

Maqasyid Al-Syariah Analysis of Family Resilience in Long-Distance Marriage in Bua District

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Abstract

This study aims to find out the analysis of Maqasyid Al-Syariah and its implications for family resilience in long-distance marriage in Bua District, Luwu Regency. The approach used is qualitative with three points of view, namely juridical, sociological, and regulatory approaches. Data was collected through observation, documentation, literature studies, and in-depth interviews with 16 resource persons consisting of married couples, community leaders, and religious leaders. The analysis process was carried out by data reduction, data presentation, and conclusion drawing systematically to gain a deep understanding of the social dynamics and Islamic family law in the research area. The results of the study show that couples who undergo long-distance marriages face a number of challenges such as suspicion, miscommunication, unmet spiritual needs, financial pressure, and the potential for infidelity that can lead to divorce. However, many couples are able to maintain domestic harmony by trusting each other, maintaining communication, fulfilling rights and obligations, and fostering patience and sincerity. The analysis of maqāsid al-syarī'ah reveals that the principles of ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-māl can still be realized when the couple is able to maintain the spiritual, emotional, and economic balance of the family. Socially and scientifically, this research contributes to the strengthening of the study of Islamic law and family resilience by showing that the values of maqāsid are adaptive and relevant in responding to contemporary social challenges, including the phenomenon of long-distance marriage.

Keywords: Family Resilience, Maqāsid Al-Syariah, Long Distance Marriage

Abstrak

Penelitian ini bertujuan untuk mengetahui analisis Maqasyid Al-Syariah dan implikasinya terhadap ketahanan keluarga pada pernikahan jarak jauh di Kecamatan Bua, Kabupaten Luwu. Pendekatan yang digunakan adalah kualitatif dengan tiga sudut pandang, yaitu pendekatan yuridis, sosiologis, dan regulatif. Data dikumpulkan melalui observasi, dokumentasi, studi literatur, dan wawancara mendalam terhadap 16 narasumber yang terdiri atas pasangan suami istri, tokoh masyarakat, serta tokoh agama. Proses analisis dilakukan dengan reduksi data, penyajian data, dan penarikan kesimpulan secara sistematis untuk memperoleh pemahaman yang mendalam mengenai dinamika sosial dan hukum keluarga Islam di wilayah penelitian. Hasil penelitian menunjukkan bahwa pasangan yang menjalani pernikahan jarak jauh menghadapi sejumlah tantangan seperti rasa curiga, miskomunikasi, kebutuhan rohani yang tidak terpenuhi, tekanan finansial, serta potensi perselingkuhan yang dapat berujung pada perceraian. Namun demikian, banyak pasangan mampu menjaga keharmonisan rumah tangga dengan cara saling percaya, menjaga komunikasi, menunaikan hak dan kewajiban, serta memupuk kesabaran dan keikhlasan. Analisis maqāsid al-syarī'ah mengungkap bahwa prinsip ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, dan ḥifẓ al-māl tetap dapat terwujud ketika pasangan

mampu menjaga keseimbangan spiritual, emosional, dan ekonomi keluarga. Secara sosial dan ilmiah, penelitian ini berkontribusi pada penguatan kajian hukum Islam dan ketahanan keluarga dengan menunjukkan bahwa nilai-nilai maqāṣid bersifat adaptif dan relevan dalam menjawab tantangan sosial kontemporer, termasuk fenomena pernikahan jarak jauh.

