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Strategies of Civil Servants at the Ministry of Religious Affairs Soppeng in Maintaining Family Integrity in Long-Distance Marriage: An Islamic Family Law Perspective

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Abstract

This study examines the strategies employed by civil servants (ASN) at the Ministry of Religious Affairs (Kemenag) of Soppeng Regency to maintain family integrity amidst the challenges of long-distance marriage, a situation arising from geographic separation due to work assignments. Employing a qualitative case study approach within a sociology of law framework, data were collected through in-depth interviews with eight state madrasah teachers experiencing long-distance marriage and analyzed using Henry Mintzberg's 5Ps strategy theory, Froma Walsh's family resilience framework, and Imam Al-Ghazali's Maqāṣid Syarī'ah. The findings reveal three key points: (1) couples implement six core strategies, including deliberative decision-making, communication optimization, and collaborative financial management; (2) supporting factors (relational, spiritual) and inhibiting factors (psychological, infrastructural) are identified; and (3) all strategies align with the Qur'an and the Kompilasi Hukum Islam and effectively support the five Maqāṣid Syarī'ah objectives: preserving religion, life, intellect, lineage, and property. This research offers theoretical contributions to Islamic family law and provides practical guidance for long-distance marriage couples and policymakers.

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Introduction

Marriage in Islam is a sacred covenant (*mīthāq ghalīz*) aimed at creating a *sakinah*, *mawaddah*, and *rahmah* family (QS. Ar-Rum [30]:21; Lajnah Pentashihan, 2019). Indonesian law reinforces this: Article 1 of Law No. 1/1974 defines marriage as a physical-spiritual bond for a happy, eternal family (Republik Indonesia, 1974), while the *Kompilasi Hukum Islam* emphasizes it as an act of worship (Kementerian Agama, 2018). Ideal family life requires togetherness, communication, and balanced rights-obligations fulfillment (Basri, 2024). Article 32 mandates a jointly determined domicile, reflecting that cohabitation is essential for marital harmony (Republik Indonesia, 1974). Husbands provide material-spiritual livelihood and guidance; wives manage the household and preserve honor (Khoironi & Faruq, 2025), with balance being prerequisite for family integrity (Hermanto et al., 2022).

However, labor mobility and economic demands have disrupted this ideal (Mubarak & Hermanto, 2023). Long-distance marriage couples living separately due to work challenges marital rights fulfillment (Purwanto et al., 2019; Iriyanto, 2025). Long-distance marriage often prioritizes material over emotional needs (Yazid & Sugitanata, 2024), though Islamic law requires *nafkah* to encompass both dimensions (Khadijah et al., 2025). This imbalance affects child-rearing, a shared responsibility even in separation (Gucta et al., 2025), and Indonesian social pressures viewing long-distance marriage as non-ideal create psychological strain that can trigger conflict (*shiqāq*) (Khadijah et al., 2025). This gap is acute for civil servants (ASN) at the Ministry of Religious Affairs, who are role models yet face spousal separation. Research shows domestic roles remain female-dominated while men take public roles (Rahmawati et al., 2016). In Soppeng, 10–15 madrasah teachers undergo long-distance marriage with weekly to biweekly meetings, showing ASN status does not guarantee family integrity under distance.

Several studies have examined long-distance marriage from various perspectives. Dewi (2023) investigated long-distance marriage practices in Tanjung Laong Village, East Kalimantan, focusing on legal violations, household integrity strategies, and reviews of Indonesian Marriage Law and Islamic law, finding that *musyawarah* (deliberation) and communication are primary strategies for maintaining household integrity. Similarly, Sukriani (2025) analyzed conflict management among long-distance marriage couples in Lanrisang District, Pinrang Regency, specifically addressing infidelity cases, and identified that information openness and mutual trust are key factors in preventing extramarital relationships. Both studies position geographical separation as a factor affecting marital harmony and employ Islamic family law as an analytical framework (Dewi, 2023; Sukriani, 2025). Aziz (2022) explored family resilience in transnational long-distance marriage among Indonesian migrant workers (TKIs/TKWs) using the *maslahah* (public interest) approach, emphasizing that economic and spiritual resilience are pillars of the *sakinah* family, and that physical meetings are important not only for fulfilling biological needs but also for rebuilding togetherness eroded by distance.

