



## THE IMPLICATIONS OF LONG DISTANCE MARRIAGE ON HOUSEHOLD HARMONY FROM THE PERSPECTIVE OF ISLAMIC FAMILY LAW: A CASE STUDY IN KRADENAN DISTRICT, GROBOGAN REGENCY

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### ABSTRACT

*Increased work mobility among contemporary Muslim families has led to the emergence of long-distance marriage as a form of household adaptation to unavoidable economic pressures. This study aims to analyze the driving factors of long-distance marriage (LDM), its impact on communication, trust, and marital satisfaction, as well as its implications from the perspective of Islamic Family Law through the concept of mu'asyarah bil ma'ruf. The study employs a qualitative approach using a case study design, conducted in Kradenan Subdistrict, Grobogan Regency, involving five informants selected through purposive sampling based on the criterion of currently being in or having previously been in a long-distance marriage for at least one year. Data were collected through in-depth interviews and analyzed through the stages of data reduction, data presentation, and drawing conclusions. The findings indicate that LDM among all informants was primarily driven by economic factors and work demands, rather than as an ideal relational choice. The impact is ambivalent: physical distance increases the risk of loneliness and reduced marital satisfaction, yet simultaneously encourages couples to build more mindful communication and actively maintain trust. An analysis based on the concept of mu'asyarah bil ma'ruf indicates that the indicator of financial support is consistently met, the indicator of respectful communication is met to varying degrees, while the indicator of protection from domestic burdens is the most vulnerable area. This study confirms that mu'asyarah bil ma'ruf is a dynamic and contextual principle, determined not merely by physical presence, but by the quality of the husband's attention, responsibility, and emotional presence even when separated by distance.*

**Keywords:** long-distance marriage, mu'asyarah bil ma'ruf, Islamic Family Law, marital harmony, communication

## 1. INTRODUCTION

Marriage in the Islamic perspective is a fundamental institution that functions not only as a legal bond between a man and a woman, but also as a means of establishing a stable and sustainable social order. Islam regards marriage as *mitsaqan ghalizhan* a firm and sacred covenant as stated in Surah An-Nisa verse 21 of the Qur'an. From the perspective of Maqashid Sharia, one of the primary objectives of marriage is *hifz al-nasl* the preservation of lineage which constitutes part of the five essential necessities (*al-kulliyat al-khams*) that must be protected in Islam (Asy-Syatibi, 2009).

From the perspective of Islamic Family Law, household harmony is closely related to the fulfillment of the rights and obligations of husband and wife, as well as the implementation of the principle of *mu'asyarah bil ma'ruf*, as stated in Surah An-Nisa verse 19 of the Qur'an. In principle, marriage presupposes cohabitation in a shared residence, since the marital relationship requires interaction, protection, financial provision, and domestic responsibilities to be carried out directly. This provision is in line with the Compilation of Islamic Law (1991), Article 32 paragraph (1), which states that husband and wife must have a permanent residence, and Article 80 paragraph (4), which includes residence as part of the husband's obligations toward his wife.

Contemporary socio-economic changes have produced increasingly complex family patterns. Occupational mobility, economic demands, and the unequal distribution of economic opportunities have made it difficult for some couples to live together continuously. In this context, long-distance marriage (LDM) emerges as a form of household adaptation to changing life pressures. Sa'diah and Fauzi (2022) show that LDM couples require family resilience in order to maintain household functions, while Syafhil and Herawati (2024) emphasize that geographically separated marital relationships influence marital quality and the family caregiving environment.

The selection of Grobogan Regency, particularly Kradenan District, as the research locus is based on substantive empirical considerations. Data from the Civil Registration and Population Office of Grobogan Regency (2025) recorded 1,381 divorce certificates in Kradenan District, placing the area among regions with significant divorce pressure. This condition is consistent with data from the Central Statistics Agency of Central Java Province (2025), which places Grobogan Regency among areas with relatively high divorce rates, with three dominant factors: economic problems, continuous disputes, and abandonment of one party. These three factors are directly related to the phenomenon of long-distance marriage, since LDM generally arises from economic pressure, has the potential to generate conflict due to reduced communication intensity, and may create relational distance when one party is physically absent. Thus, this location was selected not merely for geographical reasons, but because it provides a socially relevant context for analyzing how commitment is built, maintained, and negotiated within LDM households, as well as its implications for household harmony from the perspective of Islamic Family Law.

