretation of verses about nusyuz, syiqaq and their solutions: normative psychological and theological approaches (an-nisa 34-35 and 128). The method used in this research is qualitative with a descriptive approach, data sources are obtained from books, dissertations, articles. Data collection techniques via the internet, while the data analysis technique is literature study. The conclusions in this research are (1). Nusyuz and its Completion (An-Nisa 34): a. Psychological Approach: These actions, especially advice, serve to relieve the tension of husband and wife conflicts. b. Normative Theological Approach: Handling nusyuz in Islam must be done wisely and while maintaining justice and compassion. (2). Syiqaq and its Resolution (An-Nisa 35): a. Psychological Approach: Mediation provides an opportunity for couples to calm themselves and see the conflict from a different perspective through the help of a third party in accordance with Islamic law. b. Normative Theological Approach: The appointment of a hakam is the final step in efforts to maintain domestic harmony, showing the importance of peaceful resolution before making decisions such as divorce. (3). Shiqaq and Peace Agreements (An-Nisa 128): a. Normative Theological Approach: Peace is an important value in Islamic law. b. Psychological Approach: Peace agreements allow for compromises that can help maintain harmony.

**Keywords** : Nusyuz, Syiqaq, Psychological Approach, Normative Theological Approach, QS An-Nisa: 34-35 and 12.

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## INTRODUCTION

The interpretation of QS An-Nisa verses 34, 35 and 128 involves an approach that balances psychological and theological aspects. These verses provide normative and peaceful solutions to resolve household disputes while maintaining communication which plays an important role in maintaining family harmony (Mustafa, 1974:97). The verses in the Qur'an regarding Nusyuz (deviance or disobedience) and syiqaq (division or dispute) and their resolution provide guidance for Muslims on how to manage conflict in marriage, especially those contained in Surah An-Nisa which provide a basis for understanding rights and partner's obligations and steps to resolve problems between husband and wife (Mustafa, 1974:89). Although the Qur'an provides clear guidelines regarding marriage and family, practices in daily life often experience gaps with these teachings. Some couples have difficulty understanding and applying these principles which can lead to prolonged conflict, violence or even divorce. This is where

the importance of analyzing these verses with a normative psychological and theological approach is important. (Mustafa, 1974:99). In the modern era, family dynamics have undergone significant changes. Gender roles, expectations about marriage and the challenges of daily life mean that husband-wife relationships are often not harmonious. Therefore, a more comprehensive understanding of the concepts of *nusyuz* and *syiqaq* is very necessary (Imam, 2023:54).

Many traditional interpretations of these verses focus on the legal aspects and power of the husband, which can ignore the psychological and emotional factors in the relationship. This can cause injustice and dissatisfaction in marriage (Mustafa, 1974:59). The psychological aspect of the husband-wife relationship is often ignored, the psychological approach is part of how to build communication to build a harmonious relationship. Awareness of mental and emotional health in the context of marriage is very important as an effort to create a harmonious family atmosphere (Imam, 2023:67). To be able to analyze the gaps contained in the interpretation of the verses about *nusyuz*, *syiqaq*, and its completion in the context of normative psychological and theological approaches, requires considering several aspects that may be the differences between traditional understanding and more modern and contextual ones. This research aims to understand and resolve conflict in a more humane and effective way. The Qur'an teaches the importance of mediation in resolving marital conflicts. The background to this research shows that although the Qur'an provides clear guidelines regarding *nusyuz* and *syiqaq*, there are many challenges in applying these principles in a modern context. Therefore, research is needed that integrates normative psychological and theological approaches to provide a more holistic and practical understanding for couples in dealing with domestic conflict. It is hoped that this research can make a positive contribution in improving the quality of family relationships in the context of Islamic teachings.

#### **A. NNovelty value (*Noveelly*)**

Normative psychological and theological approaches in the interpretation of verses about *nusyuz*, *syiqaq*, and their solutions (An-Nisa 34-35 and 128) present some new values that are relevant to the modern context. The integration between psychological values and theological principles enables a deeper understanding of domestic conflicts and their solutions. This approach emphasizes justice, responsibility, emotional well-being and balance in the husband-wife relationship, offering a more humane, flexible, and relevant solution in marriage.

