al-Rasīkh: Jurnal Hukum Islam
P-ISSN: 2089-1857 | E-ISSN: 2580-2755
Vol. 15 No. 02, November 2026, 267-280
DOI: https://doi.org/10.38073/rasikh.4581

Institutionally Mediated Family Resilience: Rethinking Marital Stability in Pesantren-Based Ta'aruf Marriages

Achmad Sholikin[1*], Joko Widodo[2], Ibnu Khakim[3]
[1,2,3] Institut Agama Islam Al-Muhammad Cepu, Blora, Indonesia
[1]achmadsholikin33@gmail.com, [2]jokowidodo@iaimc.ac.id, [3]khakimibnu79@gmail.com

Submitted: 8 March 2026 Revision: 12 April 2026 Accepted: 18 April 2026 Published: 18 October 2026

*) Corresponding Author
Copyright ©2026 Authors

Abstract

This study examines how family resilience is constructed in limited ta'aruf marriages within Indonesian pesantren, where marital commitment is shaped by institutional trust rather than premarital intimacy. Challenging dominant resilience frameworks that prioritize emotional compatibility and extended courtship, this study argues that resilience in religious communities may be institutionally mediated through moral authority and communal legitimacy.Using a qualitative socio-legal approach, this study draws on in-depth interviews with 12 married couples and pesantren leaders, supported by document analysis. The findings reveal that early marital commitment is formed through delegated trust in religious authority, reducing uncertainty at the point of marital entry, while emotional intimacy develops after marriage. However, resilience exhibits a dual character: community support sustains stability, yet also generates normative constraints that may limit relational autonomy.From a maqāṣid al-sharī'ah perspective, the model aligns with the protection of religion and lineage but remains conditional in safeguarding psychological well-being. This study proposes a model of institutionally mediated family resilience and highlights the need to evaluate stability in relation to justice and well-being.
Keywords: Family Resilience, Institutional Trust, Ta'aruf Marriage.

INTRODUCTION

Contemporary scholarship on family resilience increasingly conceptualizes resilience not as a static outcome but as a dynamic and systemic process emerging from family belief systems, organizational flexibility, and communication patterns.[1] Recent empirical studies affirm that resilience is shaped by adaptive meaning-making processes and culturally embedded coping strategies rather than merely structural stability.[2] These studies emphasize that resilience is contextually situated and culturally mediated,

[1] Yubin Chen et al., "Factors Contributing to Family Resilience in the Context of Schizophrenia: A Descriptive Qualitative Study," *BMC Psychiatry* 25, no. 1 (2025), https://doi.org/10.1186/s12888-025-07285-2.
[2] Lisa Mardiana and Atjih Sukaesih, "Adaptive Meaning-Making among Professionals in Uncertain Organizations," *Journal of Communication Studies: CommVersa* 1, no. 6 (2025): 222–31.

How to Cite this Article
Sholikin, Achmad, Joko Widodo, and Ibnu Khakim. "Institutionally Mediated Family Resilience: Rethinking Marital Stability in Pesantren-Based Ta'aruf Marriages." *Al-Rasīkh: Jurnal Hukum Islam* 15, no. 2 (2026): 267–80. https://doi.org/10.38073/rasikh.4581.

This article is licensed under CC-BY-SA

highlighting how families mobilize shared belief systems to sustain relational functioning under stress.[3]

Within Isamic normative frameworks, particularly maqāṣid al-sharī'ah, family formation is not merely a social arrangement but an ethical project oriented toward the preservation of essential human interests. Practices such as ta'aruf may be understood in relation to the protection of religion (ḥifẓ al-dīn) through moral screening and religious compatibility, as well as the protection of lineage (ḥifẓ al-nasl) through regulated marital formation. This perspective offers a complementary evaluative framework through which family resilience can be assessed beyond purely psychological or relational dimensions.

However, much of the existing resilience literature implicitly assumes a relational trajectory grounded in autonomous partner selection and premarital emotional intimacy as foundational to marital stability. Research on marital quality consistently links premarital familiarity and self-disclosure with long-term satisfaction and stability in companionate marriage models.[4] Such findings reflect normative assumptions prevalent in Western individualistic contexts.

In religious educational communities such as Indonesian pesantren, these assumptions do not fully capture social reality. Limited ta'aruf marriages are typically facilitated through religious authority, communal endorsement, and institutional legitimacy rather than extended courtship. Studies on Islamic courtship practices in Indonesia demonstrate that ta'aruf prioritizes moral screening, religious compatibility, and communal trust over romantic intimacy.[5] In such contexts, marital commitment often emerges from trust in religious authorities and shared moral frameworks rather than prolonged interpersonal familiarity.

This divergence reveals a significant theoretical gap. If mainstream resilience theory foregrounds premarital intimacy as a stabilizing factor, how should scholars conceptualize marital stability in settings where commitment is mediated through institutional trust? Emerging research indicates that trust in religious institutions significantly shapes social norms, compliance, and moral orientation.[6] Institutional legitimacy thus functions as a stabilizing social resource, reinforcing commitment and normative adherence within tightly knit religious communities.