Despite these valuable contributions, several gaps remain unaddressed in the existing literature on long-distance marriage and family resilience. While studies have examined long-distance marriage strategies (Dewi, 2023) and conflict management (Sukriani, 2025), none have integrated multiple theoretical perspectives combining strategy theory (Mintzberg), family resilience theory (Walsh), and *maqāṣid syarī'ah* to

provide a comprehensive analysis of long-distance marriage family integrity. The specific context of civil servants at the Ministry of Religious Affairs in Soppeng Regency, a region with distinct socio-cultural characteristics in South Sulawesi, has not been previously examined, despite preliminary observations indicating that 10 to 15 madrasah teachers undergo long-distance marriage with only weekly to biweekly meetings. Furthermore, previous studies tend to treat Islamic law as a static set of rules rather than examining how long-distance marriage couples actively negotiate and implement Islamic principles in their daily lives. The gap between normative ideals as articulated in Islamic family law and Indonesian positive law and empirical reality becomes particularly evident in the ASN context, where civil servants are expected as role models yet face geographical separation from their spouses (Rahmawati et al., 2016). Additionally, no specific regulations regarding long-distance marriage exist in Indonesian positive law, resulting in diverse and unstandardized family management practices. This study addresses these gaps by offering a multi-theoretical analysis of long-distance marriage strategies among civil servants at the Ministry of Religious Affairs of Soppeng, examining both supporting and inhibiting factors, and analyzing these strategies through an integrated Islamic family law perspective, thereby bridging the gap between normative ideals and empirical realities.

Based on the gap analysis above, this study aims to answer three research questions: (1) what strategies do civil servants at the Ministry of Religious Affairs of Soppeng employ to maintain family integrity during long-distance marriage? (2) what are the supporting and inhibiting factors affecting the implementation of these strategies? and (3) how do these strategies align with Islamic family law perspectives, particularly *maqāṣid syarī'ah*? The objectives of this research are to analyze the strategies employed, identify the supporting and inhibiting factors, and evaluate the fulfillment of marital rights and obligations through an Islamic family law lens. The novelty of this study lies in its multi-theoretical approach, combining Henry Mintzberg's 5Ps strategy theory, Froma Walsh's family resilience framework, and Imam Al-Ghazali's *maqāṣid syarī'ah* an integration that has not been attempted in previous long-distance marriage studies. Furthermore, this research provides empirical evidence from the understudied context of Soppeng Regency, specifically focusing on civil servants at the Ministry of Religious Affairs who undergo long-distance marriage with weekly to biweekly meeting intensity, and offers practical contributions to Islamic family law by demonstrating how long-distance marriage couples actively negotiate and implement Islamic principles in contemporary family life.

Method

This study employs a qualitative descriptive approach with a field research design, utilizing a sociology of law perspective (socio-legal approach) to understand the relationship between legal norms and social reality in society (Sholahudin, 2016; Komarudin & Hadi, 2023). This approach was chosen because it enables the researcher to examine how Islamic family law is practiced and implemented in the daily lives of long-distance marriage couples, rather than merely analyzing legal texts in isolation. The research is classified as empirical legal research (*yuridis empiris*) as it examines how law operates in social practice.

The research was conducted at the Ministry of Religious Affairs Office in Soppeng Regency, South Sulawesi, as well as at the residences of the informants, from April to May

2026. The location was selected purposively based on the presence of madrasah teachers who are civil servants experiencing long-distance marriage due to work placements and differing spousal domiciles. The informants were determined using purposive sampling, with the following criteria: (1) civil servant status at the Ministry of Religious Affairs of Soppeng Regency; (2) undergoing long-distance marriage for a minimum of six months; (3) geographical separation between residence and duty station; and (4) willingness to participate in the research. A total of eight informants were selected six female and two male all of whom are madrasah teachers. Data saturation was achieved with this number, as no new themes emerged after the sixth interview. Where additional data was needed, snowball sampling was employed based on recommendations from previous informants.