Kata Kunci: Ketahanan Keluarga, Maqāṣid Al-Syariah, Pernikahan Jarak Jauh

Introduction

The phenomenon of long-distance marriage is increasingly found in modern society, especially in the midst of high economic demands and work mobility. Many married couples are forced to live apart due to work, education, or other social factors.¹ This condition has a diverse impact on family resilience, both in emotional, communication, and household stability. Based on Wolipop's research of 123 respondents in Indonesia, only 10% stated that their long-distance relationships were effective, while most others faced infidelity, misery, and separation.² Data from the Central Statistics Agency and the Central Insight Organization shows that the divorce rate in Indonesia continues to increase every year, reaching 463,654 cases in 2024, with the majority caused by disharmony and the absence of spouses.³

Remote marriage poses new challenges to family resilience, especially in terms of communication and meeting emotional needs.⁴ A partner's physical absence can result in psychological distress, loneliness, and decreased emotional support leading to conflict or even divorce.⁵ Although technological advancements such as WhatsApp, Line, and other social media allow couples to stay in touch, relationships that rely on digital

¹ Zuhriana Ramadhani and Nur'aeni, "Pandangan Studi Fenomenologi: Kepuasan Pernikahan Pada Istri Yang Menjalani Pernikahan Jarak Jauh," *Proceedings Series on Social Sciences & Humanities, Volume 2* Psychology in Individual and Community Empowerment to Build New Normal Lifestyle, September 24, 2021, <https://conferenceproceedings.ump.ac.id/pssh/article/view/102/80>.

² Tiyyagita Nantasia Amandha and Aad Satria Permadi, "Perbedaan Trust Pasangan Yang Menjalani Hubungan Jarak Jauh Ditinjau Dari Status Perkawinan" (Universitas Muhammadiyah, 2016), <https://eprints.ums.ac.id/46239/>.

³ Badan Pusat Statistik, "Jumlah Perceraian Menurut Provinsi Dan Faktor Penyebab Perceraian (Perkara), 3 Tahun Terakhir," Lembaga Badan Pusat Statistik, 2022, <https://www.bps.go.id/id/statistics-table/3/YVdoU1lwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/number-of-divorces-by-province-and-factors--2022.html?year=2022>.

⁴ Muhammad Syarif, "Dampak Perceraian Terhadap Psikologis, Emosional Dan Mental Anak Dalam Perspektif Hukum Islam," *SYARIAH: Journal of Islamic Law* 4, no. 2 (June 4, 2023): 38, <https://doi.org/10.22373/SY.V4I2.580>.

⁵ Yuying Tong, Feinian Chen, and Binbin Shu, "Spousal Migration and Married Adults' Psychological Distress in Rural China: The Roles of Intimacy, Autonomy and Responsibility," *Social Science Research* 83 (September 1, 2019): 102312, <https://doi.org/10.1016/J.SSRESEARCH.2019.06.003>.

communication often lead to misunderstandings and emotional tension.⁶ In addition, long distances also open up opportunities for one of the couples to seek other emotional outlets outside of the marriage bond.⁷ This shows that long-distance marriage not only has an impact on the marital relationship, but also on the psychological and social stability of all family members.⁸

In the Islamic context, marriage is not just a social or biological bond, but a part of worship that has a noble purpose within the framework of maqasyid sharia. The kaffah teachings of Islam regulate all aspects of human life, including marital relations, by emphasizing the balance between rights and obligations as well as mutual benefits. However, this view does not make other areas of view on marriage different in severity.

For example, marriage philosophically sees not only a social contract, but an existential bond between two individuals who agree to live together in joy and sorrow. It is the highest form of commitment in human relations not just sharing space, but sharing values, responsibilities, and the direction of life. In the view of Islamic philosophers such as Al-Ghazali, marriage is *mitsaqan ghalizhan* (a firm covenant), which means moral and spiritual responsibility.⁹ Through marriage, people learn the meaning of sacrifice, honesty, and wholeness in love that does not stop at lust, but moves on to the maturity of the soul.

⁶ Maulidia Mulyani UIN Sunan Kalijaga Yogyakarta, "Peran Media Sosial Bagi Suami Istri Dalam Menjalani Hubungan Pernikahan Jarak Jauh," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 9, no. 2 (December 17, 2019): 359–479, <https://doi.org/10.15642/ALHUKAMA.2019.9.2.359-479>.