International scholarship on arranged marriage further cautions against evaluating non-autonomous marital systems solely through the lens of companionate marriage.[7]

---

[3] Muzi Nina Li and Xiang Zhou, "The Minority Family Stress Model (MFSM): Reconceptualizing Minority Stress within Family Systems," *Journal of Family Theory and Review* 17, no. 3 (2025): 506–26, https://doi.org/10.1111/jftr.70004.

[4] Lucy Gichuri et al., *Influence of Pre-Marital Counseling Targeting Self- Disclosure on Marital Satisfaction among Married Couples in Pentecostal Churches in Turbo Sub County , Kenya*, 8 (2024): 336–46.

[5] Azzam Ghufrani et al., "The Implications of the Concept of Soulmates in the Qur'an on the Ta'aruf Phenomenon in Indonesia," *Jurnal Kajian Islam* 1, no. 2 (2024): 42–47, https://doi.org/10.56566/jks.v1i2.220.

[6] Norul Huda et al., *The Relationship between Ethical Awareness and Good Governance among Public Sector Leader in Contemporary Organization : A Holistic Approach*, 16, no. 2 (2026): 146–58.

[7] Magdalena Rodziewicz, "The Legal Debate on the Phenomenon of 'white Marriages' in Contemporary Iran," *Anthropology of the Middle East* 15, no. 1 (2019): 50–63, https://doi.org/10.3167/ame.2020.150105.

Comparative research demonstrates that arranged and semi-arranged marriages can exhibit comparable levels of marital satisfaction when embedded within collectivist moral structures and supportive kinship networks. These studies suggest that institutional and familial endorsement can meaningfully sustain marital forms outside Western companionate norms.

Within Indonesia, socio-legal research on Religious Courts (Pengadilan Agama) highlights the coexistence of formal adjudication and community-based mediation mechanisms. Mediation practices often reflect communal expectations that marital conflict be resolved internally prior to state litigation.[8] While such dual mechanisms may strengthen communal cohesion, scholars caution that internal mediation structures may also reproduce power asymmetries and insufficiently protect vulnerable parties.[9]

Despite these insights, limited attention has been given to how institutional trust operates as a resilience mechanism within religious educational institutions such as pesantren. Against this backdrop, the present study integrates three analytical domains: (1) family resilience theory, (2) institutional trust as a mechanism of marital commitment, and (3) maqāṣid al-sharī'ah-based normative evaluation within a socio-legal framework. It aims to examine how marital commitment and family resilience in limited ta'aruf marriages within Indonesian pesantren are constructed through institutional trust rooted in religious authority and communal norms; how these mechanisms function within Indonesia's plural legal system; and how such practices may be normatively assessed in light of maqāṣid principles, particularly the protection of religion (ḥifẓ al-dīn), lineage (ḥifẓ al-nasl), and psychological well-being.

This study argues that family resilience in limited ta'aruf marriage is primarily mediated through institutional trust rather than premarital intimacy. Institutional trust anchored in religious authority, communal solidarity, and internal mediation practices functions as a foundational stabilizing force in early marital commitment. However, structural endurance does not automatically ensure relational equity or psychological well-being. Contemporary resilience scholarship emphasizes that resilience must be evaluated not only by persistence but also by indicators of justice, well-being, and adaptive functioning.[10]

Conceptually, this research reframes family resilience as institutionally mediated within religious communities, thereby extending resilience theory beyond individualistic paradigms. Socio-legally, it situates pesantren as a form of living law interacting dynamically with state legal institutions. Normatively, it underscores that community-

[8] Imron Fauzi Rohmad Agus Solihin, "Community, Court, and Conciliation: Designing a Hybrid Mediation Model for Islamic Divorce Adjudication," *Asy-Syir'ah Jurnal Ilmu Syari'ah Dan Hukum* 59, no. 2 (2025): 214–30, https://doi.org/https://doi.org/10.14421/ajish.v59i2.1619.

[9] Georgian Law and Model Standards, "Safeguarding Self-Determination in Family Mediation : Ethical Challenges of Power Imbalance and Violence," *Journal of Law* 599 (2025): 46–71, https://doi.org/https://doi.org/10.60131/jlaw.1.2025.9525.

[10] Neelke Doorn et al., "A Multidisciplinary Definition and Evaluation of Resilience : The Role of Social Justice in Defining Resilience," *Sustainable and Resilient Infrastructure* 9689 (2019): 1–12, https://doi.org/10.1080/23789689.2018.1428162.

based marital stability must align with substantive principles of justice, welfare (maṣlaḥah), and the protection of vulnerable family members in accordance with a maqāṣid-oriented evaluative framework. More importantly, this study not only fills a gap in the literature on non-companionate marital systems but also proposes an alternative model of family resilience rooted in institutional trust within Islamic contexts, while offering a critical reassessment of the individualistic assumptions underlying dominant Western paradigms of marital stability.