Data were collected through three primary techniques. First, semi-structured in-depth interviews were conducted using interview guides developed based on the three theoretical frameworks: Mintzberg's 5Ps strategy theory, Walsh's family resilience theory, and Al-Ghazali's *maqāṣid syarī'ah*. The interviews explored strategies for maintaining family integrity, supporting and inhibiting factors, and the fulfillment of marital rights and obligations. Second, non-participant observation was conducted to observe communication patterns, role distribution, and family relationship dynamics in long-distance marriage conditions. Third, documentation was employed to collect supporting data, including institutional records, policies related to ASN placement, and other relevant written materials. The researcher served as the primary instrument (human instrument), while interview guides, observation sheets, and documentation checklists served as supporting instruments (Sari, 2013).

Data analysis followed the interactive model of Miles and Huberman (1994), comprising three concurrent activities: data reduction, data presentation, and conclusion drawing (Muslimah, 2021; Qomaruddin & Sa'diyah, 2024). Data reduction involved selecting, focusing, simplifying, and organizing raw data from the field. Data presentation was conducted in the form of structured narrative descriptions. Conclusions were drawn continuously from the data collection process and verified through triangulation. To ensure data validity, triangulation of sources (comparing information between husbands and wives, as well as with family members and colleagues) and triangulation of methods (comparing interview data with observations and documentation) were employed (Husnullail et al., 2024). Additionally, increased persistence through continuous observation and peer debriefing discussions were conducted to minimize researcher bias and strengthen the credibility of the findings.

Results

The findings of this study indicate that civil servants at the Ministry of Religious Affairs of Soppeng employ six primary strategies to maintain family integrity during long-distance marriage: (1) deliberative decision-making; (2) communication optimization, trust, and information openness; (3) collaborative livelihood management; (4) adaptive child-rearing patterns; (5) optimization of physical togetherness; and (6) provision of emotional and religious support. The analysis reveals that these strategies function collectively to address the multidimensional challenges of geographical separation, including communication barriers, limited meeting intensity, and difficulties in fulfilling marital rights and obligations (Basri, 2024; Khadijah et al., 2025).

Deliberative Decision-Making (Musyawarah)

All informants reported that the decision to enter long-distance marriage was made through joint deliberation, not unilateral choice. This approach extended to financial management and problem-solving, where couples discussed major decisions together. Some couples adopted structured income division (e.g., 50:50 allocation between husband and wife), while others delegated financial management to the wife with joint decision-making on major expenditures. Problems were prioritized based on their impact level, with issues involving external parties receiving the highest priority.

Communication Optimization, Trust, and Information Openness

Communication emerged as the foundational pillar of long-distance marriage survival. Couples maintained daily communication through telephone, WhatsApp, and video calls. Trust and openness were equally critical, with couples practicing transparency about daily activities and workplace interactions to prevent suspicion. Some informants reported introducing their work colleagues to their spouses as a strategy to build trust.

Collaborative Livelihood Management

Couples adapted their financial arrangements to accommodate additional costs of long-distance marriage, particularly transportation and maintaining two households. While husbands maintained primary responsibility for livelihood provision, wives also contributed financially due to their ASN status. Budget adjustments prioritized transportation costs to enable physical meetings, and some couples adopted systematic income division to manage two separate households.

Adaptive Child-Rearing Patterns

Couples employed various adaptive parenting strategies: children living with the mother at the duty station, rotating custody between parents, each parent caring for one child, or involving extended family. Despite geographical separation, both parents remained involved in child-rearing through regular virtual communication and joint decision-making regarding children's education and needs.