⁷ Yuanita Setyastuti, Jenny Ratna Suminar, and Purwanti Hadisiwi, "Pemanfaatan Media Sosial Sebagai Komunikasi Interpersonal Yang Dimediasi Secara Elektronik] Pada Pernikahan Komuter Keluarga [Penomenologi Studi Di Pascasarjana Mahasiswa Wanita Di Luar Luar]," *Jurnal Internasional Teknik Dan Teknologi* 7, no. 2.29 (May 22, 2018): 675–81, <https://doi.org/10.14419/ijet.v7i2.29.13996>.

⁸ Noel Ebby Murikkattu et al., "The Experiences of Individuals in Maintaining a Long-Distance Relationship through Social Media," *World Journal of Advanced Research and Reviews* 23, no. 2 (August 30, 2024): 2736–43, <https://doi.org/10.30574/WJARR.2024.23.2.2570>.

⁹ Alex Kusmardani et al., "Philosophy of Marriage as a Means of Family Building and Social Transformation," *Daengku: Journal of Humanities and Social Sciences Innovation* 2, no. 4 (August 10, 2022): 517–28, <https://doi.org/10.35877/454RI.DAENGKU1102>.

On the social side, marriage is seen as a pillar that shapes society. The family born of marriage becomes the smallest unit of the social structure in which values, norms, and morality are inherited.¹⁰ Good family resilience reflects solid social stability. Therefore, the relationship between husband, wife, and child not only serves to meet personal needs, but also maintains the continuity of generations and civilization. In a community like Bua District, the value of mutual cooperation and social responsibility is still firmly rooted because it starts from a solid family system.¹¹

Psychologically, marriage provides a sense of security and emotional stability. It is a place where one finds unconditional acceptance, a place to return home after facing the harshness of the outside world. In a healthy relationship, husband and wife function as *an emotional support system* for each other to strengthen each other when weak, calm when anxious, and guide when in the wrong direction.¹² Family psychology research shows that individuals who live in harmonious marriages tend to have lower stress levels, better emotion regulation abilities, and higher quality of life.¹³

Marriage is seen in religion as worship and a means of maintaining human nature. The Prophet PBUH said that marriage is half of religion, because it contains the exercise of patience, compassion, and responsibility that educate spirituality. Through marriage, one maintains one's own honor (*hifz al-nafs*), continues pious offspring (*hifz al-nasl*), and builds a family based on faith (*hifz al-din*). In other words, marriage is not only a worldly relationship, but also a spiritual covenant that connects man with his God. Therefore, in Islam there is Fiqh munakahat, as part of Islamic law, discussing in depth various aspects of marriage ranging from the terms, goals, to the wisdom of marriage to maintain the purity of the relationship in the household.¹⁴ In the perspective of maqasyid syariah, marriage aims to preserve

¹⁰ An Della Riayatul Qiromah, Laila Nor Vika, and Ana Rahmawati, "Mengimplementasikan Konsep Sakinah, Mawadah, Warohmah Dalam Berkeluarga Berdasarkan Al-Qur'an," *Jurnal Ilmiah Al-Furqan: Al-Qur'an Bahasa Dan Seni* 11, no. 2 (December 12, 2024): 75–84, <https://doi.org/10.69880/ALFURQAN.V11I2.173>.

¹¹ Muhamad Rafiqi Hehsan, Nathratul Ayesah Zulkifli, and Zulkifli Dahalan, "Family Beyond Boundaries: A Case Insight Into Islamic Extended Family Dynamics," *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (December 5, 2024): 227–40, <https://doi.org/10.6007/IJARBSS/V14-I12/23947>.

¹² Raraswara Andrepati, Vina Dartina, and Syari Fitrah, "Family Guidance and Counseling: A Holistic Analysis of Married Couples' Emotional Intelligence in Strengthening Family Resilience," *QUANTA: Kajian Bimbingan Dan Konseling Dalam Pendidikan* 9, no. 1 (January 31, 2025): 99–108, <https://doi.org/10.22460/QUANTA.V9I1.5768>.