METHOD

This study employs a qualitative socio-legal research design to investigate how institutional trust operates as a mechanism of family resilience in limited ta'aruf marriages within Indonesian pesantren. Qualitative socio-legal approaches enable the analysis of interactions between lived social norms and formal legal structures, facilitating the examination of "law in action" within community settings.[11]

The primary analytical constructs include: (1) institutional trust, defined as trust grounded in religious authority and communal legitimacy; (2) family resilience, operationalized through marital endurance, conflict management strategies, and adaptive relational processes; and (3) contextual mediating factors, including community-based mediation mechanisms, gender role expectations, and reputational accountability. Contemporary resilience scholarship conceptualizes family resilience as a dynamic and relational process shaped by belief systems and adaptive meaning-making rather than mere structural persistence.[12] Meanwhile, studies on institutional trust indicate that trust in religious and communal authorities influences normative compliance, relational expectations, and collective cohesion.[13] These constructs were derived from the theoretical framework and refined through preliminary field mapping.

Participants consisted of 12 married couples who entered marriage through a limited ta'aruf process, as well as pesantren leaders and administrators involved in marital facilitation or mediation. Purposive sampling was employed to ensure variation in marital duration and lived experiences.[14] Research sites were selected based on two criteria: the institutionalization of limited ta'aruf practices and the presence of internal dispute

[11] Matthew Canfield, "The Promises and Tensions of Socio-Legal Participatory Action Research," *International Journal of Law in Context* 21, no. 2025 (2025): 560–75, https://doi.org/10.1017/S1744552325100219.
[12] Mike Indarsih and Sarwititi Sarwoprasodjo, *Family Resilience In Development Communication In Indonesia: A Critical Synthesis Of Family RESILIENCE FRAMEWORK AND COMMUNICATIVE RESILIENCE*, 11 (2026): 1–9.
[13] Luca Andriani Kaasa, Anneli, "Determinants of Institutional Trust : The Role of Cultural Context," in *Journal of Institutional Economics* (2022), https://doi.org/10.1017/S1744137421000199.
[14] Nebiyu Mengistu et al., "Stressful Life Experience of the First Married Women in Polygamous Families in Gedeo Zone, South Ethiopia: A Qualitative Study, 2021," *BMC Psychology* 10, no. 1 (2022): 1–10, https://doi.org/10.1186/s40359-022-00753-4.

resolution mechanisms, reflecting socio-legal scholarship on institutional context in legal pluralism studies.[15]

Data collection involved in-depth semi-structured interviews, contextual observation, and document analysis of national marriage regulations and pesantren guidelines. Semi-structured interviews were used to explore trust formation, relational adaptation, and conflict resolution, while maintaining analytical focus. Documentary analysis enabled triangulation between normative texts and lived practices.[16]

Data were analyzed thematically through systematic coding and interpretive categorization. Thematic analysis was used to identify patterned meanings across participant narratives.[17] Findings were interpreted through a socio-legal lens to examine the interaction between communal norms and state law within Indonesia's plural legal framework. Subsequently, results were evaluated using a maqāṣid al-shari'ah-based normative framework, particularly ḥifẓ al-dīn (protection of religion), ḥifẓ al-nasl (protection of lineage), and ḥifẓ al-nafs (protection of psychological well-being), to assess dimensions of justice and welfare. Contemporary Islamic legal scholarship highlights the relevance of maqāṣid analysis for evaluating social practices in relation to justice, welfare (maṣlaḥah), and the protection of vulnerable parties.[18]

Methodological rigor was ensured through triangulation across interviews, observations, and documentary sources, as well as anonymization procedures to protect participant confidentiality.[19] This qualitative socio-legal design enables an empirically grounded and normatively informed analysis of how institutional trust shapes marital commitment and family resilience within religious educational communities operating under conditions of legal pluralism.

RESULTS AND DISCUSSION

Institutional Trust as a Mechanism of Early Marital Stabilization

The findings indicate that marital commitment in marriages involving limited premarital *ta'aruf* is not primarily grounded in interpersonal familiarity but is instead established through institutional trust rooted in religious authority. Participants consistently described their decisions to marry as expressions of trust in the pesantren's moral authority and its ability to assess prospective spouses. As one participant explained,

[15] Sahin Husain et al., "Legal Pluralism in Contemporary Societies: Dynamics of Interaction between Islamic Law and Secular Civil Law," *SYARIAT: Akhwal Syaksiyah, Jinayah, Siyasah and Muamalah* 1, no. 1 (2024): 1–17, https://doi.org/10.35335/cfb3wk76.

[16] Catherine Trundle and Tarryn Phillips, "Ethnographic Document Analysis: A Guide to Dwelling with Documents," *Qualitative Research*, ahead of print, 2025, https://doi.org/10.1177/14687941251359069.