Recent literature indicates that studies on long-distance marriage have largely focused on communication, trust, emotional closeness, survival strategies, parenting, and the fulfillment of family responsibilities. Prakoso and Noor (2024) demonstrate that digital communication can help foster emotional closeness in LDM, although its effectiveness

depends on openness and consistency of interaction. This finding aligns with Ulviani and Hariko (2024), who affirm that the quality of communication and trust is closely related to marital commitment among couples living apart.

Meanwhile, Hasanah, Hasanah, and Wianti (2024) show that women in LDM households continue to negotiate communication and parenting in order to maintain family stability, while Sumadi and Wardani (2024) emphasize that Muslim households maintained under conditions of physical separation still require the fulfillment of the rights and obligations of husband and wife. Therefore, studies on LDM no longer treat distance merely as a physical issue, but as a field of negotiation involving communication, trust, roles, responsibilities, and family relations.

The novelty of this study lies in its use of the concept of *mu'asyarah bil ma'ruf* not merely as an ideal norm, but as an empirical indicator for examining the practices of long-distance households. In this study, *mu'asyarah bil ma'ruf* is operationalized into three main indicators: the fulfillment of financial maintenance, respectful communication accompanied by emotional presence, and the protection of wives from neglect and disproportionate domestic burdens. Accordingly, the principle of *mu'asyarah bil ma'ruf* is not only used to assess LDM from a legal perspective, but also to examine how the principle is realized, negotiated, or rendered vulnerable in the everyday lives of LDM families.

This study deliberately limits its focus to the perspective of wives. All informants are wives who are currently or have previously been in long-distance marriages. Therefore, the findings represent wives' experiences, assessments, and interpretations of LDM practices, rather than a comprehensive account from both husband and wife. This clarification is important to ensure that the analysis does not claim to represent the perspectives of both spouses as a whole, but specifically examines how wives experience and evaluate LDM practices within their households.

Based on this background, the study aims to analyze the factors that encourage couples to enter into long-distance marriages, examine their impact on communication, trust, and marital satisfaction from the wives' perspective, and assess these practices through the concept of *mu'asyarah bil ma'ruf* as an analytical framework within Islamic Family Law. Theoretically, this study is expected to enrich the study of contemporary Muslim families by integrating empirical and normative analysis. Practically, the findings are expected to be useful for LDM couples, family counselors, Offices of Religious Affairs (KUA), Marriage Advisory and Preservation Bodies (BP4), and household development institutions in designing family assistance programs that are more responsive to the realities of occupational mobility and physical separation between spouses.

## 2. RESEARCH METHOD

This study employs a qualitative approach with a case study design. This approach was selected because the study seeks to understand in depth the experiences, meanings, and strategies of wives in undergoing long-distance marriage and maintaining household harmony. The case study design is used because the research focuses on a specific social context, namely the practice of long-distance marriage among Muslim families in Kradenan District, Grobogan Regency.

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The study was conducted in Kradenan District, Grobogan Regency, in January 2026. The research informants were selected purposively based on several criteria: women who were legally married, were currently or had previously been in a long-distance marriage for at least one year, lived separately from their husbands in different places of residence due to occupational or economic reasons, and were willing to provide information through in-depth interviews. The number of informants in this study was five, namely UI, NK, IP, SI, and AS. All informants were wives residing in Kradenan District. Therefore, from the outset, this study was positioned as an investigation of wives' experiences in long-distance marriage, rather than a comprehensive representation of both spouses' perspectives. The use of initials was intended to maintain the confidentiality and comfort of the informants.

Primary data were obtained through in-depth interviews using a semi-structured interview guide. The interview guide was developed based on the research focus, namely the driving factors of long-distance marriage, its impact on communication, trust, and marital satisfaction, as well as the fulfillment of the rights and obligations of husband and wife within the framework of *mu'asyarah bil ma'ruf*. Secondary data were obtained through documentation, supporting data related to the social conditions of the research area, and a literature review relevant to long-distance marriage, Muslim families, and Islamic Family Law.

The data were analyzed through three stages: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected information relevant to the research focus. In the data display stage, the findings were organized in the form of thematic descriptions and comparative tables across informants, so that patterns of similarities and differences in their experiences could be identified systematically. In the conclusion-drawing stage, the empirical findings were analyzed from the perspective of Islamic Family Law, particularly through the concept of *mu'asyarah bil ma'ruf*.