¹³ Zahra Poonawala et al., "Role Of Dyadic Coping, Social Autonomy, And Resilience On Mental Health And Quality Of Life In Married Couples," *American Journal of Psychiatric Rehabilitation* 28, no. 4 (April 29, 2025): 281–91, <https://doi.org/10.69980/AJPR.V28I4.353>.

¹⁴ Fadil Yusuf Muhammad and Yandi Maryandi, "Tinjauan Fiqh Munakahat Terhadap Fenomena Penundaan Pernikahan Pada Pemuda Indonesia Tahun 2021," *Seri Konferensi Bandung: Hukum Keluarga Islam* 4, no. 1 (2024): 42–50, <https://doi.org/https://doi.org/10.29313/bcsifl.v4i1.11758>.

religion (hifz al-din), soul (hifz al-nafs), and reason (hifz al-aql), all of which lead to the creation of a life of sakinah, mawaddah, and rahmah.¹⁵

Maqasyid sharia provides a normative basis for Muslims to understand family relations holistically, that the main purpose of marriage is not only the fulfillment of biological needs, but to create calm, love, and affection. Healthy family relationships reflect the achievement of sharia maqasyid through the maintenance of spiritual, emotional, and social values. Therefore, long-distance marriage needs to be understood within the framework of maqasyid sharia in order to not only emphasize the legality aspect of the relationship, but also how couples maintain benefits, loyalty, and harmony even though they are separated by distance.

Previous studies on long-distance marriage have generally focused on psychological and communication factors in the household, such as Ramadhani and Nuraeni's research that highlighted the subjective experience of wives in facing double burdens when husbands work outside the region.¹⁶ However, the research is still limited to the perspective of family psychology or modern sociology without looking deeper into the spiritual dimension and Islamic law that can provide normative guidance in dealing with these challenges. There is still a gap in research that links the dynamics of long-distance marriage to maqasyid sharia as the main analytical framework.

The novelty of this research lies in an integrative approach that combines family resilience theory with the principles of maqasyid sharia to understand how Muslim couples maintain family harmony and resilience despite living geographically separated. This research not only captures social phenomena, but also seeks to uncover the sharia values that underlie the emotional, communication, and spiritual resilience strategies of couples who are undergoing long-distance marriages. Thus, this research has the potential to enrich the study of contemporary Islamic law in the modern social context.

The main purpose of this study is to analyze long-distance marriage in the perspective of maqasyid sharia and assess how sharia principles can be applied in maintaining family resilience in the midst of geographical separation. This research is expected to make an academic contribution to the development of the study of Islamic law and Muslim families by offering a new perspective on the relevance of sharia maqasyid in the dynamics of modern households. In addition, the results of this study can serve as a practical reference for Muslim couples undergoing long-distance marriages, family policymakers, and religious institutions to formulate holistic and contextual strategies for strengthening family resilience based on Islamic values.

¹⁵ Muhammad Farid Nasrulloh et al., "Workshop on the Study of Fiqh Munakahat to Increase Understanding of How to Achieve a Sakinah Family," *Religious Friday: Journal of Community Service* 6, no. 1 (May 8, 2025): 186–89, <https://doi.org/10.32764/ABDIMASAGAMA.V6I1.5297>.

¹⁶ Zuhriana Ramadhani and Nur'aeni, "Views of Phenomenological Studies: Marital Satisfaction in Wives Who Undergo Long-Distance Marriages."

Method

This study uses a descriptive qualitative approach with the aim of understanding in depth the phenomenon of long-distance marriage in the perspective of *maqāṣid al-syarī'ah* and its impact on the resilience of Muslim families. This approach was chosen because it is appropriate to explore the meanings, experiences, and values that underlie individual behaviors and decisions in specific social and religious contexts.