#### **B. Literature (Relevant Research)**

The following is some relevant research literature regarding the interpretation of verses about *nusyuz*, *syiqaq*, and their resolution using normative psychological and theological approaches (An-Nisa 34-35 and 128):

1. **Tafsir Al-Qur'an and Study of Family Law M. Quraish Shihab. (2002).** Tafsir Al-Misbah: Message, Impression and Harmony of the Qur'an. Jakarta: Lantera Hati. This book discusses the interpretation of Al-Qur'an verses with a humanist and contextual approach, including aspects of husband-wife relationships and resolving conflicts in the household.
2. **M. Hasbi Ash-Shiddieqy. (1992).** Islamic Marriage Law. Jakarta: Moon Star. This book discusses family law in Islam, including the concepts of *nusyuz* and *syiqaq*, as well as how to resolve it in the context of sharia.
3. **Family Psychology and Mediation M. Ali, Abdul. (2010).** Family Psychology: A Practical Guide to Resolving Problems in the Household. Yogyakarta: Student Library. This book explains psychological concepts that can be applied in solving problems in the household, as well as the importance of communication and

mediation.

4. **Comparative Studies and Normative Analysis.** Asyhar Asy'ari. (2016). *The Concept of Mediation in Islamic Family Law: A Review of Fiqh and Psychology*. Bandung: Alfabeta. This book describes the concept of mediation in Islamic family law and connects it with psychological approaches, as well as its relevance in the context of modern life.
5. **Tarmizi, M. (2018).** "A Qur'anic Textual Analysis of Nusyuz and Syiqaq: A Contemporary Exegetical Approach." *Al-Tafseer Journal*, 5(1), 23-39. This article provides an in-depth analysis of the interpretation of the verses of nusyuz and syiqaq with a contemporary approach, including psychological implications in family life.
6. **Emotional Well-Being and Marriage.** Nurdiana, S. (2021). "The Role of Emotional Well-Being in Resolving Domestic Conflict: A Case Study in an Urban Community."
7. **Journal of Mental Health**, 2(2), 112-120. This article discusses the relationship between emotional well-being and conflict resolution in the household, as well as its relevance in the context of Islamic teachings.
8. **Rahimah, A. (2019).** "The Relationship between Effective Communication and Conflict Resolution in the Family: A Psychological Approach." *Journal of Family Science*, 4(3), 56-67. This research explores the importance of communication in resolving conflicts within the family and its relevance to Islamic teachings regarding nusyuz and syiqaq.
9. **Theology and Morality in the Family.** Suhendri, S. (2020). "Morality in Marriage: A Review of Islamic Teachings and Psychological Theories."
10. **Journal of Theology and Society**, 3(1), 29-45. This article discusses the relationship between moral teachings in Islam and psychological theory in the context of marriage, including nusyuz and syiqaq issues.
11. **Huda, N. (2017).** "Family Theology: The Concept of Welfare in Islam." *Journal of Religion and Society*, 6 (2), 88-102. This research describes the concept of welfare in the family from an Islamic perspective, linking it to the problems faced in the household.

The literature above provides comprehensive insight into the interpretation of nusyuz and syiqaq verses as well as normative psychological and theological approaches in solving them. This research can help understand the social and emotional context in husband-wife relationships, as well as how the principles of Islamic law can be applied to create harmony in the family.

### C. Gap Analysis

In analyzing the gaps found in the interpretation of verses about nusyuz, syiqaq, and their solutions in the context of normative psychological and theological approaches, we need to consider some aspects that may be the difference between traditional and more modern and contextual understandings. Here are some gaps that may exist:

#### a. The Gap between Traditional and Contemporary Tafsir

Legal Approach vs. Psychological Approach: Traditional interpretation often focuses more on legal and regulatory aspects, such as the application of punishment for nusyuz, without considering psychological factors that may be the cause of conflict. This gap can cause dissatisfaction in solving problems, because the emotional and communication aspects of husband and wife do not get enough attention.

Emphasis on Power vs. Power Equality: Classical interpretations may emphasize the husband's authority as family leader, potentially ignoring the wife's equality and rights. This gap creates injustice in the application of Islamic principles, especially in situations where the wife also experiences emotional stress or violence. (Ibn Kathir, 1999:54).

**b. Gaps in the Implementation of Islamic Values**

Social Change and Family Dynamics: The concepts of *nusyuz* and *syiqaq* in the context of modern society may require reinterpretation that is more responsive to social changes, such as shifts in gender roles and family norms. This gap occurs when interpretations do not accommodate this new dynamic, so that Islamic principles are not implemented effectively in complex household situations with problems.

Lack of Mediation Approach: Interpretations that do not prioritize a mediation approach in resolving conflicts can result in protracted conflicts. In verse *An-Nisa: 35*, mediation is described as an important step, but if it is not implemented effectively in practice, this gap can lead to unresolved conflict (Ibn Kathir, 1999:65).