To ensure data credibility, this study employed three validation techniques. First, source triangulation was conducted by comparing information across informants and aligning it with secondary data and relevant literature. Second, member checking was carried out by reconfirming the main points of the interview findings with the informants to ensure that the researcher's interpretation did not deviate from the meanings conveyed by them. Third, an audit trail was applied by systematically documenting the research process, beginning with the selection of informants, the implementation of interviews, data grouping, theme development, and conclusion drawing.

### 3. RESULT AND ANALYSIS

This section discusses the research findings on the practice of long-distance marriage among Muslim families in Kradenan District, Grobogan Regency. Since all informants in this study were wives, the discussion represents wives' experiences, assessments, and interpretations of LDM practices, rather than the perspectives of married couples as a whole. The discussion is organized into three parts: the driving factors of LDM, the impact of LDM on communication, trust, and marital satisfaction, and an analysis of LDM practices based on the concept of *mu'asyarah bil ma'ruf*.

### Factors Encouraging Couples to Engage in Long-Distance Marriage

The findings indicate that the main factors encouraging couples to engage in long-distance marriage are employment and the economic needs of the family. However, these factors cannot be understood merely as issues of financial maintenance. For each informant, the decision to undergo LDM was related to more complex household conditions, such as limited employment opportunities, wage disparities across regions, children's needs, housing arrangements, and the family's ability to divide domestic roles.

Table 1. Driving Factors of LDM among Each Informant

Informant	Main Factor of LDM	Empirical Notes
UI	Employment and economic needs	LDM was accepted as a mutual decision due to the need for financial provision; the husband returned home periodically every two to three weeks.
NK	Family economy	The family's economic needs were supported, but the informant continued to experience emotional burdens due to physical separation.
IP	Husband's occupational demands	LDM felt more challenging when the informant went through pregnancy and childbirth with limited physical presence from her husband.
SI	Employment, residence, and children's needs	The decision to undergo LDM was influenced by considerations related to residence, children's schooling needs, and family conditions.
AS	Higher wage standards outside the region	LDM was chosen because the husband's employment outside the region provided better income, although the wife had to bear a greater domestic burden.

Based on the table, LDM among the five informants did not emerge as an ideal relational choice, but rather as a form of family adaptation to economic and occupational pressures. From the perspective of family resilience, this condition indicates that LDM families attempt to maintain household functions through role adjustment, communication management, and acceptance of physical separation. Sa'diah and Fauzi (2022) explain that LDM couples require family resilience in order for household functions to continue operating. The findings of this study show that such resilience does not emerge automatically, but depends on the family's ability to reorganize the roles of husband and wife during the period of separation.

A comparison among informants shows that the level of family adaptation varies. Informant UI and informant NK were relatively more able to accept LDM because their husbands continued to provide financial support, maintained communication, and demonstrated forms of attention that could still be felt by the wives. In contrast, informants IP, SI, and AS showed greater vulnerability because LDM intersected with family phases that required the husband's physical presence, such as pregnancy, childbirth, childrearing, and domestic responsibilities. Thus, family resilience theory helps explain that the capacity to endure LDM is not determined solely by the strength of marital commitment, but also by the availability of practical and emotional support in everyday life.

This finding also demonstrates that economic factors cannot be understood merely as instrumental reasons, but rather as structural forces that shape patterns of family relations. LDM becomes an accepted option not because it is considered the best

arrangement, but because the family lacks more adequate economic alternatives. In this context, household commitment is reflected not only in the willingness of spouses to remain together, but also in their ability to negotiate the consequences of distance, including role division, patterns of return visits, and support for the wife who remains at home.

### The Impact of Long-Distance Marriage on Communication, Trust, and Marital Satisfaction

The impact of LDM on the informants' households was evident mainly in three aspects: communication, trust, and marital satisfaction. These three aspects are interrelated. Inconsistent communication may generate anxiety and misunderstanding, whereas responsive communication can strengthen trust and help maintain marital satisfaction. The differences in each informant's experience can be seen in the following table.