[17] Kirstie McAllum et al., "A Comparative Tale of Two Methods: How Thematic and Narrative Analyses Author the Data Story Differently," *Communication Research and Practice* 5, no. 4 (2019): 358–75, https://doi.org/10.1080/22041451.2019.1677068.

[18] Yusuf Wibisono and Femmy Roeslan, "The Concept of Maqāṣid Al-Sharī'ah and Maṣlaḥah in the Classical and Contemporary TafsÎr," *Sustainability (IJIEBS)* 1, no. 2 (2025), https://doi.org/10.7454/ijiebs.v1i2.1021.

[19] Margarithe Charlotte Schlunegger et al., "Methodologic and Data-Analysis Triangulation in Case Studies: A Scoping Review," *Western Journal of Nursing Research* 46, no. 8 (2024): 611–22, https://doi.org/10.1177/01939459241263011.

"I agreed to this marriage because I trusted the kiai who recommended my spouse. I believed that he had carefully considered religious values and moral character" (Female participant, married for 3 years). Similarly, another participant stated, "We did not know each other for very long, but we trusted the pesantren system that arranged the process" (Male participant, married for 5 years).

These accounts suggest that initial marital commitment develops through what may be conceptualized as *institutionally mediated trust transfer*, whereby responsibility for evaluating a prospective spouse is transferred from the individual to a recognized religious authority. In this arrangement, commitment is not primarily derived from personal familiarity or established emotional compatibility but from confidence in the institution's moral credibility. This mechanism reduces perceived uncertainty at the beginning of marriage by replacing extensive interpersonal assessment with institutional validation.

Importantly, participants did not perceive the absence of premarital emotional intimacy as a disadvantage but rather as a condition compensated for by religious trust. As one participant explained, "At first, we were not emotionally close, but we believed that the process had been properly guided, so we learned to understand each other after getting married" (Female participant, married for 2 years). This statement illustrates a temporal reordering of intimacy, in which emotional closeness is expected to develop after marriage rather than serve as a prerequisite for entering into it. Such a pattern contrasts with dominant approaches to marital relationships that emphasize premarital familiarity, interpersonal communication, and self-disclosure as foundations of marital stability.[20]

From an analytical perspective, this finding challenges the assumption within mainstream family resilience theory that marital stability must necessarily originate from prior interpersonal knowledge. Instead, resilience in this context begins with normative assurance, whereby shared religious beliefs and institutional legitimacy provide a foundation for early marital commitment. Consistent with broader resilience scholarship emphasizing meaning-making and adaptive social structures,[21] institutional trust functions as a culturally embedded resource that enables couples to navigate uncertainty during the early stages of marriage.

However, this mechanism also involves a structural redistribution of relational risk. Although institutional trust facilitates entry into marriage, it simultaneously postpones the assessment of interpersonal compatibility until after marriage. This dynamic is reflected in participants' acknowledgment of uncertainty during the initial stages of their relationships. As one participant stated, "Sometimes I had doubts at the beginning because we did not know each other completely, but we continued with the marriage because we trusted the process" (Female participant, married for 4 years). This

[20] Marius Marici, "Toward a New Theory of Couple Functioning: A Short Overview of 'Love and Rejection Messages Theory' (LRMT)," *Frontiers in Psychology* 16, no. November (2025): 1–30, https://doi.org/10.3389/fpsyg.2025.1646458.
[21] Mardiana and Sukaesih, "Adaptive Meaning-Making among Professionals in Uncertain Organizations."

statement suggests that marital commitment is partly sustained by moral obligation and institutional endorsement rather than entirely by confidence in the marital relationship itself.

Consequently, institutional trust should not be understood as eliminating uncertainty but rather as redefining the foundation of marital commitment, shifting it from individual evaluation toward collective legitimacy. Its stabilizing function depends not only on the authority of religious leaders but also on the continued credibility of the institution and the effectiveness of postmarital support mechanisms. These findings therefore point to a form of *institutionally mediated resilience*, in which marital stability is initially supported by trust in religious authority and subsequently negotiated through relational adaptation. This interpretation extends resilience theory by demonstrating that the foundations of marital stability are not universally interpersonal but may also be institutionally and normatively structured within particular socioreligious contexts.

Family Resilience between Community Support and Normative Constraint

The findings reveal that family resilience in pesantren-based marriages is sustained through a combination of shared religious values and community-based support structures. Participants consistently described marital endurance as a moral and spiritual commitment rather than merely a personal or emotional choice. As one participant stated, "We were taught that marriage is an act of worship, so every problem must be faced with patience" (Male participant, married for 6 years). This indicates that resilience is not only practiced but also normatively encouraged, with religious teachings providing a moral framework through which marital challenges are interpreted and managed. In this context, resilience operates as a form of meaning-oriented endurance grounded in transcendent religious values rather than solely in individual coping strategies.

