

Long Distance Marriage among Academic Lecturers: A Maqāṣid al-Sharī‘ah Analysis of Spousal Rights and Obligations

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Abstract

The phenomenon of long-distance marriage (LDM) among academic faculty members is on the rise due to career mobility, further studies, and the demands of the higher education profession. However, previous research has primarily focused on psychological aspects, communication, or family resilience in general, while studies that specifically examine academic faculty members as a professional group characterized by high mobility through the perspective of maqāṣid al-syarī‘ah remain limited. This study addresses this gap by analyzing LDM practices among academic faculty through the fulfillment of spousal rights and obligations based on the principles of *hiḏ al-dīn*, *hiḏ al-nafs*, *hiḏ al-‘aql*, and *hiḏ al-nasl*. The study employs a qualitative approach with a descriptive-analytical field study design, utilizing in-depth interviews with faculty members engaged in LDM, documentation, and normative analysis grounded in maqāṣid al-syarī‘ah. The results indicate that the sustainability of LDM is not solely determined by physical proximity but by the couple’s ability to reconstruct the fulfillment of rights and obligations through communication, role distribution, career support, and religious commitment. . The main findings reveal the existence of adaptive *qiwāmah*, a pattern of household leadership that remains oriented toward sharia responsibilities but is implemented flexibly in accordance with the demands of an academic profession. These findings indicate a contextual reinterpretation of the obligations of husbands and wives without neglecting the primary objectives of sharia. The novelty of this research lies in the development of the concept of adaptive *qiwāmah* based on maqāṣid al-syarī‘ah as a framework for understanding professional Muslim families. This research has implications for strengthening contemporary family *fiqh* as well as the need for higher education policies that are more responsive to the balance between academic careers and family resilience.

Keywords: Long Distance Marriage, Spousal Rights and Obligations, Islamic Perspective, Academic Lecturers.

Abstrak

Fenomena Long Distance Marriage (LDM) di kalangan dosen akademisi semakin meningkat akibat mobilitas karier, studi lanjut, dan tuntutan profesi pendidikan tinggi. Namun, penelitian sebelumnya lebih banyak membahas aspek psikologis, komunikasi, atau ketahanan keluarga secara umum, sementara kajian yang secara khusus menelaah dosen akademisi sebagai kelompok profesional dengan karakteristik mobilitas tinggi melalui perspektif maqāṣid al-syarī‘ah masih terbatas. Penelitian ini mengisi kesenjangan tersebut dengan menganalisis praktik LDM pada dosen akademisi melalui pemenuhan hak dan kewajiban suami istri berdasarkan prinsip *hiḏ al-dīn*, *hiḏ al-nafs*, *hiḏ al-‘aql*, dan *hiḏ al-*

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nasl. Penelitian menggunakan pendekatan kualitatif dengan desain studi lapangan deskriptif-analitis melalui wawancara mendalam terhadap dosen pelaku LDM, dokumentasi, dan analisis normatif berbasis maqāṣid al-syarī‘ah. Hasil penelitian menunjukkan bahwa keberlangsungan LDM tidak semata ditentukan oleh kedekatan fisik, tetapi oleh kemampuan pasangan merekonstruksi pemenuhan hak dan kewajiban melalui komunikasi, distribusi peran, dukungan karier, dan komitmen keagamaan. Temuan utama mengungkap adanya qiwāmah adaptif, yaitu pola kepemimpinan rumah tangga yang tetap berorientasi pada tanggung jawab syar‘i, tetapi dijalankan secara fleksibel sesuai tuntutan profesi akademik. Temuan ini menunjukkan reinterpretasi kontekstual terhadap kewajiban suami istri tanpa mengabaikan tujuan utama syariat. Kebaruan penelitian terletak pada pengembangan konsep qiwāmah adaptif berbasis maqāṣid al-syarī‘ah sebagai kerangka memahami keluarga Muslim profesional. Penelitian ini berimplikasi pada penguatan fiqh keluarga kontemporer serta perlunya kebijakan perguruan tinggi yang lebih responsif terhadap keseimbangan karier akademik dan ketahanan keluarga.

Kata Kunci: Long Distance Marriage, Hak dan Kewajiban Suami Istri, Perspektif Islam, Dosen Akademisi.

INTRODUCTION

Globally, the phenomenon of long-distance marriage (LDM) or commuter marriage is becoming increasingly common as a result of rising professional mobility, dual-career households, the internationalization of higher education, and academic demands that compel married couples to live apart in order to maintain career stability.¹ In the context of higher education, academic couples face unique dynamics because obligations related to graduate studies, institutional placements, research, and career advancement often place husbands or wives in different geographic locations.² Magnuson and Norem’s study on higher education couples indicates that commuter marriage among academic professionals is not merely a survival strategy but a form of modern family adaptation that requires renegotiating commitments, communication, and the distribution of household roles.³ In Indonesia, increasing job mobility, doctoral studies, certification, and faculty assignments have made Long-Distance Marriage (LDM) increasingly common among academics.

A long-distance marriage (LDM) is a form of marriage in which the husband and wife live apart geographically for a certain period of time due to work, education, or other socioeconomic factors. This situation prevents the couple from engaging in physical interaction and a fully shared life as in a typical marriage, thus requiring specific strategies to maintain communication, fulfill rights and obligations, and preserve domestic harmony. Scott is one of the scholars who defines long-distance marriage as a model of a

¹ Sandy Magnuson and Ken Norem, “Challenges for Higher Education Couples in Commuter Marriages: Insights for Couples and Counselors Who Work with Them,” *The Family Journal* 7, no. 2 (1999): 125–34, <https://doi.org/10.1177/1066480799072005>.

² Siti Noorhaslina Abd Halim et al., “Modeling Work-Family Conflict Among Workforces Engaged in Long Distance Relationship: Moderated by Emotional Quotient,” *Advances in Social Sciences Research Journal* 12, no. 2 (2025): 207–13, <https://doi.org/10.14738/assrj.1202.18277>.

³ Magnuson and Norem, “Challenges for Higher Education Couples in Commuter Marriages: Insights for Couples and Counselors Who Work with Them.”

long-distance relationship characterized by infrequent face-to-face meetings between husband and wife, with the couple often residing in different cities.⁴

From an Islamic legal perspective, Long Distance Marriage (LDM) among academic faculty members raises normative challenges when the demands of educational mobility, advanced studies, and professional careers have the potential to create a gap between the ideal concept of Islamic marriage—which emphasizes togetherness, *mu'āsyarah bi al-ma'rūf*, protection, and the fulfillment of biological and emotional rights—and the reality of a household separated by geography.⁵ The study of *maqāsid al-syarī'ah* places this issue within the context of the importance of safeguarding religion (*hifz al-dīn*), life (*hifz al-nafs*), reason (*hifz al-'aql*), lineage (*hifz al-nasl*), and family honor in non-ideal situations.⁶ Several studies indicate that long-distance marriage (LDM) can be justified as long as the welfare of the household is maintained; however, the risk of disharmony arises when rights and obligations are not fulfilled proportionally.⁷ Research by Bella Ayu Dianti Priastuty et al. reveals that family resilience among couples in long-distance marriages is influenced by good communication, commitment, positive problem-solving approaches, and trust between spouses.⁸ Thus, previous studies have primarily focused on Muslim couples in general and have not specifically examined lecturers as a professional group with characteristics of academic mobility.

