

‘Urf Patrilocal Residence Patterns from the Perspective of Islamic Family Psychology

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ABSTRACT

The background of this study is the conflict that occurs in patrilocal families in Gentingsari Village. In patrilocal families, the implementation of family functions is disrupted due to the presence of in-laws living in the same house. The disrupted of family functions can cause conflicts between husband and wife as with in-laws. If conflicts in patrilocal families cannot be resolved completely, it can hinder the achievement of a harmonious family. The objectives of this study are to determine how family functions are implemented in patrilocal families in Gentingsari Village. The second objectives is to determine how conflicts that arise in patrilocal families in Gentingsari Village are resolved according to the perspective of Islamic family psychology. This research is classified as field research using a psychological approach. In collecting data, researchers used observation, interviews, and documentation methods. After the data was collected, the researcher summarized and sorted the data to be presented and analyzed. From the results of the research, it can be concluded that the implementation of family functions in patrilocal families in Gentingsari Village faces obstacles due to the involvement of external parties (in-laws). This causes problems between husbands and wives as well as with in-laws who live in the same house. Conflicts that arise in patrilocal families in Gentingsari Village are resolved by calming down before discussing the most appropriate solution. In addition, husbands and wives also apply constructive conflict resolution methods by understanding and comprehending the conflict so that it does not become more complicated.

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Introduction

Shari‘a plays a fundamental role in shaping Muslim family life by regulating interpersonal relationships, including marriage, as a means through which human beings—created by Allah SWT in pairs—express love and affection toward one another (Muhamad Ali, 2025). The

expression of affection is realized through a lawful bond known as marriage. Marriage is a contract that determines rights and obligations and permits a relationship between a man and a woman who are not closely related by blood (Hasibuan, 2023). It establishes a legitimate marital bond between a man and a woman as husband and wife. The primary objective of marriage is to build a harmonious, happy, and lasting family in accordance with Islamic teachings (Law No. 1 of 1974 on Marriage, 1974). The family is the smallest unit within society, formed through a marital bond between a man and a woman who care for and love one another (Hudafi, 2020). Family structures are generally categorized into partial families, nuclear families, and extended families. A partial family consists solely of a husband and wife. A nuclear family includes a husband, wife, and children, while an extended family consists of a husband, wife, children, in-laws, nephews, nieces, and other relatives (Retnoningtias et al., 2024). After marriage, a husband and wife will reside in a dwelling agreed upon beforehand. Married couples may live independently, separate from their parents, or co-reside with one side of the family. Couples who live independently are referred to as practicing a neolocal residence pattern. Those who live with the wife's parents are categorized as matrilocal, while couples who live with the husband's parents are known as patrilocal (Ch, 2014).

Family life is not always characterized by happiness; misunderstandings and conflicts may arise. In patrilocal families, the potential for conflict between spouses and in-laws tends to be higher due to co-residence within the same household. This situation often occurs when parents-in-law intervene excessively in managing the household affairs of their married children. Such interference can disrupt the proper functioning of family roles. When family functions are not optimally fulfilled, conflicts may emerge and threaten household harmony, which contradicts the fundamental objective of marriage to establish a happy family. Generally, families possess essential functions that must be fulfilled to ensure household continuity. The implementation of family functions can be used as an analytical tool to understand how a family operates as a social unit (Nuroniayah, 2023).

Family functions are divided into several categories, including religious, educational, recreational, protective, biological, socialization, and economic functions (Ch, 2014). The religious function relates to the teaching and application of religious norms in daily life. The educational function aims to develop knowledgeable and well-mannered individuals. The recreational function involves activities that strengthen emotional bonds and intimacy. The protective function concerns safeguarding family members from internal and external threats. The biological function is associated with reproductive planning, while the socialization function prepares family members to become responsible members of society. Lastly, the economic function is related to financial management and household economic stability.

Marital life is not solely about happiness; conflicts may arise due to misunderstandings, and each couple adopts different strategies to resolve them. According to Ralf Dahrendorf, conflict resolution within the household can be approached through three methods. First, a problem-solving approach that focuses on identifying solutions to conflicts. Second, negotiation and mediation techniques aimed at finding a middle ground that benefits both parties. Third, a cooling-off period before discussion, which allows emotions to subside so that dialogue can proceed calmly and peacefully (Retnoningtias et al., 2024). Similarly, Mary Kay DeGenova proposes three methods of conflict resolution within families. The first is conflict avoidance, which involves distancing oneself from a partner until the issue subsides naturally. The second is ventilation and catharsis, where individuals release negative emotions, for instance by shouting, as a form of emotional expression. The third method involves constructive and destructive conflict. Constructive conflict emphasizes understanding and resolving the underlying issues, whereas destructive conflict aims to humiliate or demean one's partner through insults or disparaging remarks (Nuroniyah, 2023).