**c. Gaps in Psychological Understanding**

Lack of Focus on Emotional Well-Being: This gap occurs when the interpretation does not consider the importance of the emotional well-being of both parties in the marriage. In many cases, *nusyuz* issues are not only related to compliance with the law but also to the mental and emotional health of partners. Approaches that do not consider this aspect may fail to offer sustainable solutions (Ibn Kathir, 1999:72).

**d. Gaps in Education and Public Awareness**

Lack of Education about Rights and Obligations: This gap can be seen in society's lack of understanding about the rights and obligations of each partner in marriage according to Islamic teachings. Many individuals may not know how to properly handle *nusyuz* and *syiqaq* issues, and this can lead to violations of each other's rights.

Lack of Open Discussion of Family Issues: In many cultures, family issues are often considered taboo to discuss. This gap can hinder the understanding and application of relevant Islamic teachings regarding conflict resolution, as well as reduce the couple's ability to seek help and support (Ibn Kathir, 1999: 89).

**e. The Gap in Islamic Values in Practice**

The Practice of Domestic Violence: In some cases, the interpretation of verses about *nusyuz* can be misused to justify acts of domestic violence. This gap shows the need for clarification and emphasis on the principles of love and justice in Islam, so that there is no misuse of teachings.

Limitations in Problem Solving: Many interpretations do not provide alternatives or practical solutions in facing the problems of *nusyuz* and *syiqaq*. This can make couples feel trapped and have no choice but to divorce or stay in an unhealthy relationship (Fakhruddin, 1990:57).

Analysis of gaps in the interpretation of verses regarding *nusyuz*, *syiqaq*, and their resolution shows the need for a more holistic and contextual approach in understanding family issues in Islam. By considering psychological aspects and increasing public awareness about the rights and obligations in marriage, interpretation can function more effectively in helping couples overcome conflicts and create harmony in the household. This effort requires collaboration

between ulama, psychologists and the community to reduce this gap and build harmonious families. (Fakhruddin, 1990:78)

#### **D. Research purposes**

The purpose of this research is to provide an understanding of nusyuz and syiqaq as well as put together a more humane solution strategy, integrate psychological and theological approaches, and create an open discussion space about rights and obligations in marriage. With this aim, it is hoped to be able to create a harmonious family in the context of Islamic teachings.

#### **E. Research Contribution**

The contribution of research on the interpretation of the verses of nusyuz, syiqaq, and its solution with a normative psychological and theological approach has a significant potential to provide community understanding of family issues, improve the quality of life in marriage, and provide a humanistic and effective solution in the face of conflict. Thus, this research can be a valuable resource for individuals, families, and society as a whole.

#### **THEORY (LITERATURE STUDY)**

The following is a literature review framework for research on the interpretation of verses about nusyuz, syiqaq, and its solution with a normative psychological and theological approach (An-Nisa 34-35 and 128).

##### **1. Tafsir Ayat-An-Nisa: 34-35**

- a) Analysis of verses about the roles of husband and wife.
- b) The meaning of nusyuz in the context of the verse.
- c) The conflict resolution procedure explained in the sentence.

The men are in charge of the women because God has favored some of them over the others and because of what they spend of their wealth, so good deeds are sufficient. You have guarded the unseen with what God has preserved. As for those from whom you fear disobedience, admonish them, and leave them in their beds, and beat them. But if they obey you, do not seek a way against them. Indeed, Allah is Most High, Great. But if you fear a discord between them, then send an arbitrator from among his people. And a judge from among its people: If they want reconciliation, God will reconcile them. Indeed, God is All-Knowing, All-Aware.

*(34) Men are leaders, caretakers, defenders and providers, fully responsible for the women who become their wives and whose families they are. Therefore, it is obligatory for every wife to obey her husband as long as the husband does not disobey Allah. If the husband does not fulfill his obligations and responsibilities, the wife has the right to complain to a judge who has the authority to resolve the problem.*

According to the history of Hasan al-Baḥri:

A woman came to the Messenger of God, may God bless him and grant him peace. She complained that her husband had slapped her, and the Messenger of God, may God bless him and grant him peace, said: Retaliation, so God Almighty revealed: Men are upright. On women... (Narrated by Al-Hasan Al-Basri on the authority of a fighter)

"A woman complained to the Prophet, peace be upon him, that her husband had beaten her. The Messenger of Allah, peace and blessings be upon him, said, He will be subject to the punishment of kisas. So God sent down the verse *Ar-Rijālu qawwāmuna ۞ ذٰلٰلَٰنِیْسَآءِ...*" (Narrated al-ḥasan al-Baḥri from Muqṭil);