Qualitative legal research is a systematic approach to analyzing and interpreting non-numerical data, such as texts or observations, in order to gain a deeper understanding of social or legal phenomena. The ¹⁷ research data was obtained through *in-depth interviews*, observations, and documentation of married couples who underwent long-distance marriages in Bua District, Luwu Regency. The data collection process is carried out systematically starting from the stage of identifying the research location, determining the subject, conducting interviews, to transcription and data analysis.

The criteria for selecting informants are carried out by purposive sampling, namely selecting informants who are considered to be the most understanding and relevant to the focus of the research. The main informants consisted of a Muslim married couple who had been in a long-distance marriage for at least six months, with one of the parties working or domiciled outside the area for a total of 16 couples. In addition, the researcher also involved religious leaders, sakinah family extension workers, and local KUA officials as supporting informants to provide legal and religious perspectives. These criteria were chosen so that the data obtained reflect empirical experience as well as normative views related to the implementation of distance marriage and family resilience within the framework of Islamic law.

To maintain data validity and credibility standards, this study applies several verification strategies, including triangulation of sources and methods, member checking, and trail audits. Source triangulation was carried out by comparing information from various categories of informants of married couples, religious leaders, and KUA officials to ensure data consistency. The triangulation method is applied by combining interviews, observations, and documentation studies (e.g., divorce data from KUA or BPS). In addition, *the member checking process* is carried out by confirming the results of the interview to the informant so that the researcher's interpretation is in accordance with the respondent's actual experience. Meanwhile, *trail audit* is implemented through recording the entire

¹⁷ Sanne Taekema and Wibren van der Burg, *Contextualising Legal Research*, i (Massachusetts: Elgar Publishing, 2024), <https://www.elgaronline.com/monobook/book/9781035307395/9781035307395.xml>.

research process in detail, starting from data collection, coding, to compiling analysis results, to ensure transparency and traceability of research data.¹⁸

The data obtained was then analyzed using the interactive analysis technique of Miles and Huberman (1994) which included three main stages: data reduction, data presentation, and drawing conclusions or verification. The data reduction stage is carried out by selecting, grouping, and organizing information that is relevant to the focus of the research, especially related to the dimensions of sharia maqasyid and family resilience. Data presentation was carried out through the creation of a matrix and thematic narrative to describe the patterns and relationships between social variables found in the field. Furthermore, the process of drawing conclusions is carried out inductively by looking for the meaning of empirical data, then relating it to the theory of sharia maqasyid and applicable laws and regulations.¹⁹

The approach used in this study is regulative-normative, namely by examining and examining the phenomenon of distance marriage based on the legal framework that applies in Indonesia. The juridical basis used includes Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI), especially *Book I on Marriage*, which regulates the rights and obligations of husband and wife, the purpose of marriage, and provisions on the validity of domestic relations. This approach is operational because it functions to relate empirical social phenomena to legal norms and principles of *maqāṣid al-shari'ah*, so that the analysis relies not only on empirical descriptions but also on sharia normative considerations and state regulations

Results and Discussion

Maqasyid Al-Syariah's Perspective in Maintaining Long-Distance Marriage Relationships in Bua District, Luwu Regency

Maqasyid al-shariah, according to the perspective of Imam al-ghazali, is an attempt to realize and maintain the five basic human needs: religion, soul, intellect, descent, and property. He explained that the purpose of sharia is centered on these five universal principles, with every action that ensures the preservation of these elements is considered as *maslahah* (goodness), while the opposite is *mafsadah* (damage) by marrying oneself has entered a point of maintaining offspring, in which efforts must be made to maintain. This effort to maintain is also called into the resilience of the family which is seen from; The economic aspect is in the form of income for living expenses, the educational aspect which includes access and quality of education for family members, and the socio-cultural aspect which includes positive interaction between family members and adaptation to community values.