The phenomenon of long-distance marriage (LDM) certainly involves many serious considerations. Empirically, LDM presents issues such as emotional instability, increased potential for conflict, challenges in maintaining commitment,⁹ neglected communication needs, and psychological and biological needs that must be met first. Unmet needs in a marriage will lead individuals to seek fulfillment of those needs outside the marriage through infidelity and even divorce. Family problems that can lead to

⁴ Ardi Akbar Tanjung and Ariyadi Ariyadi, "Hubungan dalam Pernikahan Jarak Jauh Menurut Hukum Islam," *Mitsaqan Ghalizan* 1, no. 1 (July 7, 2021): 56–71, <https://doi.org/10.33084/jmg.v1i1.2851>.

⁵ Darja Reuschke, "Living Apart Together over Long Distances – Time-Space Patterns and Consequences of a Late-Modern Living Arrangement," *ERDKUNDE* 64, no. 3 (2010): 215–26, <https://doi.org/10.3112/erdkunde.2010.03.01>.

⁶ Hasanudin and Moh. Jeweherul Kalamiah, "The Problematic Nature of Marriage Dispensation from the Perspective of Maqāsid Al-Sharī'ah," *Al-Hikmah: International Journal of Islamic Studies* 1, no. 2 (October 19, 2025): 55–72, <https://doi.org/10.64540/alhikmah192>.

⁷ Mojtaba Tashkeh et al., "Examining the Validity of an Adaptive Model of Sustaining Behaviors in Long-Distance Relationships: Predicting Intimacy and Marital Satisfaction," *Acta Psychologica* 250, no. May (October 2024): 104489, <https://doi.org/10.1016/j.actpsy.2024.104489>; Steve N Du Bois et al., "Unexpected Gender Moderation of Marital Satisfaction–Health Associations in Long-Distance Relationships," *The Family Journal* 27, no. 2 (2019): 133–41, <https://doi.org/10.1177/1066480719826300>; Wren Yoder and Steve N Du Bois, "Marital Satisfaction Is Associated With Health in Long-Distance Relationships," *The Family Journal* 28, no. 2 (2020): 176–86, <https://doi.org/10.1177/1066480720911609>.

⁸ Bella Ayu Dianti Priastuty et al., "Long-Distance, Strong Connection: Shaping Family Resilience in the Face of Long-Distance Marriage," *Proceedings of International Conference on Psychological Studies (ICPsyche)* 4 (October 20, 2023): 105–16, <https://doi.org/10.58959/icpsyche.v4i1.29>.

⁹ Laelatul Anisah, Cahya Milia Tirta Safitri, and Heppy Syawalina Kusuma, "Kepuasan Pernikahan Dan Conflict Resolution Pada Pasangan Long Distance Marriage," *Journal on Education* 5, no. 3 (2023): 6837–47, <https://doi.org/10.31004/joe.v5i3.1468>.

conflict often arise due to an imbalance in meeting household needs.¹⁰ The impact of family on long-distance marriages includes both positive and negative effects. The positive effects include improved communication, strengthened trust, the development of independence, and a greater appreciation for time spent together. The negative effects include loneliness and longing, uncertainty, conflict and jealousy, challenges in sexual and intimate relationships, difficulties in decision-making, and the potential for emotional outbursts.¹¹

Criticism of previous research is evident in the first study by Novita Alina Sari, which discusses the potential for conflict in long-distance marriages from the perspective of the maqashid of Sharia. This study indicates that unstable communication, overthinking, economic pressure, and the potential for conflict in long-distance relationships (LDM) can disrupt the preservation of reason (*hifz al-'aql*) and the soul (*hifz al-nafs*), thereby rendering LDM problematic when family welfare decline.¹² The second study, conducted by Siti Noorhaslina Abd Halim et al., emphasizes that emotional intelligence plays a crucial role in maintaining household stability and harmony; thus, couples living apart can still sustain the quality of their relationship if they possess good emotional regulation.¹³ Ardi's third study examines the fulfillment of marital obligations during long-distance marriages based on the principles of Maqashid al-Sharia, focusing on communication challenges and spiritual needs.¹⁴ Based on these various findings, it can be understood that long-distance marriage is a complex phenomenon involving emotional factors, communication, and the fulfillment of family needs, thus requiring greater attention to its impact on the sustainability of the household.

Long-distance marriage (LDM) among academic faculty members is an increasingly unavoidable phenomenon in the context of modern higher education development. The academic profession demands dedication to the three pillars of higher education, scientific mobility, further studies, and career development—all of which often conflict with the need to maintain family stability.¹⁵ These conditions make LDM

¹⁰ Nias Yuliantika and Abid Rohmanu, "Konstruksi Sosial Pernikahan Jarak Jauh," *Mahakim: Journal of Islamic Family Law* 9, no. 1 (2025): 1–18, <https://jurnalfasya.iainkediri.ac.id/index.php/mahakim/article/view/627>.

¹¹ K Qorifah, T Kurohman, and M Sahroni, "Dampak Pernikahan Jarak Jauh Terhadap Keharmonisan Rumah Tangga Perspektif Islam," *Humanitas: Jurnal Humaniora, Sosial Dan Bisnis* 1, no. 5 (2023): 503–4; Utami Nur Muslimah, Sudirman Karnay, and Muhammad Farid, "Analisis Komunikasi Interpersonal Dalam Pernikahan Jarak Jauh (Long Distance Marriage) Pada Pasangan Di Kota Makassar," *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 12 (2023): 10634–40, <https://doi.org/10.54371/jiip.v6i12.3480>.

¹² Novita Alina Sari, Akhmad Khalimy, and Achmad Otong Busthomi, "Potensi Konflik Dalam Pernikahan Jarak Jauh Di Desa Sarabau Kecamatan Plered Kabupaten Cirebon Perspektif Maqashid Syariah," *Qonun: Jurnal Hukum Islam Dan Perundang-Undangan* 9, no. 1 (2025): 173–90, <https://doi.org/10.21093/qj.v9i1.10055>.

¹³ Abd Halim et al., "Modeling Work-Family Conflict Among Workforces Engaged in Long Distance Relationship: Moderated by Emotional Quotient."

¹⁴ Ardi Risyalda, "Implementasi Hak Dan Kewajiban Suami Istri Hubungan Jarak Jauh Dalam Perspektif Maqasid Asy-Syariah (Studi Kasus Kecamatan Labata Kabupaten Soppeng)," *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 3, no. 4 (2024): 310–19.

¹⁵ Y Bagus Wismanto and B'tari Sekar Nastiti, "A Study on The Marriage Phenomenology of Commuter Marriage Spouse," *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling* 7, no. 1

not merely a personal choice but a rational compromise between professional responsibilities and family commitments. Thus, LDM among faculty members should be understood as a structural issue related to professional demands, not merely an individual problem. The lack of institutional policy support for the resilience of academic families further highlights the gap between professional demands and household well-being.

On the other hand, long-distance marriage is no longer a marginal phenomenon but has become part of the transformation of the modern family due to the demands of careers, education, and economic factors.¹⁶ Nevertheless, most research still focuses on psychological aspects, communication, and relational conflicts, so there has been little examination of the long-distance marriage experience among academics from an Islamic perspective. This gap is important to note because *maqāṣid al-syarī‘ah* can serve as an analytical framework for reassessing the fulfillment of the rights and obligations of husbands and wives through the principles of *hifz al-dīn*, *hifz al-nafs*, *hifz al-‘aql*, and *hifz al-nasl*. Therefore, this study is relevant for reinterpreting the concept of *qiwāmah* and the family relationships of Muslim professionals based on contemporary public interest, particularly among lecturers in long-distance marriages.