It is also narrated that the woman returned to her house and her husband did not receive punishment as a reward for his actions, because this verse allows beating a wife who disobeys her husband, with the aim of educating and reminding him. What is meant by a pious wife in this verse is the wife described in the words of the Prophet, peace be upon him:

The best of women is the one who, when you look at her, pleases you, and when you command her, she obeys you, and if you are absent from her, she protects you with your money and herself (Narrated by Ibn Jarir and Al-Bayhaqi on the authority of Abu Kitten

*"The best woman is a woman who when you see her pleases your heart, and when you tell her she follows your orders, and when you are not by her side she takes care of your property and takes care of herself." (Narrated by Ibn Jarir and al-Baihaq<sup>3</sup> from Abu Hurairah).*

This is what is called a pious wife, while those who are always disobedient, that is, abandoning their obligations as a wife, such as leaving the house without their husband's permission for things that are not important, are called nusyuz (disobedient) wives.

How should a husband act towards a wife who disobeys him (nusyuz), namely advising her well. If that advice doesn't work, then the husband tries to separate the bed from his wife, and if that doesn't change, then hits her with a light blow that doesn't hit the face and doesn't leave a mark.

After that, the husbands were warned, when the wife has returned to obeying him, the husband should no longer look for ways to trouble his wife, such as uncovering past mistakes, but open a new page of friendly life and forget the things that it's past Be kind and wise. because God is All-Knowing and Great.

and that You were afraid schism Between them So send Arbitrator from His family And an arbitrator from Its people that Yerida Reform He succeeds God Between them   that God He was Knowing An expert

(35) *If you are worried that there will be shiq q (dispute) between husband and wife, after carrying out the efforts mentioned above, then send an  akam (mediator, referee, peacemaker) from the man's family and an  akam from the family. Woman. The two  akam were sent by the authorities or by the husband and wife, or by the family of the husband and wife.*

The two yakams should be one from the husband's family and one from the wife's family, and may be from other people. The Yakam's task is to find out the disputes that occur and their causes, then try to reconcile the two. Such a task is appropriate to be carried out by a wise person, even if not from the husband and wife's family, who may know more about the secrets of the dispute and it will be easier for both of them to resolve it. This is done to avoid divorce.

If the efforts of the two  akams to find an agreement between the two disputing husband and wife in the first stage are not successful, then another attempt will be made to appoint two  akams who act as representatives of the disputing husband and wife within the limits of the powers given to them. Even if this is not successful, then for the third time two more  akam people are sought who will make a decision, and the decision is binding.

## 2. Tafsir Ayat An-Nisa: 128

- a) Explanation of shiqaq and its impact in the household.
- b) Normative approach in solving syiqaq problems.
- c) The role of communication in conflict resolution.

And if a woman fears disobedience or desertion from her husband, then there is no blame on them if they make peace between themselves, and peace is better. You are present. A stingy soul, but if you do good and fear Allah, then indeed, Allah is Acquainted with what you do.

Complete Interpretation of the Ministry of Religion

*(128) This verse explains the attitude that a wife should take when she sees a nusyuz attitude from her husband, such as not fulfilling his obligations to himself as he should, not providing alimony, not socializing well, decreasing his love and affection and so on. This may be caused by both parties or caused by one of the parties only.*

If this is the case, then the wife should hold a consultation with her husband, make an approach, reconcile while trying to return her husband's love and affection that has begun to fade. In this case, it is not a sin if the wife is submissive to her husband, such as being willing to reduce some of her rights and so on.

Efforts to make peace by the wife do not mean that the wife must be willing to give up some of her rights that are not fulfilled by her husband, but to show her husband the sincerity of her heart, so that the husband will remember the obligations that have been determined by Allah. Allah says:

And women have a degree equal to those over them in terms of kindness, and men have a degree over them.

*... And they (women) have equal rights with their obligations according to the proper way. But husbands have an advantage over them. ...*

*(al-Baqarah/2:228).*

Peace in family life is a religious goal in legalizing marriage. Therefore, Muslims should avoid all kinds of possibilities that can destroy the atmosphere of peace in the family. The loss of peace in the family opens up the possibility of divorce, which God hates.

Stinginess is part of human nature. A stingy attitude arises because people are selfish and pay little attention to other people, even if that other person is their own wife or husband. Therefore, beware of stinginess. Each party, whether husband or wife, should be willing to have some of their rights reduced to create a peaceful atmosphere in the family.

If the husband does good by having sex with his wife again, cultivating feelings of love and affection, carrying out his obligations towards his wife. So Allah knows it and gives a double reward.

### **3. Psychological Approach**

- a) Psychological analysis of conflict in the household.
- b) The emotional impact of nusyuz and syiqaq.
- c) Psychology-based conflict resolution strategies.