¹⁸ Muhammad Rijal Fadli, "Understanding the Design of Qualitative Research Methods," *Humanika: Scientific Studies of General Courses* 21, no. 1 (April 30, 2021): 33–54, <https://doi.org/10.21831/HUM.V21I1.38075>.

¹⁹ Nur Solikin, *Introduction to Legal Research Methodology 2*, ed. Qiara Media Team, 1st ed. (Pasuruan: CV Publisher Qiara Media, 2019), [https://digilib.uinkhas.ac.id/12273/1/Buku Introduction to Legal Research Methodology-Nur Solikin %281%29 %281%29.pdf](https://digilib.uinkhas.ac.id/12273/1/Buku%20Introduction%20to%20Legal%20Research%20Methodology-Nur%20Solikin%202021.pdf).

The inclusion of this aspect is inseparable from any marriage, even a long-distance marriage relationship

Long-distance marriage relationships in Bua District, Luwu Regency show diverse dynamics. Some couples are able to maintain household harmony by maintaining communication, trusting each other, and fulfilling economic responsibilities even though they are far apart. This condition illustrates a strong form of family resilience, such as in couples who work abroad but are still able to maintain emotional and spiritual connections with their families at home. However, there are also challenges in the form of longing, loneliness, miscommunication, and the potential for infidelity that arise due to limited direct interaction. The factors of mental readiness, spiritual maturity, and economic stability determine the success or failure of a couple in facing the test of a long-distance relationship.

The regulative-normative approach in the context of the phenomenon of distance marriage in Bua District, Luwu Regency provides an analytical framework that places these social dynamics in the framework of positive law and Islamic law that applies in Indonesia. Through this approach, every form of interaction, obligation, and challenge experienced by a long-distance couple can be assessed based on the normative provisions that govern the relationship between husband and wife, such as the husband's obligation to provide for his inner birth and the wife's obligation to maintain the honor and harmony of the household. Thus, social phenomena such as limited communication, longing, and the risk of infidelity are not only understood as purely emotional or psychological problems, but also as part of the legal and moral responsibilities that have been regulated in Law Number 1 of 1974 and the Compilation of Islamic Law (KHI). This approach allows the study to assess the extent to which couples in long-distance marriages continue to exercise their respective rights and obligations according to the provisions of the law, as well as how religious values and legal norms can strengthen family resilience in the midst of physical separation.

In the context of long-distance marriage, the ability of a husband and wife to *survive* is not only determined by emotional factors, but also by their awareness and commitment in exercising their rights and obligations as stipulated in the law. Husbands, for example, are still obliged to provide for birth support such as economic needs and decent housing, even if the fulfillment is done remotely through regular transfers or deliveries. Meanwhile, wives have the obligation to maintain their own honor, the household, and ensure the continuity of family life wisely as long as the husband is not at home. Both parties must also maintain intense and open communication as a form of exercising inner rights, namely the need for affection, attention, and emotional intimacy. In this case, the use of technology such as video calls, digital messaging, and social media is an important means of maintaining emotional relationships and fulfilling moral obligations to each other. Thus, the success of couples in dealing with distance is not solely due to physical proximity, but also because of discipline in carrying out legal norms, religious values, and social responsibilities inherent in their marital status.

In the context of *maqāṣid al-shari'ah*, long-distance marriages in Bua reflect how couples seek to maintain the five basic principles of sharia: religion, soul, intellect, heredity, and property. The value of *ḥifẓ al-naḥs* is seen in the ability to maintain inner peace even in the face of longing and distance, while *ḥifẓ al-'aql* is reflected in the effort to manage communication rationally to avoid prejudice. The principles of *ḥifẓ al-nasl* and *ḥifẓ al-māl* can be seen from the responsibility to children and family financial management, especially for couples who work outside the region or abroad. The implementation of these maqasyid values shows that the success of a long-distance marriage does not only depend on physical factors, but also on the spiritual strength, moral commitment, and religious awareness of each couple.