This study highlights psychological and social factors as the primary elements of successful long-distance relationships. However, this research remains limited to a family psychology approach and has not examined the resilience of LDM families from the perspective of *maqāṣid al-syarī‘ah*. Meanwhile, in the context of academic couples, family resilience encompasses not only emotional adaptation but also the fulfillment of rights and obligations as well as the pursuit of the common good in Islam. Thus, this study aims to complement existing research by analyzing the resilience of long-distance married (LDM) families from the perspective of *maqāṣid al-syarī‘ah*.¹⁷ Therefore, academic lecturers at LDM address contemporary Islamic legal issues related to the reinterpretation of *qiwāmah*, *nafkah*, and family resilience based on *maqāṣid*.

RESEARCH METHOD

This study employs a qualitative method using a case study approach to examine the phenomenon of long-distance marriage among faculty members at the State Islamic University Walisongo in Semarang. The qualitative method was chosen because the focus of this study is to explore the personal experiences, meanings, and dynamics of the marital lives of couples in long-distance marriages. On the other hand, the case study approach was applied to gain a deeper understanding of the fulfillment of the rights and obligations of husbands and wives in the context of long-distance marriage.

(2017): 16–22, https://doi.org/https://ojs.fkip.ummetro.ac.id/index.php/bk/article/view/746?utm_source=chatgpt.com.

¹⁶ Hanifah, Tin Herawati, and Defina Defina, “Family Strength in Remote Marriage: Social Support, Coping Strategies, and Their Effects,” *Journal of Family Sciences* 7, no. 2 (2022): 136–50, <https://doi.org/10.29244/jfs.v7i2.39543>.

¹⁷ Priastuty et al., “Long-Distance, Strong Connection: Shaping Family Resilience in the Face of Long-Distance Marriage.”

The research subjects were selected using purposive sampling, involving four informants based on three criteria: (1) Muslim faculty members who are legally married, (2) currently in a long-distance marriage for at least one year, and (3) willing to participate in in-depth interviews. Data collection techniques included observation, in-depth interviews, and documentation. The interviews aimed to gather information regarding the informants' experiences in long-distance marriages, while documentation was used to support and strengthen the data obtained from the interviews.

The validity of the information was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing data from various informants, while methodological triangulation was performed by comparing the results of interviews, observations, and documents to ensure that the data obtained. Data analysis was conducted interactively in three steps: data reduction, data presentation, and verification of conclusions. In the data reduction stage, the researcher selected and focused on information relevant to the research theme.¹⁸ Subsequently, the data were presented in a structured manner to facilitate interpretation and the derivation of meaning.

In this study, the theory of *maqāṣid al-syarī'ah* is applied as an analytical framework to understand the fulfillment of rights and obligations between husband and wife in the context of long-distance marriage. This theory is used to analyze the extent to which LDM practices can support the achievement of the common good for the family and the realization of a peaceful family in accordance with the principles of Islamic law. This approach aligns with the view of John W. Creswell, who argues that qualitative research is a means of exploring and understanding meanings derived from social or humanitarian issues through participatory data collection, inductive data analysis, and the interpretation of data meanings.¹⁹

RESULTS AND DISCUSSION

Legal Basis for Long Distance Marriage in Islamic Marriage

From the perspective of *usul al-fiqh*, long-distance marriage (LDM) cannot always be considered a form of relationship that contradicts Islamic law. The principle that “the default ruling regarding matters is permissibility unless there is evidence to prohibit them” explains that a social activity is fundamentally permissible as long as there is no argument prohibiting it.²⁰ The argument and its explanation, according to Abd al-Wahhab Khallaf, are as follows:

الأصل في الأشياء الإباحة حتى يدل الدليل على التحريم

¹⁸ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, California: SAGE Publications, 2014).

¹⁹ John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2024).

²⁰ Abd al-Wahhab Khallaf, *‘Ilm Uṣūl Al-Fiqh* (Kairo: Dar al-Ilm, 1978).

Meaning: “*The original ruling on all things is that they are permissible until there is evidence to indicate their prohibition.*”

Abd al-Wahhab Khallaf states that the default ruling regarding muamalah activities is that they are permissible until evidence of harm emerges. Therefore, the main issue in LDM does not lie in the physical distance between the couple, but rather in the extent to which the relationship can uphold the primary objectives of marriage in Islam.

Among academic couples, LDM reflects a shift in the patterns of modern Muslim family relationships. Educational commitments and professional demands mean that family bonds are not always formed through physical proximity, but rather through the ability to maintain emotional stability, effective communication, and the sharing of household responsibilities. These findings indicate that family resilience in LDM relationships is determined more by the quality of interaction than by how often partners meet in person. In other words, the main problem in LDM is not distance, but rather the potential disruption of family functions due to failure to maintain communication, share tasks, and fulfill rights.²¹ This is relevant to QS. At-Taubah/9: 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Meaning: “*And it is not fitting for the believers to go forth all together. Why should not a party from every group among them go forth to acquire deeper knowledge of their religion and to warn their people when they return, so that they may guard themselves?*”²²

This verse indicates that Islam permits some people to leave their homes and families to seek knowledge and spread the message of Islam, which implicitly encompasses the conditions for long-distance marriage (LDM). According to Amir Tajrid, Islamic law is fundamentally aimed at bringing about benefits and preventing harm (mafsadat) in human life.²³ This lends legitimacy to the act of leaving one’s family for the sake of knowledge and social benefit. This verse not only addresses the pursuit of knowledge but also indicates that Islam acknowledges certain circumstances that require separation from one’s family for a greater purpose. In the context of professors, professional activities and the advancement of knowledge can be interpreted as part of *hifz al-‘aql*—that is, preserving and developing the mind as one of the primary objectives of Islamic law. Thus, LDM in the academic profession is not merely viewed as part of one’s job but also as an aspect of social and intellectual responsibility.

Nevertheless, the normative legitimacy of LDM does not imply that Islam disregards the psychological and emotional aspects of the family. Here, the *maqāsid al-*

²¹ Khallaf.

²² Kementerian Agama Republik Indonesia, *Al-Qur’an Dan Terjemahnya* (Jakarta Timur: Al Kamil, 2019), 206.

²³ Amir Tajrid, *Ilmu Maqasid Al-Syari’ah Al-Islamiyyah* (Yogyakarta: Lawwana, 2023).

syarī‘ah approach is crucial as a tool for analysis, not merely a legal foundation. The maqāsid perspective shifts the discussion from “what is permissible or impermissible” to “whether the practice upholds the well-being of the family.” This means that the success of LDM must be assessed based on the couple’s ability to safeguard religious observance (ḥifẓ al-dīn), psychological well-being (ḥifẓ al-nafs), the continuity of family ties (ḥifẓ al-nasl), and the continuity of intellectual function (ḥifẓ al-‘aql).

This analysis indicates that LDM has contradictory characteristics. On one hand, LDM can serve as a beneficial tool by supporting the couple’s economic, educational, and professional development. However, on the other hand, LDM can also cause problems when prolonged separation weakens emotional bonds, triggers domestic conflicts, and reduces the quality of parenting within the family. Therefore, the success of LDM cannot be judged solely by the continuation of marital status, but also by the couple’s ability to sustain the quality of their relationship and family functions over time.