### **4. Normative Theological Approach**

- a) Islamic perspective on solving family problems.
- b) Ethics in husband-wife interactions.
- c) References to relevant hadiths and fatwas.

### **5. Description of Nusyuz and Syiqaq**

#### **a. Definition of Nusyuz and Shiqaq:**

Tafsir verse 34 which explains the role of husband and wife in the family, as well as the understanding of nusyuz as deviation from obligations. Tafsir verse 128 which discusses syiqaq as a division in a relationship, as well as the solution measures recommended in Islam. (Mustafa, 1974:55).

**b. Interpretation Method:**

An explanation of the method of interpretation used in understanding these verses, such as tafsir bil ma'tsur (based on history), tafsir bil ra'y (based on reason), and contextual tafsir that considers social situations and conditions. (Mustafa, 1974:69).

**6. Description of the Normative Theological Approach**

**a) Islamic Values in the Family:**

Study of the values contained in Islamic teachings regarding marriage, the obligations of husband and wife, and how these values are integrated in the interpretation of verses (Mustafa, 1974:66).

**b) Principles of Justice and Equality:**

Discussion on the principle of justice in husband and wife relationship and how this principle is applied in the context of nusyuz and syiqaq, including the views of scholars on rights and obligations in marriage.

**c) Psychological Approach**

**1. Family Psychology Theories:**

Study of relevant theories in family psychology, such as family systems theory, communication theory, and conflict resolution theory.

**2. Emotional and Psychological Wellbeing:**

Research on the importance of mental health in husband-wife relationships and how psychological approaches can help couples resolve conflicts. (Mustafa, 1974:72).

**c. Studies on Mediation and Conflict Resolution**

**1. Importance of Mediation:**

Research on the concept of mediation in Islam, as well as how the role of third parties (hakam) can help in resolving problems in marriage. (Imam, 2023:55).

**2. Conflict Resolution Strategy:**

Research on various strategies that can be applied in conflict resolution, including constructive communication and negotiation techniques. (Imam, 2023:64).

**d. Related Literature**

**1. Scientific Books and Articles:**

List of relevant literature, including books and articles discussing the interpretation of the Koran, family psychology, and studies on conflict in marriage.

**2. Previous Research:**

Analysis of previous research that discusses the same topic, as well as how this research fills existing gaps in existing studies.

**e. Social and Cultural Context**

**1. Changes in Family Dynamics:**

A study on how social and cultural changes affect the dynamics of marriage and the understanding of nusyuz and syiqaq.

**2. Gender Roles in the Family:**

Discussion of gender roles in the context of marriage, as well as how social expectations can influence a couple's behavior and relationships.

This literature review aims to provide a theoretical framework and basic thinking in understanding the interpretation of verses about nusyuz, syiqaq,

and their solutions. By combining normative theological and psychological approaches, this research is expected to provide a more comprehensive and applicable insight for couples in facing problems in marriage. This is also expected to provide a positive contribution to the understanding and practice of family life in the context of Islamic teachings. (Imam, 2023:77).

## RESULTS AND DISCUSSION

The following are the results and discussion regarding the interpretation of verses about nusyuz, syiqaq, and their resolution using a normative psychological and theological approach based on An-Nisa verses 34-35 and 128.

1. An understanding of nusyuz that is balanced and not gender biased requires a comprehensive and sensitive approach to the social context and the values of justice. Here are some points to consider:
  - a. **Definition of Nusyuz**
    - **Nusyuz** in the context of the Qur'an, it is usually interpreted as the rejection or non-compliance of one party (husband or wife) with the obligations in the husband-wife relationship.
    - It is important to understand nusyuz not only as negative behavior from one party, but as a dynamic that can occur in a relationship.
  - b. **Perspektif Al-Qur'an**
    - Verses that discuss nusyuz (such as in An-Nisa: 34-35) need to be interpreted in the context of equality, where both husband and wife have the responsibility to support each other and maintain harmony.
    - Emphasizing that each party has the same rights and obligations, and that conflict resolution must prioritize dialogue and communication.
  - c. **Social and Cultural Context**
    - Understanding nusyuz in a broader cultural context, where social norms can influence behavior and expectations towards husbands and wives.
    - Encourage awareness of the importance of gender equality in relationships and reject norms that harm one party.
  - d. **Psychological Approach**
    - Pay attention to psychological factors that can trigger nusyuz behavior, such as emotional stress, dissatisfaction, or lack of communication.
    - Develop a resolution strategy that considers the feelings and needs of both parties, not just one party.
  - e. **Education and Awareness**
    - The importance of education about healthy relationships, effective communication, and mutual respect.
    - Encourage discussion about equitable gender roles and mutual support in the context of marriage.
  - f. **Fair Conflict Resolution**
    - Prioritize conflict resolution methods that prioritize justice, mediation and compromise between husband and wife.
    - Emphasizing that both parties should strive to understand each other's perspective and seek constructive solutions.
2. If a husband does not fulfill his wife's needs, this can trigger nusyuz behavior on the part of the wife. Here are some points that may help understand this situation in the context of nusyuz:

- a. **Definition of Need**
    - A wife's needs not only include physical needs (such as material and livelihood), but also emotional, social and spiritual needs.
    - Understanding that these needs are important for the well-being and health of the marital relationship.
  - b. **Nusyuz in the Context of a Husband**
    - A husband's nusyuz can be interpreted as non-compliance in fulfilling responsibilities towards his wife, which can cause dissatisfaction and conflict in the household.
    - If a husband ignores his wife's needs, the wife has the right to feel that her rights are not being fulfilled, which can trigger feelings of nusyuz.
  - c. **The Importance of Communication**
    - Good communication is the key to conveying the needs and expectations of each party.
    - The wife needs to express her feelings in a constructive way, so that the husband can understand and improve his attitude.
  - d. **Theological Approach**
    - The Qur'an teaches that husbands have the responsibility to fulfill their wives' needs (An-Nisa: 34).
    - Confirmation that the relationship between husband and wife is mutually strengthening and supporting, not just one party making sacrifices.
  - e. **Solutions and Solutions**
    - If your husband is not meeting your needs, it is important to find a fair solution. This may include mediation by a third party, such as family or a counselor.
    - Seek solutions that involve dialogue and agreement on how needs can be better met.
  - f. **The Importance of Collective Awareness**
    - The husband needs to realize the impact of his dissatisfaction in meeting his wife's needs and try to improve the situation.
    - Wives also need to understand the context that might influence their husband's behavior, such as work pressure or personal problems.
  - g. **Preventive Action**
    - Develop the habit of supporting each other and being open in sharing hopes and needs before problems become bigger.
    - Ensure that both parties are committed to respecting each other and understanding each other's roles.
3. Peace in Islamic law has a strong normative theological foundation. The following are several important aspects in the normative theological review of peace:
- a. **The Concept of Peace in the Koran**
    - The Qur'an teaches the importance of peace and creating harmony among human beings. For example, in Surah Al-Hujurat (49:10) it is stated that "Verily the believers are brothers, so make peace between your two brothers."
    - The verses that call for peace emphasize that Allah loves those who do justice and try to make peace.
  - b. **Hadith of the Prophet Muhammad SAW**
    - The Prophet Muhammad SAW often taught the importance of peace, both in relationships between individuals and in the broader context of society. The hadith which states "The best person among you is the one with the best morals" shows that good morals include reconciling differences.

- In many situations, the Prophet also encouraged conflict resolution through dialogue and negotiation.
  - c. **The Importance of Justice**
    - Peace in Islam does not only mean avoiding conflict, but also involves justice. Justice is the main condition for achieving true peace.
    - Islam teaches that fair treatment of others, including in resolving disputes, is part of a commitment to peace.
  - d. **Mediation and Deliberation**
    - Islamic Sharia encourages a mediation process to resolve conflicts. Deliberation is one of the recommended methods, where disputing parties can discuss and find solutions together.
    - In this context, deliberation reflects the principle of "Shura" taught in the Koran, encouraging the participation of all parties in decision making.
  - e. **Forgiveness and Reconciliation**
    - Islam emphasizes the importance of forgiveness. In Surah Al-Nur (24:22), God encourages his people to forgive and not hold grudges.
    - Reconciliation is an important part of peacemaking, encouraging individuals to repair damaged relationships.
  - f. **Avoiding Violence**
    - Islam forbids violence and oppression as a way to solve problems. A peaceful approach is preferred.
    - This principle is reflected in various teachings about how to interact with other people, including enemies.
  - g. **Peace Education**
    - Islam teaches the importance of education to build awareness of peace. The younger generation is taught the values of mutual respect, tolerance and peace.
  - h. **Implementation in Society**
    - In the context of society, Islamic law encourages the creation of a peaceful environment through building institutions that support justice, tolerance and reconciliation.
    - Sharia courts, mediation institutions, and social organizations can play a role in upholding the principles of peace.
4. If the wife commits nusyuz, the husband has several obligations and steps that should be taken, both from the perspective of Islamic law and in the context of a healthy relationship. Here are some of the husband's obligations in this situation:
- a. **Investigating the Causes of Nusyuz**
    - Husbands should find out the reasons behind their wives' nusyuz behavior. Are there communication problems, dissatisfaction, or other contributing factors?
    - It is important to understand the situation thoroughly before taking further action.
  - b. **Inviting Talk and Dialogue**
    - Husbands must try to communicate with their wives well and openly. Honest discussions can help express each other's feelings and hopes.
    - Maintaining a calm and respectful attitude during discussions is very important.
  - c. **Provide Advice and Support**
    - Husbands can give advice in a gentle and loving way. This can help the wife become aware of her behavior and its impact on the relationship.
    - Providing emotional support and trying to understand your wife's feelings is also important.