Method

This study employs a qualitative research method that focuses on descriptive explanations of the research problem. Qualitative research is conducted by examining and analyzing sources relevant to the research topic and presenting the findings in descriptive narrative form (Sahir, 2021). This study is categorized as field research, which involves collecting data directly from the field through techniques such as observation and interviews (Rahmadi, 2011). The data collected from observations and interviews were subsequently analyzed and examined to draw conclusions. This study utilizes two types of data: primary and secondary data. Primary data were obtained from informants, namely daughters-in-law who reside in the same household as their parents-in-law in Gentingsari Village. Secondary data were derived from books and scholarly journals relevant to the research topic.

Data collection was carried out using three techniques: observation, interviews, and documentation. The researcher conducted observations to examine the phenomenon of patrilocal residence patterns in Gentingsari Village in order to identify suitable informants. Subsequently, in-depth interviews were conducted to obtain the necessary research data (Rahmadi, 2011). During the research process, documentation in the form of photographs was collected as supporting evidence for the information obtained. The data were presented in textual form, consistent with the qualitative nature of the study. Data reduction was then performed by summarizing and selecting essential information to determine the research focus. Finally, data verification was conducted through analysis, followed by the formulation of

conclusions based on the research findings.

Results and Discussion

1. Implementation of Family Functions in Patrilocal Families in Gentingsari Village

Marriage is a relationship between a man and a woman bound in a marital union with the aim of building a happy family in accordance with Law No. 1 of 1974 on Marriage (Law No. 1 of 1974 on Marriage, 1974). Marriage is not merely a union based on love between two individuals, but also involves the commitment and responsibility of two extended families (Informant A, 2025). The purpose of marriage is to establish a family that embodies sakinah, mawaddah, and rahmah, as well as to obtain legitimate offspring recognized by both religious and state law (Informant B, 2025). Essentially, marriage aims to form a family environment characterized by peace and harmony (Santoso, 2016).

After marriage, couples reside in a dwelling agreed upon prior to marriage. Some couples live independently, while others co-reside with their parents. Couples who live with the wife's parents follow a matrilocal residence pattern, whereas those who live with the husband's parents follow a patrilocal residence pattern. In addition to these, other residence patterns exist, such as avunculocality, bilocality, ambilocality, and others (Ch, 2014). Ideally, the determination of post-marital residence should be decided through discussion and mutual agreement between husband and wife. The Compilation of Islamic Law states that household matters should be jointly decided by both spouses (Republic of Indonesia, 2011). However, in practice, wives tend to comply more frequently with decisions made by their husbands (Informants A and C, 2025). This indicates that husbands generally play a dominant role in deciding the residence after marriage.

As daughters-in-law living with parents-in-law, many experience feelings of awkwardness and limitations in daily activities (Informants B and C, 2025). Adjustment to a new environment and family atmosphere requires time. In this context, both the husband and parents-in-law are expected to create a harmonious family environment to ensure the wife's comfort. If the wife feels unhappy living with her parents-in-law, it may disrupt marital harmony. Family functions serve as indicators of how well family members fulfill their roles

and responsibilities. These functions include religious, educational, recreational, protective, biological, socialization, and economic functions (Ch, 2014).

The religious function relates to the implementation of religious teachings within the family, such as teaching prayer and worship practices. The purpose of this function is to cultivate family members who possess good moral character, faith, and piety (Nuroniayah, 2023). Husbands and wives are expected to cooperate in teaching religious values to their children, including performing prayers properly, fasting during Ramadan, and practicing daily supplications. However, in practice, some husbands fail to set a good example for their children, as they themselves do not pray or fast during Ramadan (Informant A, 2025). The lack of cooperation between spouses in fulfilling this function often leads to disputes due to the absence of religious principles as a foundation for family life.

The educational function is related to the transmission of knowledge and moral values to family members, with the aim of fostering well-informed and morally upright individuals (Retnoningtias et al., 2024). In patrilocal families, parents-in-law frequently intervene when family members make mistakes. Such reprimands are sometimes delivered at inappropriate times and places (Informant B, 2025), which may cause resentment and strain the relationship between daughters-in-law and parents-in-law. Moreover, excessive involvement by parents-in-law can hinder the role of parents in educating their own children, as their authority is often undermined. The recreational function is manifested through quality time activities that enhance emotional bonds among family members (Ch, 2014). In patrilocal families, the implementation of this function often faces obstacles due to a lack of support from parents-in-law. Parents-in-law may disapprove of recreational activities undertaken by their children and daughters-in-law, perceiving them as wasteful expenditures (Informants A, B, and C, 2025). In reality, fulfilling this function is essential for fostering closeness and creating a comfortable home environment. When the recreational function is neglected, family relationships may weaken, and a sense of comfort within the household may diminish.

The protective function emphasizes the role of the family as a safe and secure place for its members (Nuroniayah, 2023). In patrilocal families, misunderstandings between daughters-in-law and parents-in-law often lead to conflict. Such conflicts may result in discomfort for the daughter-in-law, particularly when the husband tends to side with his mother (Informants A and B, 2025). This situation may generate further problems within the family, as the daughter-in-law's sense of insecurity hinders the realization of a harmonious household. Therefore, the

protective function is crucial in safeguarding family members, especially daughters-in-law residing with parents-in-law.