This moral framework is reinforced by institutionalized mechanisms of community-based mediation. Participants described a consistent reliance on pesantren authorities to resolve marital tensions before conflicts escalated. As one respondent explained, "Whenever we have a problem, we usually consult an ustaz or a pesantren administrator before making any major decisions" (Female participant, married for 3 years). Such practices suggest that conflict resolution is supported by trusted community figures, thereby embedding marital stability within a broader network of social relationships. Consistent with socio-legal scholarship on informal dispute resolution,[22] this mechanism functions as a form of socially scaffolded resilience, in which marital continuity is maintained through institutional intervention rather than solely through negotiation between spouses.

However, the same institutional structure may also introduce normative constraints that influence individual autonomy within marriage. Participants acknowledged that clearly defined gender roles and strong community expectations contribute to marital stability, although these arrangements may also generate tensions.

[22] Gloria Na'antoe Longba'am-Alli, "Everyday Peace: Historicising Local Agency in Managing Ethno-Religious Conflicts in Nigeria's Middle Belt," *The Journal of Social Encounters* 6, no. 1 (2022): 3–16, https://doi.org/10.69755/2995-2212.1111.

As one male participant stated, "Our roles are clearly defined, so there are not many conflicts about who should do what" (Male participant, married for 4 years). Although clearly defined responsibilities may reduce ambiguity, they also reflect a structured distribution of marital obligations that may not always result from equal negotiation between spouses. Existing research on gender relations in collectivist contexts similarly suggests that marital stability can coexist with asymmetrical expectations and responsibilities.[23]

More critically, several participants, particularly women, identified social pressure as an important factor influencing their commitment to maintaining their marriages. One respondent explained, "Divorce is considered shameful, so we try to preserve the marriage as much as possible, even when there are problems" (Female participant, married for 5 years). This account suggests that marital endurance is partly sustained through concerns about social reputation and community judgment, whereby individual decisions are closely connected to collective expectations. Consistent with research on social capital and social embeddedness,[24] closely connected community networks may reinforce conformity to shared norms, thereby supporting marital continuity while potentially restricting individual autonomy.

Taken together, these findings indicate that community-based resilience in pesantren settings operates through a dual structure of support and constraint. On the one hand, communal solidarity, shared religious values, and institutional mediation function as protective resources that contribute to marital stability. On the other hand, strong normative cohesion may discourage individuals from expressing dissatisfaction or considering separation, even when persistent marital difficulties remain unresolved. Similar tensions have been discussed in studies examining the relationship between religious communities, social cohesion, and individual autonomy.[25] These findings suggest that family resilience should not be equated uncritically with marital stability, since the continuation of a marriage may reflect internalized obligations rather than mutually negotiated well-being.

From an analytical perspective, resilience in this context is best understood as a negotiated balance between communal support and normative constraints, whereby community-based structures both facilitate and regulate marital continuity. When institutional support aligns with relational well-being, resilience may promote adaptive

[23] Nabamita Dutta et al., "Does Trust Always Help Gender Role Attitudes? The Role of Individualism and Collectivism," *Social Indicators Research* 159, no. 1 (2022): 379–408, https://doi.org/10.1007/s11205-021-02755-y.

[24] Caroline Wigren-Kristoferson et al., "Rethinking Embeddedness: A Review and Research Agenda," *Entrepreneurship and Regional Development* 34, nos. 1–2 (2022): 32–56, https://doi.org/10.1080/08985626.2021.2021298; Risanna Aulia Adha Lubis, "Perlindungan Hukum Terhadap Hak Istri Dan Anak Pasca Cerai Talak," *Al-Rasīkh: Jurnal Hukum Islam* 13, no. 2 (2024): 240–55, https://doi.org/10.38073/rasikh.v13i2.1824; Habibi Ali Zainal Abidin et al., "Actualization of the Reverence of Santri to the Kiai in Choosing a Life Partner in Pesantren," *Al-Rasīkh: Jurnal Hukum Islam* 14, no. 1 (2025): 51–67, https://doi.org/10.38073/rasikh.v14i1.2476.

[25] Yaron Katz, "Can Religious Pluralism Influence Governance and Societal Cohesion?," *Journalism and Mass Communication* 14, no. 3 (2024): 155–65, https://doi.org/10.17265/2160-6579/2024.03.001.

functioning and family flourishing. However, when normative expectations override individual agency, resilience risks becoming a form of compliance rather than an expression of genuine relational well-being. This finding contributes to family resilience theory by demonstrating that resilience within religious communities is not only relationally constructed but also normatively regulated. Accordingly, a comprehensive understanding of family resilience in pesantren contexts requires critical attention to the interaction between social cohesion, institutional power, and individual agency.