Table 2. The Impact of LDM on Communication, Trust, and Marital Satisfaction

Informant	Communication	Trust	Marital Satisfaction
UI	Communication was maintained regularly through phone calls and WhatsApp, although anxiety emerged when the husband was late in providing updates.	Trust was relatively maintained because the husband continued to provide financial support and returned home periodically.	Marital satisfaction was fairly stable because the husband returned home every two to three weeks.
NK	Communication was responsive; the husband tended to calm conflicts and show care.	Trust was fairly strong due to the husband's attention and religious approach.	Marital satisfaction was ambivalent; the family's economic condition improved, but the emotional burden remained.
IP	Communication continued, but was not always consistent due to the husband's work schedule.	Trust was maintained through the wife's effort not to be easily suspicious.	Marital satisfaction declined, particularly during pregnancy and childbirth.
SI	Communication continued, but it lost the spontaneity and warmth of direct interaction.	Trust was relatively maintained, although emotional satisfaction decreased.	Marital satisfaction declined because childrearing required the husband's physical presence.
AS	The husband actively maintained contact through video calls, including during conflicts.	Trust was fairly strong because the husband took the initiative to maintain communication.	Marital satisfaction was not fully achieved because household and childcare burdens were relatively heavy.

Based on the table, the impact of LDM on communication, trust, and marital satisfaction reveals a non-uniform pattern. Informants UI and NK were relatively more able to maintain relationship stability because communication continued to function and their husbands still demonstrated care and attention. In contrast, informants IP, SI, and AS showed greater vulnerability because LDM occurred during family phases that required the husband's physical presence, such as pregnancy, childbirth, childrearing, and the

sharing of domestic responsibilities. This indicates that the impact of LDM is not determined solely by geographical distance, but also by the family life cycle and the quality of support received by the wife.

In terms of communication, these findings can be understood through Prakoso and Noor (2024), who show that digital communication can foster emotional closeness when supported by openness and consistency of interaction. The findings of this study demonstrate that digital communication does help maintain marital relationships, particularly among informants NK and AS, whose husbands actively responded to conflicts and maintained communication. However, among informants UI, IP, and SI, digital communication was not fully able to replace direct physical presence, as it was still disrupted by work demands, delayed responses, and the loss of spontaneity in everyday interaction. Thus, communication in LDM should not be understood merely as the exchange of information, but as a form of emotional presence that shapes the wife's sense of security.

In the aspect of trust, the findings indicate that trust in LDM is not a passive condition, but a relational practice that must be continuously maintained. Ulviani and Hariko (2024) emphasize that the quality of communication and trust is closely related to marital commitment among LDM couples. This is reflected in informant IP, who chose not to be easily suspicious in order to prevent conflict from escalating, as well as in informants NK and AS, who were more able to maintain trust because their husbands showed consistent attention and responsiveness. Therefore, trust does not stand alone; rather, it is shaped by open communication, predictable partner behavior, and the willingness to restrain unfounded suspicion.

Marital satisfaction in LDM is ambivalent because it involves tension between the fulfillment of economic needs and the reduction of emotional needs. Syafhil and Herawati (2024) explain that marital quality in LDM families is related to the caregiving environment and family strategies in dealing with distance. The findings of this study show that the informants' satisfaction did not depend solely on financial support, but also on the husband's presence during important family phases. Informant UI still felt relatively supported because her husband returned home periodically, whereas informants IP, SI, and AS experienced a decline in marital satisfaction because childcare needs and domestic support were not fully fulfilled.

An important contribution of these findings is the expansion of previous literature. While Prakoso and Noor (2024) and Ulviani and Hariko (2024) emphasize the importance of communication and trust, this study shows that, in the context of working-class families with domestic labor mobility, the quality of communication is also influenced by the husband's working conditions, time availability, frequency of return visits, and the domestic burden borne by the wife. In addition, these findings extend the discussion of Syafhil and Herawati (2024) by showing that the decline in marital satisfaction does not occur evenly, but is more pronounced during family phases that require the husband's physical presence, such as pregnancy, childbirth, and early childrearing. Therefore, the analysis of LDM needs to consider both socio-economic dimensions and the temporal dimensions of family life, rather than focusing solely on communication and trust.

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### Islamic Family Law Analysis of the Impact of Long-Distance Marriage Based on the Concept of Mu'asyarah bil Ma'ruf

The primary normative basis of the principle of mu'asyarah bil ma'ruf is found in Qur'an Surah An-Nisa verse 19. This verse establishes that household life must be conducted in a proper, appropriate, non-harmful, and non-neglectful manner toward one's spouse. This indicates that the principle of mu'asyarah bil ma'ruf is not merely a voluntary ethical recommendation, but a binding obligation with concrete legal implications in marital life.