The relationship between sharia maqasyid and social phenomena in Bua District shows that the local community still holds strongly to local religious and cultural values. Shari'a principles such as *ḥifẓ al-dīn* encourage couples to maintain worship and spiritual communication even if it is done remotely. Meanwhile, the socio-economic aspect also shows that the decision to undergo a long-distance marriage is often based on economic responsibility, not just personal desires. This confirms that maqasyid sharia functions adaptive to social reality, becoming a moral guideline that enables Muslim families in Bua to remain harmonious, responsible, and empowered in the midst of the challenges of globalization and high work mobility.

Married couples in Bua District, Luwu Regency have diverse strategies in maintaining a long-distance marriage relationship. The main factor that maintains their harmony is a shared commitment to maintain the integrity of the household, open communication, and responsibility in fulfilling family support. Despite the distance, most couples show determination in keeping their marriage promises by understanding each other's conditions. The awareness that marriage is a mandate that must be maintained becomes a spiritual basis that strengthens couples in facing various tests, both emotional and economic.

Communication strategy is the most important aspect in maintaining a long-distance relationship. Couples in Bua District generally use digital technology such as video calls, instant messaging, and social media as the main means to stay connected. Through regular communication, they can share news, soothe feelings of longing, and maintain emotional intimacy even though they are physically apart. The consistency of this communication is not just a form of attention, but also the implementation of moral obligations in maintaining the inner relationship between husband and wife as stipulated in the Compilation of Islamic Law (KHI) regarding the rights and obligations of

husband and wife.²⁰ In addition to communication, economic responsibility is the main pillar in maintaining harmony. Husbands who work outside the region or abroad still try to fulfill their obligations to provide regular maintenance, either through remittances and other financial support. Meanwhile, the wife who lives at home has a strategic role in managing family finances to remain stable. This division of roles reflects the implementation of the principle of *ḥifẓ al-māl* in *maqāṣid al-syarī'ah*, which is to protect property in a halal and proportionate manner.²¹ Thus, the economic balance of the household is maintained even though physical separation is a challenge in itself.

Social support from the surrounding environment also plays a big role in maintaining household resilience. Religious leaders, extended families, and local community institutions are often places for couples to seek advice or assistance when facing emotional distress due to distance. The existence of this social network strengthens the spiritual and social aspects of the couple, since they do not feel that they are struggling alone. In Bua society, the values of mutual cooperation and solidarity are still very strong, so couples who are experiencing difficulties can get moral and spiritual support that helps them survive.

The perspective of *maqāṣid al-syarī'ah*, these strategies reflect the implementation of sharia values in maintaining household balance. The principle of *ḥifẓ al-nafs* is reflected in the effort to maintain peace of mind and avoid conflicts during the separation period. While *ḥifẓ al-'aql* is seen in the couple's ability to manage emotions, think rationally, and avoid negative prejudices that can undermine trust. The aspect of *ḥifẓ al-nasl* is seen in the concern for the education and moral development of children even though communication is done over long distances, while *ḥifẓ al-dīn* is present in an effort to maintain religious values as the basis for domestic harmony.

The relationship between *maqāṣid al-syarī'ah* and social phenomena in Bua District shows that Islamic values remain the main guideline in facing the challenges of long-distance marriage. Religious activities such as recitation, family guidance, and household consultations facilitated by religious leaders are important media in strengthening the spiritual resilience of couples. This

²⁰ Ilham Muchtar et al., "Analysis of Islamic Communication Principles in Building a Harmonious Family According to the Qur'an," *ULIL ALBAB : Multidisciplinary Scientific Journal* 2, no. 10 (August 16, 2023): 4705–20, <https://doi.org/10.56799/JIM.V2I10.2220>.