Living Law and Maqāṣid Based Normative Evaluation

The findings indicate that pesantren function not merely as educational institutions but also as normative social and legal environments in which marital relationships are regulated through established mechanisms of religious authority and community mediation. Participants consistently expressed a preference for resolving marital disputes within the pesantren before seeking assistance from formal legal institutions. As one participant stated, "I feel more comfortable resolving problems within the pesantren because they understand our circumstances and provide solutions that are consistent with religious teachings" (Male participant, married for 4 years). This statement reflects a form of normative proximity, whereby dispute resolution is grounded in shared moral frameworks and interpersonal familiarity rather than primarily in formal legal procedures. Such practices are consistent with socio-legal scholarship on legal pluralism, in which *living law* operates alongside formal state law.[26]

At the same time, all marriages examined in this study were formally registered, indicating compliance with national legal requirements. However, participants' accounts suggest that formal legal validity is not necessarily the primary source of marital legitimacy in this context. Instead, legitimacy is also derived from institutional endorsement and conformity to religious values. As one pesantren leader explained, "What matters most is not only that the marriage is legally recognized by the state, but also that it is valid according to Islamic law and consistent with the values of the pesantren" (Pesantren leader). This reflects a multilayered structure of legitimacy in which state law provides formal legal recognition, while religious and institutional authorities contribute to the social and moral legitimacy of marriage.

From the perspective of *maqāṣid al-sharī'ah*, this arrangement demonstrates partial alignment with fundamental Islamic legal objectives. The emphasis on religious compatibility and moral assessment reflects the protection of religion (*ḥifẓ al-dīn*), while the institutional regulation of marriage may contribute to the preservation of lineage (*ḥifẓ al-nasl*). Participants also articulated these objectives through their understanding of marriage. As one respondent stated, "The purpose of this marriage is to preserve our religious values and build a good family, so the process must be conducted properly from the beginning" (Female participant, married for 3 years). This statement suggests that institutional trust functions not only as a social mechanism but also as a normative resource intended to support the realization of fundamental *maqāṣid* objectives.

[26] Sara Alexandre Domingues Araújo, "Law as Imagination: Feminist Rethinkings of Legal Pluralism," *Onati Socio-Legal Series* 15, no. 6 (2025): 1897–921, https://doi.org/10.35295/osls.iisl.2348.

However, a more critical examination reveals that the realization of *maqāṣid* may vary across its different dimensions. In particular, the protection of psychological well-being and personal dignity, which can be considered within the broader objective of protecting human life and welfare (*ḥifẓ al-nafs*), appears to depend on the extent to which individuals can express their concerns and participate meaningfully in marital decision-making. Several participants indicated that emotional discomfort and dissatisfaction were not always openly communicated during mediation. As one respondent explained, "Sometimes it is difficult to express my discomfort because I am afraid of being seen as ungrateful or disobedient" (Female participant, married for 2 years). This suggests that the same normative structures that support marital stability may also restrict emotional expression and reduce opportunities to address inequalities within marital relationships.

This dynamic highlights a fundamental tension within institutionally mediated resilience. Although mediation mechanisms may prevent premature marital dissolution and support relational continuity, they may also contribute to normative silencing, particularly where gender-based power imbalances are reinforced by communal expectations. Consistent with resilience scholarship emphasizing that endurance alone is insufficient to establish genuine well-being,[27] these findings suggest that marital stability must also be evaluated in relation to psychological safety, individual dignity, and relational justice.

Accordingly, a *maqāṣid*-based evaluation requires moving beyond formal legal compliance and the mere continuation of marriage toward a substantive assessment of welfare (*maṣlaḥah*) and justice. Although institutional trust may contribute to marital stability, it should be accompanied by protective mechanisms that safeguard personal dignity, promote equitable participation in decision-making, and ensure meaningful access to formal legal remedies when necessary. Without such safeguards, the realization of *maqāṣid* may become selective, prioritizing marital continuity over justice and individual well-being.

Taken together, these findings demonstrate that marriages involving limited premarital *ta'aruf* within pesantren communities represent a form of normatively structured resilience, in which institutional authority, community mediation, and religious values jointly influence marital stability. Nevertheless, this arrangement remains inherently ambivalent because it may simultaneously strengthen social cohesion and constrain individual autonomy. This finding contributes to socio-legal scholarship and Islamic family law by demonstrating that the realization of *maqāṣid* within everyday social practices is not automatic. Rather, it depends on maintaining an appropriate balance between institutional authority, individual agency, and the substantive protection of human dignity and well-being.

[27] Suha Ballout, *From Resilience to Resistance : Rethinking Faculty Well - Being as a Moral and Political Problem in Nursing Education — Toward a Humane Ethics of Academic Care*, 2026, 1–19, https://doi.org/10.1111/nin.70092.

CONCLUSION

This study demonstrates that family resilience in limited ta'aruf marriage within Indonesian pesantren is not primarily rooted in premarital intimacy, but in institutional trust embedded in religious authority and communal legitimacy. By shifting the analytical focus from interpersonal compatibility to institutionally mediated commitment, the findings challenge dominant assumptions within mainstream family resilience scholarship. In pesantren settings, marital stability is socially scaffolded through moral endorsement, collective oversight, and internal mediation mechanisms. Institutional trust functions as an early stabilizing force that reduces uncertainty and legitimizes commitment, particularly during the transitional phase of marital adjustment.