Optimization of Physical Togetherness

Couples strategically scheduled physical meetings during holidays, leave periods, or weekends. Some established regular patterns, such as returning home every Friday afternoon or setting a maximum separation of 14 days. These physical meetings served as opportunities for quality time, emotional reconnection, and fulfillment of marital rights.

Emotional and Religious Support

Couples provided mutual emotional support, served as each other's support systems, and maintained religious practices. Some informants internalized the value that "state duty is worship," transforming the burden of long-distance marriage into spiritually meaningful service. Couples reminded each other of prayer times, prayed for one another, and sought to instill good habits in children despite physical separation.

Factors Affecting Family Integrity

The factors influencing family integrity among ASN couples at the Ministry of Religious Affairs of Soppeng undergoing long-distance marriage consist of two categories: strengthening factors and weakening factors. The strengthening factors comprise five dimensions: relational (virtual communication, openness, mutual trust), personality (emotional maturity, patience, shared vision), conflict resolution (problem prioritization, adaptive solutions), space-time (optimizing physical togetherness), and spiritual (faith, prayer, internalizing religious values). Conversely, the weakening factors comprise five dimensions: psychological (longing, fatigue, anxiety, trust challenges), domestic (dual roles for wives, separated childcare responsibilities, parental anxiety), financial (transportation costs, maintaining two households, budget adjustments), technical infrastructure (network disruptions, transportation constraints), and collective religious (loss of congregational prayer, limited religious guidance for children).

Discussion

Strategies Analysis through Mintzberg's 5Ps Framework

The six strategies identified in this study align with Mintzberg's five dimensions of strategy. Deliberative decision-making (*musyawarah*) functions as both plan and position. As a plan, it represents a conscious, intentional design for navigating long-distance marriage, as couples deliberately chose this approach before entering separation. As a position, it enables couples to find mutually beneficial positions between work demands and family needs (Anshori, 2025). This finding supports Dewi (2023), who found that *musyawarah* is a primary strategy for maintaining household integrity in long-distance marriage.

Communication optimization, trust, and openness function as both *ploy* and *pattern*. As a *ploy*, daily communication serves as a tactical maneuver to overcome physical distance. As a *pattern*, consistent daily communication becomes a predictable behavior that strengthens the marital foundation (Mintzberg, 1994). This finding confirms Sukriani (2025), who identified that information openness and mutual trust are key factors in preventing infidelity in long-distance marriage.

Collaborative livelihood management and adaptive parenting function as *pattern*, representing consistent behavior patterns that form stable responses to long-distance marriage needs. This finding aligns with Aziz (2022), who emphasized that economic resilience is a pillar of the *sakinah* family. Physical togetherness optimization functions as *ploy*, representing specific, deliberate maneuvers to combat distance. Emotional and religious support functions as *perspective*, representing the collective worldview and values that underlie all other strategies, reflecting the deepest level of strategic thinking according to Mintzberg.

Factors Affecting Family Integrity through Walsh's Family Resilience Framework

The five strengthening and five weakening factors identified in this study correspond to Walsh's (2016) three domains of family resilience. The relational dimension strengthens the communication processes domain through intensive virtual communication, openness, and trust. Couples who maintained daily communication and practiced transparency

demonstrated stronger family resilience. This finding supports Sukriani (2025), who found that communication and trust are foundational for long-distance marriage couples.

The personality and spiritual dimensions strengthen the belief systems domain through shared meaning-making, positive outlook, and transcendence. Couples who internalized the value that "state duty is worship" demonstrated exceptional resilience, transforming the burden of separation into spiritually meaningful service. This extends Aziz's (2022) finding that spiritual meaning-making strengthens long-distance marriage family resilience.

The conflict resolution and space-time dimensions strengthen the organizational patterns domain through flexibility and resource mobilization. Couples who systematically prioritized problems and optimized physical togetherness through scheduled meetings demonstrated stronger organizational capacity. This aligns with Dewi (2023), who found that adaptive strategies are essential for long-distance marriage couples.