This finding also expands upon previous studies on the resilience of long-distance marriage (LDM) families, which typically place greater emphasis on interpersonal communication and the psychological adaptation of couples. This study demonstrates that the resilience of LDM families in Muslim societies is shaped not only through communication and trust, but also through the internalization of religious values and a focus on the common good within family life. Thus, maqāsid al-syarī‘ah serves not only as a normative framework but also as an analytical tool for understanding the dynamics of Muslim families in the modern era. From this perspective, the limits of a husband’s absence, as outlined in:

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: “People who ila' (vow not to interfere) with their wives are given a grace period of four months. If they return (interfere with their wives), verily Allah is Forgiving, Most Merciful.” (QS. Al-Baqarah (2): 226).²⁴

The main purpose of this restriction is to protect the emotional and psychological needs of both partners. Therefore, the issues in long-distance marriages today are not only related to how long they are apart, but also to the lack of emotional and social responsibility within the marital relationship.

The theory of maqāsid al-syarī‘ah shares similarities with Froma Walsh’s theory of family resilience, as both view the family as a system that must be protected in order to withstand various crises and life challenges. Froma Walsh argues that family resilience is built through three main components: the belief system, family organizational patterns, and communication and problem-solving. These three components play a role in helping families adapt, maintain stability, and recover from social and psychological pressures²⁵

²⁴ Kementerian Agama Republik Indonesia.

²⁵ Froma Walsh, “The Concept of Family Resilience: Crisis and Challenge,” *Family Process* 35, no. 3 (September 29, 1996): 261–81, <https://doi.org/10.1111/j.1545-5300.1996.00261.x>.

On the other hand, the theory of *maqāṣid al-syarī'ah* developed by Abu Ishaq al-Shatibi places greater emphasis on the objective of protecting human interests through the preservation of religion, life, reason, lineage, and property. In the context of family resilience, *maqāṣid* not only considers a family's ability to endure psychologically and socially but also highlights the spiritual, moral, and sharia-based responsibilities in maintaining the integrity of the household.²⁶

The difference is that Walsh's theory focuses more on family psychology and social adaptation, while *maqāṣid al-sharī'ah* provides an Islamic normative foundation regarding the ideal goals of the family. While Walsh assesses family resilience based on communication skills, flexibility, and problem-solving abilities, *maqāṣid* assesses family resilience by ensuring the achievement of public interest and the safeguarding of the basic rights of family members. Therefore, the theory of *maqāṣid al-syarī'ah* can complement modern family resilience theory by adding Islamic spiritual and ethical dimensions, particularly in understanding the phenomenon of long-distance marriage among faculty members or academics.

Within the current framework of family law, the views of the Indonesian Ulama Council and the Compilation of Islamic Law indicate that prolonged separation is considered a threat to family stability. In other words, the legality of long-distance marriage in Islam is relative and is largely determined by the couple's ability to uphold the fundamental purpose of marriage.²⁷ When physical absence actually leads to relationship breakdown, neglect of each other's rights, and a weakening of family resilience, such a practice no longer holds legitimacy in the context of the public interest.²⁸

Based on the research findings, the author proposes a conceptual model of family resilience for long-distance marriages grounded in the *maqāṣid al-syarī'ah*. This model demonstrates that family resilience depends not only on physical presence but also on the couple's ability to maintain four key aspects: emotional communication, fulfillment of rights and obligations, religious commitment, and orientation toward shared interests. These four aspects form the primary foundation for maintaining a harmonious family amidst shifting relationship dynamics within moderate Muslim society.²⁹

According to Froma Walsh, family resilience is a family's ability to endure, adapt, and recover when facing stress or emergencies.³⁰ In the case of long-distance marriages (LDM), family resilience is crucial because couples must cope with physical separation,

²⁶ Z U Wahid, M Muafi, and A Arfan, "The Maqasid Syari'ah Paradigm as an Offering for Family Resilience: An Analysis of Maqasid Syari'ah Thought by Alal Fasi," *Journal of Law and Family ...* 7, no. 2 (2025): 1–14, <https://doi.org/https://doi.org/10.21154/syakhsyiyah.v7i2.11179>.

²⁷ Majelis Ulama Indonesia, *Fatwa MUI Sejak 1975* (Jakarta: Sekretariat MUI, 2011).

²⁸ Riski Januar Tri Harsari, "A Perspective of Husband and Wife Roles in Long-Distance Marriage," in *Proceedings of the 5th ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2019)*, vol. 395 (Paris, France: Atlantis Press, 2020), 268–71, <https://doi.org/10.2991/assehr.k.200120.056>.

²⁹ Dyah Rachman Kuswartanti, "My Religion Keeps Me In Long Distance Marriage (LDM)," *International Journal of Research in Community Services* 4, no. 4 (October 7, 2023): 146–52, <https://doi.org/10.46336/ijrcs.v4i4.516>.

³⁰ Walsh, "The Concept of Family Resilience: Crisis and Challenge."

limited interaction, and emotional and communication challenges. Walsh states that family resilience is built through three main processes: the family belief system, family organizational patterns, and communication and problem-solving processes.³¹ Through these three aspects, couples in LDM can maintain domestic harmony, build trust, and sustain relationship stability despite being separated by distance.

The application of maqāṣid al-syarī‘ah in long-distance marriages demonstrates that the stability of a household does not depend solely on the official status of the marriage, but rather on the couple’s ability to effectively maintain the basic functions of the family. For example, in the aspect of ḥifẓ al-māl (protection of property), providing financial support cannot be viewed merely as an economic transaction, but also as a social and moral responsibility to maintain family stability.³² Openness regarding financial matters, joint management of household needs, and fair economic distribution are key criteria for fostering a successful relationship in a long-distance marriage. In this regard, the use of joint accounts or financial management based on mutual agreement demonstrates that the protection of assets in modern households requires accountability and trust, not merely the fulfillment of the nominal amount of financial support.”³³

Maqāṣid al-syarī‘ah serves as a basis for legitimacy and an ethical guide for evaluating family relationships, with the success of LDM needing to be analyzed based on the five primary objectives of sharia: the protection of religion, life, intellect, lineage, and property. In the digital age, communication technology has transformed how LDM couples interact, enabling a virtual presence that deepens emotional communication despite physical distance. Technology helps maintain psychological closeness and reduces physical conflict. However, from a fiqh perspective, virtual presence cannot be fully equated with physical presence, which involves biological rights and the fulfillment of responsibilities within the household. Therefore, virtual relationships only partially replace family functions, not all material and biological aspects.³⁴

Fiqh principles state that the conditions necessary for fulfilling obligations are also considered obligations. In a marital relationship, the fulfillment of biological needs cannot be fully realized without physical interaction. Modern communication technology can aid emotional stability but does not meet all basic needs. Virtual presence can support the objectives of Islamic law, particularly in maintaining the psychological stability of

³¹ Sonia Natasha Mirzayanti, Setiawati Intan Savitri, and Nor Ba’yah Abdul Kadir, “Maintaining a Long-Distance Marriage: Communication and Spirituality,” *Journal of Family Sciences* 10, no. 1 (June 30, 2025): 55–76, <https://doi.org/10.29244/jfs.v10i1.62995>.