However, the analysis also reveals that structural endurance does not automatically translate into relational justice or psychological well-being. While the model aligns with maqāṣid objectives related to the protection of religion (ḥifẓ al-dīn) and lineage (ḥifẓ al-nasl), its adequacy in safeguarding personal dignity and relational equity remains conditional. Community-based mediation may simultaneously strengthen cohesion and limit the articulation of dissatisfaction, particularly within gendered power configurations. Therefore, resilience must be understood not merely as durability, but as substantively just and welfare-oriented stability grounded in the protection of human dignity and well-being.

Theoretically, this study advances resilience scholarship by introducing institutional trust as a mediating mechanism in religiously structured communities. Socio-legally, it situates pesantren as a living normative order interacting with state law, illustrating how plural legal frameworks shape marital governance. Normatively, the findings underscore the importance of aligning institutionally mediated stability with comprehensive maqāṣid al-sharī'ah principles that prioritize justice, dignity, and the protection of vulnerable parties.

Despite its contributions, this study has several limitations that should be acknowledged. First, the sample size is relatively limited and confined to specific pesantren contexts, which may restrict the generalizability of the findings to broader Muslim communities or different socio-cultural settings. Second, the qualitative design, while enabling in-depth exploration of participant experiences, relies on self-reported data that may be influenced by social desirability bias, particularly in environments characterized by strong normative expectations. Third, the cross-sectional nature of the data limits the ability to capture how institutional trust and marital dynamics evolve over time, especially in later stages of marriage. These limitations suggest that the findings should be interpreted as contextually grounded rather than universally representative.

REFERENCES

Abidin, Habibi Ali Zainal, Muhammad Farid, Nelud Darajaatul Aliyah, and Sultan Abdus Syakur. "Actualization of the Reverence of Santri to the Kiai in Choosing a Life Partner in Pesantren." *Al-Rasīkh: Jurnal Hukum Islam* 14, no. 1 (2025): 51–67. https://doi.org/10.38073/rasikh.v14i1.2476.

Ballout, Suha. *From Resilience to Resistance : Rethinking Faculty Well - Being as a Moral and Political Problem in Nursing Education — Toward a Humane Ethics of Academic Care*. 2026, 1–19. https://doi.org/10.1111/nin.70092.

Canfield, Matthew. "The Promises and Tensions of Socio-Legal Participatory Action Research." *International Journal of Law in Context* 21, no. 2025 (2025): 560–75. https://doi.org/10.1017/S1744552325100219.

Chen, Yubin, Linghui Zhang, Jiayuan Zhang, et al. "Factors Contributing to Family Resilience in the Context of Schizophrenia: A Descriptive Qualitative Study." *BMC Psychiatry* 25, no. 1 (2025). https://doi.org/10.1186/s12888-025-07285-2.

Domingues Araújo, Sara Alexandre. "Law as Imagination: Feminist Rethinkings of Legal Pluralism." *Onati Socio-Legal Series* 15, no. 6 (2025): 1897–921. https://doi.org/10.35295/osls.iisl.2348.

Doorn, Neelke, Paolo Gardoni, and Colleen Murphy. "A Multidisciplinary Definition and Evaluation of Resilience : The Role of Social Justice in Defining Resilience." *Sustainable and Resilient Infrastructure* 9689 (2019): 1–12. https://doi.org/10.1080/23789689.2018.1428162.

Dutta, Nabamita, Lisa Giddings, and Russell S. Sobel. "Does Trust Always Help Gender Role Attitudes? The Role of Individualism and Collectivism." *Social Indicators Research* 159, no. 1 (2022): 379–408. https://doi.org/10.1007/s11205-021-02755-y.

Ghufrani, Azzam, Halimatussa'diyah Halimatussa'diyah, and Pathurrahman Pathurrahman. "The Implications of the Concept of Soulmates in the Qur'an on the Ta'aruf Phenomenon in Indonesia." *Jurnal Kajian Islam* 1, no. 2 (2024): 42–47. https://doi.org/10.56566/jks.v1i2.220.

Gichuri, Lucy, Amos Magut, and Catherine Nguku. *Influence of Pre-Marital Counseling Targeting Self- Disclosure on Marital Satisfaction among Married Couples in Pentecostal Churches in Turbo Sub County , Kenya*. 8 (2024): 336–46.

Huda, Norul, Binti Mat, Fadilah Binti Zaini, and Kartini Binti. *The Relationship between Ethical Awareness and Good Governance among Public Sector Leader in Contemporary Organization : A Holistic Approach*. 16, no. 2 (2026): 146–58.

Husain, Sahin, Nasir Purkon Ayoub, and Mukhammadolim Hassmann. "Legal Pluralism in Contemporary Societies: Dynamics of Interaction between Islamic Law and Secular Civil Law." *SYARIAT: Akhwal Syaksiyah, Jinayah, Siyasah and Muamalah* 1, no. 1 (2024): 1–17. https://doi.org/10.35335/cfb3wk76.