Conversely, the five weakening factors disrupt these domains. The psychological and collective religious dimensions disrupt *belief systems* by eroding positive outlook and shared meaning. The domestic, financial, and technical infrastructure dimensions disrupt *organizational patterns* and *communication processes* by limiting resources and impeding clear communication. These findings extend Walsh's framework by demonstrating how specific contextual factors in long-distance marriage such as network disruptions and financial strain can weaken family resilience.

Maqāṣid Syarī'ah Analysis of Long-Distance Marriage Strategies

The alignment of all six strategies with Islamic legal principles and the five maqāṣid syarī'ah objectives demonstrates that long-distance marriage couples actively negotiate Islamic values in their daily lives. Deliberative decision-making supports *ḥifẓ al-'aql* (preservation of intellect) by ensuring rational, measured decisions rather than emotional or unilateral ones. This aligns with QS. Asy-Syura [42]:38, which commands believers to conduct affairs by mutual consultation, and with Article 80(1) of the Kompilasi Hukum Islam, which requires joint decision-making in household matters.

Communication optimization supports *ḥifẓ al-nafs* (preservation of life) through emotional support that prevents stress, anxiety, and loneliness key psychological challenges in long-distance marriage. This aligns with Article 77(2) of the Kompilasi Hukum Islam, which requires spouses to love, respect, be faithful, and provide mutual assistance.

Collaborative livelihood management supports *ḥifẓ al-māl* (preservation of property) through responsible financial management and prioritization of transportation costs. While husbands maintain primary responsibility for livelihood provision, wives' voluntary contributions are permitted in Islamic law and do not diminish wives' rights to spousal support, as stipulated in Article 80(4) of the Kompilasi Hukum Islam.

Adaptive parenting supports *ḥifẓ al-nasl* (preservation of lineage) by ensuring children's rights to care and affection are fulfilled despite separation. This aligns with Article 98 of the Kompilasi Hukum Islam and Article 45 of the Marriage Law, which obligate both parents to care for and educate their children.

Physical togetherness optimization supports both *ḥifẓ al-nasl* and *ḥifẓ al-nafs* through fulfillment of biological and emotional needs. The separation due to work obligations

constitutes a legitimate excuse ('uzur), not deliberate disobedience (nusyuz), as the couples maintain their marital commitment and prioritize family integrity.

Emotional and religious support supports *ḥifẓ al-dīn* (preservation of religion) the highest *maqāṣid syarī'ah* according to Al-Ghazali through internalization of religious values and maintenance of spiritual practices. The internalization of "state duty as worship" represents a significant finding, transforming professional obligation into spiritual devotion.

Conclusion

This study concludes that civil servants at the Ministry of Religious Affairs of Soppeng employ six primary strategies to maintain family integrity during long-distance marriage: deliberative decision-making (*musyawarah*), communication optimization, collaborative livelihood management, adaptive child-rearing patterns, physical togetherness optimization, and emotional-religious support. These strategies function through Mintzberg's 5Ps framework as *plan*, *position*, *ploy*, *pattern*, and *perspective*, while strengthening factors (relational, personality, conflict resolution, space-time, and spiritual dimensions) reinforce Walsh's three domains of family resilience, and weakening factors (psychological, domestic, financial, technical infrastructure, and collective religious dimensions) disrupt them. From the Islamic family law perspective, all strategies align with Qur'anic principles and the *Kompilasi Hukum Islam*, effectively supporting the five *maqāṣid syarī'ah* objectives: preservation of religion, life, intellect, lineage, and property. These findings contribute to the development of a more integrative understanding of long-distance marriage family resilience by combining strategy theory, family resilience theory, and *maqāṣid syarī'ah* into a unified analytical framework. However, this study is limited by its qualitative nature with only eight informants from a single regency, which may restrict the generalizability of the findings. Therefore, future research is recommended to incorporate quantitative studies with larger populations, comparative analyses across different regions and institutions, and longitudinal studies examining the long-term psychological effects of long-distance marriage on children, to further explore the complexity of family resilience in long-distance marriage and its implications for Islamic family law and family policy.

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