³² Joki Perdani Sawai et al., “Sustaining Long-Distance Relationship Through Love, Trust, and Dedication Among Married Couples,” *MANU Jurnal Pusat Penataran Ilmu Dan Bahasa (PPIB)* 34, no. 1 (June 26, 2023): 63–80, <https://doi.org/10.51200/manu.v34i1.4475>.

³³ Kristel Anne Acedera and Brenda S.A. Yeoh, “‘Making Time’: Long-Distance Marriages and the Temporalities of the Transnational Family,” *Current Sociology* 67, no. 2 (March 13, 2019): 250–72, <https://doi.org/10.1177/0011392118792927>.

³⁴ Kementerian Agama Republik Indonesia, *Kompilasi Hukum Islam* (Jakarta: Dirjen Bimas Islam, 2000), Pasal 116 huruf b.kk

the couple, but it cannot fulfill reproductive needs that require physical interaction. Digital technology in long-distance relationships is supportive, not a substitute.³⁵

The main issue in long-distance relationships is not just physical distance, but the limitations of virtual interaction. The success of a long-distance relationship depends on a balance between digital adaptation, the fulfillment of biological needs, and emotional responsibility.³⁶

According to Abu Ishaq al-Shatibi, *maqāṣid al-syari'ah* includes five main objectives: protecting religion, soul, mind, descendants and property. This principle is the basis for regulating the rights and obligations of husband and wife, including in cases of domestic violence, in order to create a harmonious family in accordance with Islamic law. The following principles are applied.³⁷

1. *Hifz al-Din* (Preserving Religion)

Couples in long-distance relationships need to maintain their religious values. Even if they don't see each other often, the husband must guide his family in religion and avoid bad actions. For example, a husband working abroad who rarely contacts his wife may leave their children without proper religious guidance. To protect their faith, he should communicate regularly, teaching ethics and prayers. Communication is vital for commitment in long-distance marriages.³⁸

2. *Hifz al-Nafs* (Preserving the Soul)

Marriage acts as a safeguard against physical and mental harm. LDM couples should ensure all their needs, both material and spiritual, are met. A husband failing to meet his wife's needs can lead to sadness and stress, risking the family's stability. Protecting the soul involves providing security, attention, and affection, even from a distance. In a case study, a miner's wife feels lonely due to his absence, but regular emotional and material support from him helps her feel safe and calm.

3. *Hifz al-'Aql* (Keep Your Mind)

Long-distance relationships can face issues like suspicion and disputes if not handled well. To avoid these problems, it's important to maintain healthy communication and mutual respect. For example, married couples may misunderstand each other due to poor communication, so they can use virtual calls and set a communication schedule to stay connected and prevent misunderstandings.

4. *Hifz al-Nasl* (Take Care of the Offspring)

The objectives of Sharia focus on preserving offspring through lawful marriage. In long-distance marriages (LDM), a long separation can harm the

³⁵ Tashkeh et al., "Examining the Validity of an Adaptive Model of Sustaining Behaviors in Long-Distance Relationships: Predicting Intimacy and Marital Satisfaction."

³⁶ Awaliya Safithri, Hasbi Ash Shiddiqi, and Fajar Ainol Yakin, "Pandangan Kiai Pesantren Terhadap Fenomena Long Distance Realationship (LDR) Pasangan Suami Istri Di Kabupaten Jember," *AL-AQWAL : Jurnal Kajian Hukum Islam* 2, no. 1 (June 27, 2023): 15–22, <https://doi.org/10.53491/alaqwal.v2i01.430>.

³⁷ Sitti Khadijah et al., "Pemenuhan Hak Dan Kewajiban Suami Istri Dalam Perkawinan Long Distance Relationship: Analisis Hukum Islam," *Al-Azhar Islamic Review* 7, no. 2 (2025): 84–99.

³⁸ Azza Afirul Akbar, "Hubungan Antara Intensitas Komunikasi Dengan Komitmen Pernikahan Pada Pasangan Yang Menjalani Hubungan Jarak Jauh Atau Long Distance Marriage (LDM)," *Jurnal At-Taujih: Jurnal Bimbingan Dan Konseling Islam* III, no. 1 (2023): 67–79.

biological rights of either spouse, affecting the offspring. Islam advises that husbands should not leave their wives for extended periods without a good reason, with Sayyidina ‘Umar ibn al-Khaṭṭāb ra. setting a six-month limit. In a case from Lalabata Subdistrict, Kendal Regency, a husband has been away for two years, causing his wife to feel lonely and face outside temptations. To prevent harm, husbands should return home occasionally or arrange work that allows them to meet their wives.

5. *Hifz al-Mal* (Take Care of the Treasure)

Maintenance is crucial in LDM. The husband must support his wife despite distance. Family assets should be managed well, meet needs, and not be misused, as per Maqāṣid syari‘ah and a hadith from the Prophet SAW which reads:

وَأَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Meaning: “*And they (the wives) have rights over you, namely that you provide them with sustenance and clothing in a reasonable manner.*”³⁹

Case Study: A husband who works outside the city has irregular income, leading the couple in Gonoharjo Subdistrict to sometimes go into debt. They struggle to meet marital rights and obligations, facing emotional needs, lack of communication, and the husband's personal spending.⁴⁰

Implementation of Maqāṣid: Preserving wealth means ensuring that financial support is provided regularly according to need, without waste, and used for the benefit of the family. For example, couples may set up a joint account to pay for more family expenses and remain transparent while ensuring they have enough. These examples show that the theory of maqāṣid al-syari‘ah can be used as a practical guide for regulating the relationship between couples in long-distance marriages. By protecting their religion, intellect, soul, offspring, and wealth, the couple can remain harmonious despite the physical distance.⁴¹ By applying maqāṣid syari‘ah to fulfill the rights and obligations of couples in LDM, it is emphasized that the purpose of marriage in Islam must still be upheld even though the couple is physically distant. In order for LDM relationships to remain within the bounds of Sharia law and maintain the continuity of the household in accordance with the objectives of Islamic law, the main principle is to fulfill the rights of religion, soul, reason, offspring, and property. The development of modern communication technology such as video calls, Zoom, and interactive digital media has significantly changed the relationship between long-distance spouses. Virtual presence

³⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* (Beirut: Dar al-Ma‘rifah, 1997), 886 juz II.

⁴⁰ Risyalidi, “Implementasi Hak Dan Kewajiban Suami Istri Hubungan Jarak Jauh Dalam Perspektif Maqasid Asy-Syariah (Studi Kasus Kecamatan Labata Kabupaten Soppeng).”

⁴¹ Al Ikhlas Al Ikhlas et al., “The Theory of Higher Objectives and Intents of Islamic Law (Maqasid Al-Shariah) as One of Instrument of Ijtihad According to Imam Al-Shatibi in Al-Muwafaqat Fi Ushli Al-Syari‘ah,” *Media Syari‘ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 23, no. 2 (2021), <https://doi.org/10.22373/jms.v23i2.10138>.

enables intense communication (in real time), fulfills some emotional and psychological needs, and strengthens affective bonds even in the absence of face-to-face meetings.⁴²

In fiqh, virtual presence cannot replace physical presence (*ḥuḍūr ḥissī*), because the two have ontological differences and different legal consequences. Physical presence has direct implications for the fulfillment of biological rights (*al-istimtā'*) and the implementation of *qiwāmah*, which is the responsibility of protection and assistance in real life, which cannot be fully realized through virtual presence. In addition, the fiqh rule *mā lā yatimm al-wājib illā bih fa huwa wājib* emphasizes that something that is a condition for the perfection of an obligation is also obligatory. In this context, the fulfillment of the biological rights of the wife cannot be fully realized without the physical presence of the husband. From the perspective of *maqāṣid al-sharī'ah*, virtual presence can only fulfill some of the objectives of the Sharia, particularly in maintaining honor (*ḥifẓ al-'ird*) and psychological stability related to the protection of life (*ḥifẓ al-nafs*). However, this presence does not fully fulfill the objectives of preserving offspring (*ḥifẓ al-nasl*) and maintaining honor in the context of biological relations that require physical interaction.