Indarsih, Mike, and Sarwititi Sarwoprasodjo. *Family Resilience In Development Communication In Indonesia: A Critical Synthesis Of Family RESILIENCE FRAMEWORK AND COMMUNICATIVE RESILIENCE*. 11 (2026): 1–9.

Kaasa, Anneli, Luca Andriani. "Determinants of Institutional Trust : The Role of Cultural Context." In *Journal of Institutional Economics*. 2022. https://doi.org/10.1017/S1744137421000199.

Law, Georgian, and Model Standards. "Safeguarding Self-Determination in Family Mediation : Ethical Challenges of Power Imbalance and Violence." *Journal of*

Law 599 (2025): 46–71. https://doi.org/https://doi.org/10.60131/jlaw.1.2025.9525.

Li, Muzi Nina, and Xiang Zhou. "The Minority Family Stress Model (MFSM): Reconceptualizing Minority Stress within Family Systems." *Journal of Family Theory and Review* 17, no. 3 (2025): 506–26. https://doi.org/10.1111/jftr.70004.

Longba'am-Alli, Gloria Na'antoe. "Everyday Peace: Historicising Local Agency in Managing Ethno-Religious Conflicts in Nigeria's Middle Belt." *The Journal of Social Encounters* 6, no. 1 (2022): 3–16. https://doi.org/10.69755/2995-2212.1111.

Lubis, Risanna Aulia Adha. "Perlindungan Hukum Terhadap Hak Istri Dan Anak Pasca Cerai Talak." *Al-Rasīkh: Jurnal Hukum Islam* 13, no. 2 (2024): 240–55. https://doi.org/10.38073/rasikh.v13i2.1824.

Mardiana, Lisa, and Atjih Sukaesih. "Adaptive Meaning-Making among Professionals in Uncertain Organizations." *Journal of Communication Studies: CommVersa* 1, no. 6 (2025): 222–31.

Marici, Marius. "Toward a New Theory of Couple Functioning: A Short Overview of 'Love and Rejection Messages Theory' (LRMT)." *Frontiers in Psychology* 16, no. November (2025): 1–30. https://doi.org/10.3389/fpsyg.2025.1646458.

McAllum, Kirstie, Stephanie Fox, Mary Simpson, and Christine Unson. "A Comparative Tale of Two Methods: How Thematic and Narrative Analyses Author the Data Story Differently." *Communication Research and Practice* 5, no. 4 (2019): 358–75. https://doi.org/10.1080/22041451.2019.1677068.

Mengistu, Nebiyu, Seid Shumye, Tinsae Shemelise Tesfaye, et al. "Stressful Life Experience of the First Married Women in Polygamous Families in Gedeo Zone, South Ethiopia: A Qualitative Study, 2021." *BMC Psychology* 10, no. 1 (2022): 1–10. https://doi.org/10.1186/s40359-022-00753-4.

Rodziewicz, Magdalena. "The Legal Debate on the Phenomenon of 'white Marriages' in Contemporary Iran." *Anthropology of the Middle East* 15, no. 1 (2019): 50–63. https://doi.org/10.3167/ame.2020.150105.

Rohmad Agus Solihin, Imron Fauzi. "Community, Court, and Conciliation: Designing a Hybrid Mediation Model for Islamic Divorce Adjudication." *Asy-Syir'ah Jurnal Ilmu Syari'ah Dan Hukum* 59, no. 2 (2025): 214–30. https://doi.org/https://doi.org/10.14421/ajish.v59i2.1619.

Schlunegger, Margarithe Charlotte, Maya Zumstein-Shaha, and Rebecca Palm. "Methodologic and Data-Analysis Triangulation in Case Studies: A Scoping Review." *Western Journal of Nursing Research* 46, no. 8 (2024): 611–22. https://doi.org/10.1177/01939459241263011.

Trundle, Catherine, and Tarryn Phillips. "Ethnographic Document Analysis: A Guide to Dwelling with Documents." *Qualitative Research*, ahead of print, 2025. https://doi.org/10.1177/14687941251359069.

Wibisono, Yusuf, and Femmy Roeslan. "The Concept of Maqāṣid Al-Sharī'ah and Maṣlaḥah in the Classical and Contemporary TafsÎr." *Sustainability (IJIEBS)* 1, no. 2 (2025). https://doi.org/10.7454/ijiebs.v1i2.1021.

Wigren-Kristoferson, Caroline, Ethel Brundin, Karin Hellerstedt, Anna Stevenson, and Maria Aggestam. "Rethinking Embeddedness: A Review and Research Agenda." *Entrepreneurship and Regional Development* 34, nos. 1–2 (2022): 32–56. https://doi.org/10.1080/08985626.2021.2021298.

Yaron Katz. "Can Religious Pluralism Influence Governance and Societal Cohesion?" *Journalism and Mass Communication* 14, no. 3 (2024): 155–65. https://doi.org/10.17265/2160-6579/2024.03.001.