²¹ Tiara Rismayanti, Danu Aris Setiyanto, and Muhammad Auzai, "Long-Distance Relationship Family Resilience Strategy and Its Relevance to the Development of Islamic Family Law in Indonesia," *Journal of Islamic Law* 3, no. 2 (August 2, 2022): 132–58, <https://doi.org/10.24260/JIL.V3I2.842>.

effort not only maintains the stability of the relationship, but also instills the value of patience, sincerity, and responsibility as a form of worship in married life.

The approach of *maqāṣid al-syarī'ah* as explained by Mohamed Sidik et al. (2020) emphasizes that every decision and action in the context of family and marriage must consider three levels of need, namely *dharuriyyat* (primary), *hajiyyat* (secondary), and *tahsiniyyat* (complementary).²² In the context of long-distance marriage in Bua District, this approach can be applied to understand the priorities and strategies of couples in maintaining the household. For example, the fulfillment of basic needs such as birth and mental support falls into the category of *dharuriyyat*, because if neglected, it can cause rifts and destruction in relationships. Meanwhile, maintaining communication and emotional closeness can be categorized as *hajiyyat* that is important for the psychological stability of the couple. Activities such as mutual attention and spiritual support are included in *tahsiniyyat*, which beautify relationships and increase domestic happiness.

Research by Sidik et al. (2020) also emphasized that the application of *maqāṣid al-syarī'ah* in the context of the family is not only normative, but must be the basis for practical decision-making.²³ Couples who are able to assess their actions based on the level of need (*DHT framework*) will be wiser in responding to conflicts that arise due to distance. For example, the decision to stay or temporarily separate because of work must be evaluated based on *maslahat* (goodness) and *mafsadah* (potential loss) on the five main aspects of life, namely religion, soul, intellect, heredity, and property. Thus, every step taken not only meets emotional needs, but also maintains a balance between the worldly and the *ukhrawi* as mandated by Islamic law.

Long-distance marriage in Bua District is not always synonymous with a rift or a breakup in a household. On the other hand, couples who are able to balance emotional commitment, economic responsibility, and compliance with religious and legal norms actually show a form of strong family resilience and adaptability to changing times. Through effective spiritual, social, and communication strategies, the values of *maqāṣid al-syarī'ah* can be lived and actualized in the social practices of modern Muslim society, making long-

²² Mohd Suhadi Mohamed Sidik, Md Noor Saper, and Nurul'Ain Mohd Daud, "The Application of Maqasid Shariah Elements in Family and Marriage Counseling," September 2, 2020, <https://doi.org/10.2991/ASSEHR.K.200824.160>.

²³ Sidik, Saper, and Daud.

distance marriage a form of test as well as a proof of loyalty to the noble values of Islam.

Conclusion

The research findings on several things in a long-distance marriage relationship have two opposing sides. On the one hand, many couples face serious challenges such as suspicion, miscommunication, lack of fulfillment of emotional and spiritual needs, and the potential for infidelity to divorce. But on the other hand, some families show high adaptability through digital communication, mutual trust, commitment, and patience in living apart. Economic factors and maintenance responsibilities are the main reasons for couples to maintain the relationship, while social support from the community also strengthens the resilience of their families.

Implications The perspective of *maqāṣid al-syarī'ah*, the results of the study show that the principles of *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-naḥs*, and *ḥifẓ al-māl* can still be maintained in the practice of long-distance marriage as long as the couple is able to maintain communication, commitment, and family welfare. This phenomenon shows that *maqāṣid* is not only normative, but also applicable in the face of modern social dynamics. Conceptually, this research contributes to the development of the study of Islamic law and family by showing that household resilience is not only determined by physical proximity, but by the ability of couples to balance sharia values with contemporary socio-economic challenges. Thus, long-distance marriage can remain in line with the goals of Islamic sharia if it is based on responsibility, faith, and a strong awareness of *maqāṣid*. There is also a suggestion for further research with a continuation of this research to make quantitative research by adding a comparison of the application of *maqāṣid* in harmonious and *broken home families*.

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