The principle of mu'asyarah bil ma'ruf is also closely related to Qur'an Surah Al-Baqarah verse 228:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: *"And they [women] have rights similar to those over them according to what is appropriate..."*

The verse above states that women possess rights that are balanced with their obligations according to what is ma'ruf. It demonstrates that the husband-wife relationship should not be understood merely as a relationship of domination by one party, but as a reciprocal relationship containing rights, obligations, and shared responsibilities. Although the Qur'an also recognizes a certain degree or advantage granted to husbands in the context of family leadership, such a degree must not be interpreted as a justification for disregarding wives' rights. Rather, it should be understood as a mandate of leadership that requires greater responsibility.

Classical exegetes explain that the command wa 'asyiruhunna bil ma'ruf includes the obligation to treat wives with good speech, gentle conduct, fulfillment of rights, and avoidance of harmful actions. Ibn Kathir (1970), in Tafsir al-Qur'an al-'Azim, explains that treating wives in a ma'ruf manner means beautifying one's speech, improving one's conduct, and treating one's wife as a husband would wish to be treated well. Al-Qurthubi (2006), in Al-Jami' li Ahkam al-Qur'an, shows that this principle is not merely a moral or ethical recommendation, but a broad legal obligation within Islamic law. It encompasses psychological aspects, such as a pleasant expression and gentle words; aspects of appearance, such as mutual adornment; and socio-economic aspects, such as providing domestic support appropriate to the wife's social status.

The three indicators in this study were formulated by referring to the interpretations of At-Thabari, Ibn Kathir, and Al-Qurthubi regarding the principle of mu'asyarah bil ma'ruf. At-Thabari (2006) is used to examine the fulfillment of financial rights and the prohibition against causing hardship to the wife. Ibn Kathir (1970) is used to examine the quality of communication, good speech, and the husband's conduct toward his wife. Al-Qurthubi (2006) is used to examine the protection of wives from burdensome and improper treatment, including in the context of domestic responsibilities and childcare. Based on this framework, the concept of mu'asyarah bil ma'ruf in this study is operationalized into three empirical indicators: the fulfillment of financial rights and maintenance, respectful communication accompanied by emotional presence, and protection from neglect and disproportionate domestic burdens.

Table 3. Synthesis of Mu'asyarah bil Ma'ruf Indicators in LDM Practices

Indicator of Mu'asyarah bil Ma'ruf	Reference	Fulfillment Based on Informant Data	Analysis
Fulfillment of financial rights and maintenance	At-Thabari	Fulfilled among all informants	All informants stated that financial support continued during LDM. Therefore, from the financial aspect, the practice of LDM remained within the framework of <i>mu'asyarah bil ma'ruf</i> .
Respectful communication and emotional presence	Ibn Kathir	Strong among informants NK and AS; moderate among informants UI and IP; vulnerable among informant SI	Differences were evident in the quality of responses and communication initiatives. Active, respectful, and reassuring communication strengthened the wife's sense of being cared for, whereas inconsistent communication generated anxiety and emotional distance.
Protection from neglect and disproportionate domestic burdens	Al-Qurthubi	Relatively secure among UI and NK; vulnerable among IP, SI, and AS	This indicator represents the weakest point. IP experienced limited support during pregnancy and childbirth, SI required greater involvement from her husband in childrearing, while AS bore a heavier domestic and childcare burden for two young children.

Based on the table, the indicator of the fulfillment of financial rights and maintenance, formulated from At-Thabari's interpretation, is the aspect most consistently fulfilled. All informants indicated that financial support continued during LDM. In this context, the husband's physical separation does not necessarily indicate neglect, since LDM was undertaken precisely to fulfill the family's economic needs. Thus, the practice of LDM among the five informants remains within the framework of *mu'asyarah bil ma'ruf* in the financial dimension, as long as the husband continues to fulfill the wife's right to maintenance and does not use distance as a justification for neglecting family responsibilities.

However, the fulfillment of the indicator of respectful communication and emotional presence, formulated from Ibn Kathir's interpretation, is more varied. Ibn Kathir emphasizes that *mu'asyarah bil ma'ruf* includes good speech, proper conduct, and treating one's wife in the same manner that a husband would wish to be treated well. In the context of LDM, this principle can be interpreted as a demand for the husband to continue demonstrating care, gentleness, and emotional responsiveness despite his physical absence. Informants NK and AS showed stronger fulfillment of this indicator because their husbands actively maintained communication, responded to conflicts, and attempted to remain emotionally present. Informants UI and IP occupied a moderate position because communication continued, although it was still disrupted by work demands and delayed responses. Meanwhile, informant SI demonstrated vulnerability because digital communication was not fully able to replace the warmth and spontaneity of direct interaction.