Thus, from a fiqh perspective, virtual presence cannot be fully equated with physical presence because it cannot replace the obligation to fulfill biological rights that require physical presence.⁴³ Therefore, modern communication technology can only be understood as a means to realize some of the legal objectives (*taḥqīq ba'd al-maqāṣid*), but cannot yet replace all of these objectives completely.

Rights and Obligations of Long Distance Marriage Couples among Academic Lecturers

The rights and obligations of husband and wife that make a marriage work. The husband's rights over his wife must be fulfilled, and vice versa.⁴⁴ If the rights of both parties cannot be fulfilled, it can lead to imbalance in the marriage.⁴⁵ Meanwhile, the obligations given by the husband to the wife and vice versa must be fulfilled, because in Islamic marriage it has been emphasized that there are laws that regulate the course of marriage in order to create a family that is *sakinah*, *mawadah*, and *warohmah*. Marriage, referred to as Long Distance Marriage, has also occurred among academic lecturers. There are four lecturers who can be used as sources with their identities concealed, namely NM, SR, SA, and MM. Nevertheless, lecturers who are in long-distance marriages can still maintain their marriages as well as their roles in balancing their responsibilities as lecturers and their roles in the household. To gain a deeper understanding of how rights and obligations are carried out in the practice of long-

⁴² Saira Lastiar Naibaho and Stefani Virilia, "Rasa Percaya Pada Pasutri Perkawinan Jarak Jauh," *Jurnal Psikologi Ulayat* 3, no. 1 (June 16, 2020): 34–52, <https://doi.org/10.24854/jpu44>.

⁴³ Afdal Afdal et al., "Satisfaction of Long Distance Marriage Couple," *Enlighten (Jurnal Bimbingan Dan Konseling Islam)* 5, no. 1 (June 30, 2022): 37–45, <https://doi.org/10.32505/enlighten.v5i1.3459>.

⁴⁴ Farah Dubois-Shaik and Bernard Fusulier, "Understanding Gender Inequality and the Role of the Work/Family Interface in Contemporary Academia: An Introduction," *European Educational Research Journal* 16, no. 2–3 (May 30, 2017): 99–105, <https://doi.org/10.1177/1474904117701143>.

⁴⁵ Yoder and Bois, "Marital Satisfaction Is Associated With Health in Long-Distance Relationships."

distance marriage (LDM) among academic lecturers, this study refers to empirical data obtained through interviews with informants. The results of these interviews describe the couples' direct experiences in carrying out their responsibilities, maintaining communication, providing for their families, and maintaining commitment and trust despite the distance between them. The characteristics of the sources, including age at marriage (LDM), duration of the relationship, and distance or location of the wedding (LDM), are presented in Table 1.

Table 1. Source's Identity

No	Name	Marriage Age (LDM)	Duration of meeting Average	Gap/Location LDM
1	NM	2 year	Every 3 months	Semarang - Makassar
2	SR	8 year	Every 2-3 months	Semarang - Bandung
3	SA	13 year	Once 1 week	Semarang - Cilacap
4	MM	4 year	Once 2 week	Semarang - Demak

The LDM marriages of the four interviewees differed in terms of duration, with the shortest lasting around two years and the longest lasting around 13 years. The duration of time spent together by each LDM couple varies, due to distance and conditions that are adjusted based on the interests of each partner. Commitment remains strong despite the distance separating them, and does not hinder the fulfillment of obligations and rights. Therefore, the data shows a picture of Long Distance Marriage occurring among some academic lecturers at Walisongo State Islamic University in Semarang. A summary of the findings regarding the fulfillment of rights and obligations by couples in long-distance marriages among university faculty members is presented in Table 2.

In the context of the obligation to provide financial support, this is based on interviews with informants who stated that, as a whole, wives have the right to have their household needs met, even if they already have an income from their profession as lecturers. However, husbands are still obliged to provide full financial support. Conversely, as a husband, he has provided full material support to his wife, even though she has her own income. This is a form of *hifz al-mal*, because the full fulfillment of rights can be useful for the survival of the family. Meanwhile, emotional support can be provided directly depending on the distance and frequency of meetings, ranging from one week to three months, but during LDM, emotional support can be replaced by communicating deeply, maintaining the comfort of the spouse, and maintaining emotional closeness. Thus, LDM can still be implemented in the eyes of the law without reducing the obligations of a husband and violating the rights of the wife. This is in line with the concept of *maqasid al-syari'ah* as formulated by Al-Shatibi and developed contextually

by Jasser Auda, that the purpose of sharia in the family emphasizes protection, responsibility, and the continuity of relationships even in long-distance conditions.⁴⁶

Table 2. The Obligation of Physical and Emotional Support Received by the Wife in an LDM Relationship

Source Person	Answer
NM	The financial support received by NM is always provided consistently at the beginning of the month through transfers in accordance with household needs. As for emotional support, due to the distance between islands, emotional needs are provided approximately every 2-3 months. However, other emotional support, as interpreted by NM in the context of emotional comfort as a wife, is provided by her husband in the form of quality time spent talking via video calls and WhatsApp messages..
SR	Material support such as economic needs has been obtained regularly and clearly. As for emotional support, it cannot be fully provided due to distance, but intense communication and attention from the husband greatly help maintain emotional closeness
SA	Material support is always given to the wife without calculation, even if the wife also has her own income. If there is a shortage, it will always be fulfilled as a form of responsibility as a husband.. Meanwhile, emotional support is manifested through attention, support, and ensuring time to meet so that the relationship remains harmonious.
MM	Material support is still obtained in the form of financial sufficiency for household needs, which is provided in full. Then, emotional support can still be fulfilled because the distance and time MM meets with her husband is still possible within a limit of 1-2 weeks.

Table 3. The Educational Obligations Accepted by the Wife in an LDM Relationship

Source Person	Answer
NM	Husband NM also reminds her to recite prayers, perform the tahajjud sunnah prayer, and pray often as a form of riyadhoh and ikhtiar so that they can look after each other and be together in the future
SR	By providing support whenever she wants to do positive activities, giving motivation, attention, and good communication so that the wife remains enthusiastic in carrying out her daily activities. He also reminded her that everything she does should be based on good and sincere intentions..
SA	Even when apart, never forget to remind each other to worship, to use time to improve oneself through study and training. That way, you are not just waiting, but continuing to grow and be ready to support each other intellectually and economically.
MM	Never limit the things you want to do, such as developing your education, and never prohibit positive activities that you want to do without a valid reason. Facilitate your needs sufficiently for the benefit of the family.