The biological function of the family is closely associated with lineage, as one of the primary purposes of marriage is to have children (Santoso, 2016). Daughters-in-law living with parents-in-law often experience pressure to conceive shortly after marriage (Informant A, 2025). Such pressure can lead to emotional distress and negatively affect the mental well-being of the daughter-in-law. In this regard, husbands are expected to mediate by providing understanding to their parents and preventing the use of expressions that may hurt their wives emotionally.

The socialization function is carried out through participation in social activities that introduce family members to societal norms and values (Ch, 2014). In some patrilocal families, parents-in-law restrict daughters-in-law from interacting with neighbors due to concerns that family problems might be disclosed to others (Informant A, 2025). Additionally, conflicts may arise when daughters-in-law struggle to balance social activities with household responsibilities (Informant B, 2025). Parents-in-law should recognize that, as social beings, individuals must interact with their surroundings to develop socially responsible characters. At the same time, daughters-in-law must exercise effective time management to balance family and social obligations, thereby minimizing potential conflicts

The economic function relates to household financial management, including income allocation, expenditure control, and savings (Retnoningtias et al., 2024). In patrilocal families where parents-in-law reside in the same household, financial management is often controlled by parents-in-law (Informant A, 2025). Ideally, each family unit has the right to manage its finances independently without external interference. Financial autonomy allows husbands and wives to learn effective household budgeting and financial planning, while also reducing the risk of conflicts related to economic matters..

2. Conflict Resolution in Patrilocal Families in Gentingsari Village from the Perspective of Islamic Family Psychology

Marital life is not solely characterized by joy and happiness; differences of opinion may arise and lead to conflict. Family conflicts may occur between husband and wife, as well as between spouses and parents-in-law. In patrilocal families, the potential for conflict is particularly high, especially conflicts involving parents-in-law, due to co-residence within the same household. Such conflicts commonly arise from obstacles in fulfilling family functions as

a result of interference from the husband's parents. In addition, differences in parenting styles toward children often trigger conflicts between daughters-in-law and parents-in-law who live together. Several conflict-handling patterns are observed among couples, including avoidance, emotional ventilation, and constructive approaches that seek to understand the underlying problems (Nuroniayah, 2023). Effective conflict resolution in family life requires various approaches, such as problem-solving strategies aimed at identifying optimal solutions, negotiation to reach a mutually acceptable compromise, and self-calming methods followed by discussion. Conflicts may be resolved through negotiation and mediation in order to find solutions that do not disadvantage either party. Furthermore, allowing time to calm emotions before engaging in discussion can help reduce tension and prevent escalation (Retnoningtias et al., 2024). When conflicts arise between spouses, husbands and wives should engage in open discussions to identify the core issues and determine appropriate solutions. This approach is known as the problem-solving method. In contrast, avoiding conflict without addressing its root causes is referred to as avoidance conflict (Retnoningtias et al., 2024). Conflicts that are left unaddressed tend to become more complex and remain unresolved over time (Informant A, 2025). Family conflicts may also be effectively managed through a cooling-off period prior to discussion, which allows individuals to regulate their emotions (Retnoningtias et al., 2024). This method is considered effective because discussions take place when both parties are in a calm state, enabling clearer thinking and more rational decision-making (Informants B and C, 2025).

In conflicts involving parents-in-law, daughters-in-law often adopt a constructive approach by attempting to understand and accept the situation (Informants A, B, and C, 2025). The primary objective of this approach is to maintain harmonious family relationships and prevent further escalation of conflict. However, in certain situations, daughters-in-law may be unable to tolerate or fully understand the conflict, leading them to employ avoidance strategies to distance themselves from their parents-in-law (Informant A, 2025). Such avoidance strategies tend to exacerbate conflicts and make them more difficult to resolve, as avoiding the issue does not constitute an effective solution.

The resolution of conflicts between wives and parents-in-law in patrilocal families requires the active involvement of the husband. Within the family structure, the husband is expected to serve as a leader and mediator during times of conflict (Hasibuan, 2023). However, in practice, some husbands fail to remain neutral and instead side with their parents (Informant A, 2025). Others remain passive and make no effort to reconcile the conflicting

parties, namely their wives and parents (Informants B and C, 2025). Ideally, husbands should provide guidance and understanding to both their wives and parents without taking sides, thereby clarifying misunderstandings and preventing conflicts from disrupting overall family harmony.

Conclusion

The implementation of family functions in patrilocal families, particularly in Gentingsari Village, is significantly influenced by the involvement of parents-in-law. Ideally, family functions should be carried out directly by husbands and wives, as they are the primary parties who possess the right and responsibility to manage their household independently. However, in practice, parents-in-law frequently intervene, particularly in managing household finances. In addition, parents-in-law often exert pressure on married couples to have children promptly and tend to provide limited support for the implementation of recreational family functions.

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