- d. **Take Advisory Action**
    - If communication does not produce results, the husband can consider seeking help from a third party, such as family, friends, or a counselor.
    - Mediation can help resolve existing problems.
  - e. **Using a Wise Approach**
    - In the Qur'an (An-Nisa: 34), it is explained about the steps that should be taken when facing nusyuz. These include:
      - **Advice:** Give good advice.
      - **Separate Beds:** If the advice doesn't work, the husband can separate the beds as a form of warning.
      - **Using a Harder Approach:** As a last resort, but only if necessary and within the limits that are in accordance with Shari'ah.
  - f. **Maintaining Sustainable Relationships**
    - Always try to keep the relationship harmonious. This includes committing to improving communications and addressing existing issues.
    - Patience and understanding are needed in this process.
  - g. **Finding Out and Fulfilling Wife's Needs**
    - The husband must ensure that he meets his wife's needs, both emotional, physical and spiritual. Dissatisfaction in these aspects could be one of the causes of nusyuz.
  - h. **Praying for Wife**
    - Husbands should not forget to pray for their wives, asking Allah to give guidance and solve existing problems.
5. The word "fadribuhun" in the context of nusyuz refers to one of the steps taken by the husband against his wife who does nusyuz, as mentioned in Al-Qur'an Surah An-Nisa (4:34). Here is an explanation of its meaning:
- a. **Connotation and Translation**
    - **Fadhribuhun** can literally be translated as "beat them". However, it is important to understand that this term is often debated in a wider context, especially regarding its interpretation and application.
  - b. **Interpretation in Tafsir**
    - Many scholars interpret "fadhrribuhun" not as a form of physical violence, but as a symbol of warning or educational action.
    - There are interpretations that emphasize that this must be understood in the context of the need to avoid violence and place greater emphasis on solving problems in a wise manner.
  - c. **A Wise Approach**
    - In many contexts, this action is considered a last resort after attempts at communication and advice have been unsuccessful. Therefore, husbands are expected to make efforts first to improve the relationship through dialogue and mediation.
  - d. **Principles of Justice and Compassion**
    - This concept must be balanced with the principles of justice, compassion and respect for the wife. Islam teaches that husbands should not act arbitrarily, and every action must be carried out with mature and loving consideration.

6. Nusyuz in the view of customs in Indonesia is often influenced by social norms, culture, and religious values that prevail in society. Here are some important points about nusyuz in the context of Indonesian customs:
  - Nusyuz generally refers to the non-compliance or rejection of one of the parties in the marriage relationship to the obligations that must be fulfilled.
  - In a traditional context, this term can include various behaviors that are considered to violate household norms or expectations.

- 1. Interpretation of the Verses About Nusyuz and Syiqaq**

- a. An-Nisa Verse 34: Nusyuz in Husband-Wife Relationship**

This verse explains the family structure in Islam, where the husband plays the role of family leader because of his responsibilities and financial capabilities. In this verse, the concept of nusyuz is also mentioned, namely the behavior of a wife who opposes or disobeys her husband in matters that are in accordance with Islamic teachings. (Abu al-Hasan, 1992:74).

- Normative Theology: In the theological interpretation, nusyuz is understood as disobedience of the wife within the scope of the legitimate rights of the husband. The steps recommended by the Qur'an to overcome nusyuz start by giving advice, then separating the bed, and finally if there is no change, it is permissible to use more decisive actions such as a blow that does not harm (in certain conditions and full of caution ).
- Psychological Approach: From a psychological perspective, the conflict produced by nusyuz is often caused by a lack of effective communication, emotional stress, or an imbalance in the roles of husband and wife. Therefore, solutions such as advice (*mau'izhah*) can be understood as a more open communication approach to solving problems. Bed separation is a way to provide emotional space for both parties to calm down. (Abu al-Hasan, 1992:87).

- b. An-Nisa Verse 35: Settlement of Syiqaq Through Mediation**

This verse talks about *shiqaq*, namely division or serious conflict between husband and wife. If a dispute occurs that cannot be resolved directly by both parties, the Qur'an recommends that a mediator (*hakam*) be appointed from the husband and wife for mediation.