Education includes the realization of *ḥifẓ al-‘aql* (preserving and developing the intellect), while also supporting *ḥifẓ al-dīn* (strengthening religious understanding) and

⁴⁶ Agung Suciati Ilyas et al., “Maqasyid Al-Syariah Analysis of Family Resilience in Long-Distance Marriage in Bua District,” *Palita: Journal of Social Religion Research* 10, no. 2 (November 18, 2025): 294–308, <https://doi.org/10.24256/pal.v10i2.5187>.

ḥifẓ al-nasl (nurturing the next generation). In the context of LDM, husbands remain obliged to support their wives' pursuit of knowledge, whether through moral encouragement, facilitating access to education, or religious guidance, even if this is done through long-distance communication. Thus, fulfilling a wife's right to education in LDM is not merely a social aspect, but an implementation of the objectives of Sharia law in building a knowledgeable, moral, and sustainable family.⁴⁷

Table 4. Husband's Obligations to Behave Well Towards His Wife in an LDM Relationship

Source Person	Answer
NM	Always try to ask about her daily activities, listen to her stories, support whatever decisions she makes, and express appreciation for even the smallest of her achievements, and always respond well when NM is in an emotionally unstable state.
SR	If there is a problem, always talk about it, always be open when telling stories, be a loyal listener, listen to her complaints patiently, and give support and appreciation.
SA	By following your wife's wishes, visiting places she wants to visit, always responding and showing appreciation to make her happy.
MM	If there is a problem, resolve it immediately so it doesn't drag on, respect and compromise with each other, always accept your partner's shortcomings, and be patient.

Table 5. Husband's Obligations in Maintaining His Wife's Honor in an LDM Relationship

Source Person	Answer
NM	Ensuring that your wife is in a safe environment and that her dignity is maintained by communicating with her whenever you travel, asking about her whereabouts, and not posting photos of her, as a form of protection so that she is not seen by other men.
SR	Respecting and appreciating each other's wishes, refraining from acts that violate fidelity. Because the husband's moral example will have a direct impact on his wife's honor and the stability of the family.
SA	Never exposing your wife's shame, spreading household problems, or behaving in a way that demeans your wife's honor in front of others. Maintaining honor includes protecting the wife's image and reputation in social circles.
MM	Establishing healthy communication is a form of emotional protection of honor. Always give sufficient attention to avoid misunderstandings, prejudices, or interference from third parties that could potentially damage the honor of the household.

The husband's obligation to behave well towards his wife remains intact and is not diminished by distance. The husband's good behavior reflects his efforts to maintain ḥifẓ al-dīn (building a family based on faith and morals), ḥifẓ al-nafs (providing a sense of security, protection, and emotional stability), and ḥifẓ al-'ird/ḥifẓ al-nasl (maintaining the

⁴⁷ Al Ikhlas et al., "The Theory of Higher Objectives and Intents of Islamic Law (Maqasid Al-Shariah) as One of Instrument of Ijtihad According to Imam Al-Shatibi in Al-Muwafaqat Fi Ushli Al-Syari'ah."

honor and integrity of the household). In the context of LDM, mu'āsyarah bil ma'rūf is manifested through polite communication, consistent provision of financial support, loyalty, and emotional attention that maintains the psychological stability of the wife. Thus, behaving well in LDM is not merely a matter of social ethics, but a direct realization of the objectives of sharia in maintaining the welfare and sustainability of the family.

The husband's obligation to protect his wife's honor remains complete and is not diminished by distance. Protecting the wife's honor is part of the realization of ḥifẓ al-'ird/ ḥifẓ al-nasl (preserving dignity and lineage), ḥifẓ al-dīn (preserving moral values and the sanctity of relationships), and ḥifẓ al-nafs (ensuring security and psychological peace). In the context of LDM, this is manifested through loyalty, not opening opportunities for slander, maintaining healthy communication, protecting the wife's good name in social and digital spaces, and ensuring that physical and spiritual needs are fulfilled in a ma'rūf manner. Thus, maintaining the honor of the wife in LDM is not merely a moral obligation, but a direct implementation of the objectives of sharia in maintaining the integrity and welfare of the family.⁴⁸

Based on interviews with informants (NM, SR, SA, and MM), the practice of Long Distance Marriage (LDM) shows the achievement of indicators that are in line with the principles of maqāṣid al-syarī'ah. **First**, in terms of physical sustenance, all informants stated that their economic needs were consistently met, reflecting the realization of ḥifẓ al-māl while supporting ḥifẓ al-nasl through family stability. **Second**, in terms of emotional sustenance, despite physical limitations due to distance, intense communication, attention, and regular meetings were still carried out to maintain household harmony.⁴⁹ In addition, they emphasized the importance of maintaining consistent and open communication. Communication is carried out regularly as a means of sharing information and feelings, as well as maintaining emotional closeness and preventing misunderstandings that could affect household harmony.⁵⁰ This shows the fulfillment of ḥifẓ al-nasl and ḥifẓ al-'ird, because the relationship is maintained and avoided from potential conflicts and deviations. **Third**, in terms of education, husbands continue to carry out their obligations by guiding their wives spiritually, such as reminding them to remember God, perform religious duties, strengthen their intentions, and maintain closeness to God. This guidance reflects the realization of ḥifẓ al-dīn (preservation of religion), because husbands play an active role in maintaining the religious quality of the family even when they are far away. **Fourth**, in terms of the husband's responsibility to protect his wife's honor, this shows that this responsibility is

⁴⁸ Ilyas et al., "Maqasyid Al-Syariah Analysis of Family Resilience in Long-Distance Marriage in Bua District."

⁴⁹ Ghina Aulia Rizky, Syaikh Syaikh, and Sabarudin Ahmad, "The Dynamics of Rights and Obligations in Long-Distance Marriages: An Islamic Law Perspective on a Case Study in Palangka Raya City," *Jurnal Hukum* 7, no. 1 (2025): 504–18, <https://jurnal.penerbitsign.com/index.php/sjh/article/view/v7n1-29/229>.

⁵⁰ Mohammad Hafidz Fakhroni and Abdul Wafi, "Problematika Dalam Hubungan Pernikahan Jarak Jauh (Long Distance Marriage) Perspektif Maqashid Syari'Ah Asy-Syathibi (Studi Kasus Di Desa Lowayu Kecamatan Dukun Kabupaten Gresik)," *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam* 6, no. 2 (2024): 277–89, <http://riset.unisma.ac.id/index.php/fai/index>.

still carried out consistently even in an LDM situation. This takes the form of maintaining fidelity, not revealing the shameful secrets of each spouse's household, ensuring that the wife is in a safe environment, and maintaining communication and attitudes so as not to cause negative perceptions. These efforts reflect the realization of *hifz al-'ird* (preservation of honor) and *hifz al-nafs* (preservation of the soul), as the family's honor, emotional stability, and reputation are maintained. Thus, this aspect demonstrates the achievement of the *maqāṣid al-syar'ah* indicators in LDM practices.

Efforts to Increase the Resilience of Long-Distance Marriage Couples Among Academic Lecturers

Marriage is understood not merely as physical intimacy, but as a commitment, trust, and shared responsibility to achieve long-term family goals. As a lecturer, the author faces complex professional responsibilities, but strives to maintain a balance between work and family through systematic planning, setting priorities, and intensive communication with her spouse. Although there are dilemmas, especially the limitations of directly accompanying her children and spouse, these conditions are faced with patience, commitment, and emotional support from her spouse.⁵¹

As a wife, it is recommended to have obedience as a moral and spiritual responsibility. This is manifested through good communication, respect for joint decisions, maintaining self-respect, managing finances faithfully, and upholding moral values in social interactions. In managing the household, the author applies the principles of planning, responsibility, and independence, as well as utilizing communication technology to maintain emotional closeness. Household resilience is built through open communication, honesty, mutual trust, emotional support, and strengthening spiritual aspects. Overall, the main strategies for maintaining the sustainability of SA's long-distance marriage are consistent communication, strengthening trust, mutual commitment, self-control during conflicts, and making distance part of the process of striving for a better family life.