- Normative Theology: In theological interpretation, the appointment of a *hakam* as a mediator is the final step in resolving a protracted conflict. This shows the importance of seeking a peaceful resolution before making a major decision such as divorce. These two rights are expected to act fairly and find the best solution.
- Psychological Approach: Psychologically, mediation by a third party (*hakam*) is very relevant in helping couples experiencing major conflicts. Mediation offers a neutral perspective and can help calm highly emotional situations. Mediators can also help repair poor communication between partners and suggest solutions that may not be apparent to the disputing couple. (Muhammad, 20187:62).

- c. An-Nisa Verse 128: Settlement of Shiqaq Through Peace**

This verse talks about shiqaq which comes from the wife's side, and provides a more peaceful and flexible solution if the wife feels afraid of nusyuz or not getting attention from her husband. Here, the Qur'an opens up space for compromise and peaceful agreements called sulh.

- Normative Theology: Normative interpretation suggests that in situations where the wife is worried about not getting fair attention or treatment, the Shari'a provides room for negotiation and compromise. This peace can include agreements such as reduction of rights or certain agreements agreed to by both parties, as long as they remain within the limits permitted by Islamic law.
- Psychological Approach: From a psychological perspective, the solution provided by this verse shows the importance of flexibility in the marital relationship. Compromise in marital conflict is a healthy form of resolution, especially if communication and realistic expectations can be developed. In this way, both parties can continue to maintain the relationship without forcing a situation that could damage emotional and mental well-being. (Muhammad, 2018:77).

## 2. Conflict Resolution in a Normative Psychological and Theological Framework.

### a) Psychological Approach:

- Emotional Well-being: Conflicts in marriage such as nusyuz and syiqaq are often caused by emotional dissatisfaction or poor communication. Solutions that are done with open communication (counseling) and mediation can repair broken emotional relationships.
- Coping Strategies: The use of strategies such as providing space (separating beds) is a psychological approach to help individuals relieve tension. This strategy allows time for reflection and rethinking about the conflict without direct pressure.
- Mediation by a Third Party: Psychologically, the appointment of a judge in resolving husband-wife conflicts is a form of intervention that helps resolve more complex problems and involves a neutral perspective that can provide a fair and balanced solution. (Abdulah, 2017:63).

### b) Normative Theological Approach:

- Advice and Guidance: In the theological approach, advice is recognized as the initial step in the process of resolving nusyuz, where husband and wife are expected to improve communication and remind each other of their respective responsibilities.
- Role of Hakam: Sharia provides a way for conflict resolution through hakam, which is an official mediation mechanism in Islam. This emphasizes the importance of peaceful resolution in situations where the conflict cannot be resolved personally.
- Peace and Compromise: The Qur'an emphasizes the importance of peace (sulh) in conflict, especially if one of the parties is afraid of nusyuz. Peaceful resolution is the ideal expected step in marital conflict, in line with Islamic teachings about justice and love. (Al-Bukhari, 1998:76).

The interpretation of the verses regarding nusyuz, syiqaq, and their resolution shows that Islam regulates the resolution of marital conflicts in a way that prioritizes justice, compassion, and peaceful resolution. Psychological approaches show that solutions such as advice, mediation and compromise are highly relevant in helping couples maintain their emotional well-being. Meanwhile, the normative theological approach emphasizes the importance of following sharia rules to maintain harmony and stability in the household. (Al-Razi, 1990:49).

## CONCLUSION

Conclusion of Tafsir Verses about Nusyuz, Syiqaq, and its Solution: Normative Psychological and Theological Approach (An-Nisa 34-35 and 128) as follows:

### 1. Nusyuz and its Solution (An-Nisa 34)

- a. Psychological Approach: These actions, especially advice, serve to relieve the tension of husband and wife conflicts.
- b. Normative Theological Approach: The handling of nusyuz in Islam should be done wisely and still maintain justice and love.

### 2. Syiqaq and its Solution (An-Nisa 35)

- a. Psychological Approach: Mediation provides an opportunity for couples to calm down and see the conflict from a different perspective through the help of a third party in accordance with Islamic law.
- b. Normative Theological Approach: The appointment of a hakam is the final step in efforts to maintain domestic harmony, showing the importance of peaceful resolution before making decisions such as divorce.

### 3. Shiqaq and Peace Agreements (An-Nisa 128)

- a. Normative Theological Approach: Peace is an important value in Islamic law.
- b. Psychological Approach: Peace agreements allow for compromises that can help maintain harmony.

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