SR long-distance marriage (LDM) strives to maintain the quality of their relationship through consistent and attentive communication. Communication is carried out regularly as a form of emotional responsibility to provide a sense of security and peace of mind to the partner. Not only is it informative, but communication also serves as a means of bringing emotional closeness despite the distance. These findings indicate that the intensity and quality of communication are key strategies in maintaining harmony and stability in the household in the context of LDM. The results of the study show that husbands in Long Distance Marriage (LDM) not only maintain regular communication, but also actively do things that their wives enjoy as a form of appreciation for their partner's emotional needs. These actions are seen as strategies. Maintaining harmony and

⁵¹ Ali Syahidin Mubarak and Mirna Wahyu Agustina, "Religiosity as a Mediator of Social Support for the Employee Engagement of Female Lecturers in Long-Distance Marriages," *Indigenous: Jurnal Ilmiah Psikologi* 9, no. 3 (2024): 234–44, <https://doi.org/10.23917/indigenous.v9i3.4710>.

strengthening emotional bonds despite physical separation.⁵² When given the opportunity to return home, informants maximize their time together to increase the intensity of direct communication, which is considered more effective in strengthening marital relationships.

On the other hand, as a lecturer, SR continues to fulfill his professional obligations in order to provide for his family. However, if there are additional tasks that can be delegated, he tries to do so in order to prioritize being physically present with his family. These findings show that there is planned time management and prioritization as a form of dual responsibility, both as a breadwinner and as a husband who maintains emotional closeness.⁵³ Physical and emotional presence is very important to strengthen the quality of the relationship and the resilience of the household.⁵⁴ In the daily lives of Long Distance Marriage (LDM) couples, communication is maintained through various forms, both verbal and nonverbal. Verbal communication is carried out through direct conversation when meeting or through communication media when separated by distance. Meanwhile, nonverbal communication is manifested through attention, attitudes, and actions that reflect affection and commitment to the partner.

Based on the results of an interview with an informant with the initials MM, an academic lecturer who is in a long-distance marriage (LDM), it was found that trust is a key aspect in maintaining the integrity of the household. Trust is paramount in a family, as it is the key to maintaining the integrity of a marriage.⁵⁵ MM stated that she strives to instill strong trust in her husband as the foundation for maintaining a harmonious relationship, despite the distance between them. This trust provides a sense of security and confidence that each party remains committed to the marriage.

“When I have a lot of work to do as a lecturer, I ask for my husband's understanding so that he can continue to accept and support me.”⁵⁶

Next, NM said that one of the efforts to maintain LDM is to prioritize based on time as much as possible. For example, when her husband is away, NM tries to arrange her schedule to fulfill her obligations as a lecturer. However, when her husband returns home, academic tasks that can be postponed will be postponed temporarily in order to provide the best quality time and service. Additionally, every day NM dedicates special

⁵² Muhammad Fariq Hamam, Misbahuzzulam, and Muhammad Husain Fahrudin, “Tantangan Dan Solusi Pasangan LDM Dan Non-LDM Keluarga Islam Dalam Menjaga Keharmonisan,” *AL-USARIYAH: Jurnal Hukum Keluarga Islam* 3, no. 3 (November 3, 2025): 519–40, <https://doi.org/10.36420/ju.v8i2.6225>.

⁵³ Nafiza Nur Fazila and Irzak Yuliardy Nugroho, “Kesejahteraan Rumah Tangga Dalam Pernikahan Jarak Jauh Dan Pernikahan Konvensional,” *Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam* 4, no. 2 (February 11, 2025): 186–99, <https://doi.org/10.15642/komparatif.v4i2.2473>.

⁵⁴ Nur Istiqamah Desiana et al., “Perilaku Komunikasi Pasangan Suami Istri Jarak Jauh Dalam Mempertahankan Keharmonisan Rumah Tangga Long Distance Couples' Communication Behavior in Maintaining Household Harmony,” *Jur Jurnal Kolaboratif Sains* 7, no. 8 (2024): 2846–54, <https://doi.org/10.56338/jks.v7i8.5908>.

⁵⁵ Sherenita Trias Yuliana et al., “Trust Pada Pasangan Long Distance Marriage,” *Wacana* 16, no. 2 (August 12, 2024): 90, <https://doi.org/10.20961/wacana.v16i2.78285>.

⁵⁶ MM, “Wawancara Tentang Praktik Long Distance Marriage” (Semarang, 2025).

time to share stories and experiences from the day via video call with her husband. This serves as a way to fulfill NM's emotional needs while also maintaining close communication with her partner.

“When my husband returns home, I will dedicate my time entirely to providing the best service to my husband, such as cooking for him, spending quality time together at all times, and making plans if we go out or visit someone.” places that are destinations when returning home”.⁵⁷

CONCLUSION

This study shows that long-distance marriages (LDM) among university faculty members are generally permissible from the perspective of *maqāsid al-syarī‘ah*, since, in principle, the law regarding long-distance marriage in Islam is *mubah* or permissible as long as it does not undermine the primary objectives of marriage (*maqāsid al-nikāh*), does not neglect the rights and obligations of the spouses, and continues to uphold the welfare of the family. Couples can fulfill their rights and obligations in a balanced manner and maintain the primary objectives of marriage in Islam. Sufficient material support, regular emotional communication, support for the partner’s career development, and the preservation of family honor are the primary measures of the sustainability of a long-distance marriage (LDM).

Research findings confirm that the resilience of a family among faculty couples does not depend solely on physical proximity, but rather on the quality of communication, religious commitment, trust, and the ability to adapt to professional demands. Therefore, LDM cannot be viewed merely as a family problem but can be seen as a model of modern family relationships that can still achieve well-being if managed properly. However, the practice of LDM risks conflicting with the *maqāsid al-syarī‘ah* if it leads to the neglect of biological, emotional, or parenting rights within the family. . Theoretically, this study expands our understanding of family resilience by integrating family resilience theory with *maqāsid al-syarī‘ah*. Family resilience is not only viewed as the ability to adapt psychologically and socially but also as the ability to uphold the five fundamental objectives of Islamic law: religion, life, intellect, lineage, and wealth. This approach indicates that the success of LDM in academic families must be evaluated in terms of *maslahat*, not merely the continuation of a long-distance relationship.

Based on these findings, this study recommends that universities and education policymakers provide more family-supportive measures, such as flexibility in work assignments, family-based academic mobility policies, and psychological and spiritual counseling for faculty members engaged in LDM. Additionally, LDM couples need to establish honest communication, a balanced division of responsibilities, and a strong religious commitment to ensure that the objectives of marriage in Islam remain fulfilled. Thus, the sustainability of LDM among faculty members depends on the alignment of household practices with Islamic legal principles, the balance in fulfilling the rights and

⁵⁷ NM, “Wawancara Tentang Praktik Long Distance Marriage” (Semarang, 2025).

obligations of partners, and the ability to build family resilience amidst the demands of the academic profession.

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