It should be emphasized that Ibn Kathir's interpretation does not lose its relevance merely because the medium of communication has shifted to WhatsApp or video calls. On

the contrary, in LDM, the standard of ma'ruf in communication becomes more demanding; there is no body language or physical presence that can compensate for inadequate words. Delayed replies or minimal responses are not merely technical issues, but may normatively be understood as negligence toward the obligation of mu'asyarah bil ma'ruf in its emotional dimension.

The indicator of protection from neglect and disproportionate domestic burdens, as understood through Al-Qurthubi's interpretation, emerges as the most vulnerable aspect. Al-Qurthubi emphasizes that ma'ruf treatment is not limited to the fulfillment of maintenance, but also includes proper treatment that does not impose undue hardship on the wife. The findings related to informants IP, SI, and AS indicate that LDM may create an imbalance of burdens when wives are required to shoulder childcare, household work, and family phases that require the husband's physical support. Informant IP experienced pregnancy and childbirth with limited physical presence from her husband; informant SI needed her husband's involvement in childcare; while informant AS bore the burden of domestic responsibilities and the care of two young children while also managing a home-based business. This condition shows that the fulfillment of financial maintenance is not necessarily sufficient to render LDM fully ma'ruf when the wife continues to bear excessive domestic burdens.

Al-Qurthubi's interpretation of the prohibition against imposing undue hardship on wives also needs to be read contextually. In LDM, "imposing improper hardship on the wife" does not only refer to the neglect of financial support, but also to situations in which the wife bears domestic and emotional burdens alone over a long period without an adequate distribution of responsibility. This is what makes the indicator of protection from domestic burdens not merely an empirical addition, but a normative consequence rooted in the classical exegetical tradition.

This analysis shows that the concept of mu'asyarah bil ma'ruf in the context of LDM cannot be operationalized in a static and purely normative manner, but must instead be understood as a dynamic and contextual principle. This reading is in line with the contemporary maqashid sharia approach, which emphasizes that Islamic law must be directed toward the concrete protection of human welfare, rather than merely the formal fulfillment of obligations (Muhammad al-Tahir Ibn Ashur, 1947). In this study, the fulfillment of financial maintenance is indeed a fundamental obligation that cannot be neglected. However, the field findings show that financial provision alone is not sufficient to ensure the full realization of mu'asyarah bil ma'ruf when emotional presence and protection from disproportionate domestic burdens remain vulnerable.

Thus, mu'asyarah bil ma'ruf in the practice of LDM needs to be understood holistically through three interrelated dimensions: the economic dimension in the form of financial maintenance, the communicative-emotional dimension in the form of respectful speech and emotional presence, and the protective dimension against physical and emotional neglect. This reading also expands the findings of Sumadi and Wardani (2024), who emphasize that Muslim households under conditions of separation still require the fulfillment of the rights and obligations of husband and wife. This study shows that the formal fulfillment of obligations does not necessarily produce relational justice within the household if emotional and domestic support is not adequately carried out.

The findings concerning the vulnerabilities experienced by informants IP, SI, and AS show that husbands who work outside the region to provide for the family may still create an imbalance of burdens if their efforts are not accompanied by sustained communication, emotional care, and support for the wife's domestic responsibilities. Therefore, in the context of LDM, husbands are not only required to provide material maintenance, but also need to actively find ways to remain emotionally present and to reduce their wives' domestic burdens despite physical distance. This is the meaning of *mu'asyarah bil ma'ruf* as a living, responsive, and relevant principle amid the social transformations of contemporary Muslim families.

#### 4. CONCLUSION

This study finds that long-distance marriage among Muslim families in Kradenan District, Grobogan Regency, occurs primarily as a form of adaptation to economic pressures and occupational demands, rather than as an ideal relational choice. From the wives' perspective, LDM has an ambivalent impact on household harmony. On the one hand, LDM supports the fulfillment of family financial needs. On the other hand, it creates vulnerabilities in the form of loneliness, reduced emotional presence of the husband, declining marital satisfaction, and increased domestic and childcare burdens borne by the wife.

The analysis using the concept of *mu'asyarah bil ma'ruf* shows that the indicator of financial maintenance was relatively fulfilled among all informants. However, the indicator of respectful communication and emotional presence was fulfilled in varying degrees, while the indicator of protection from disproportionate domestic burdens emerged as the most vulnerable aspect. Thus, *mu'asyarah bil ma'ruf* in the context of LDM should not be understood merely as the fulfillment of financial maintenance, but also as encompassing emotional responsibility, appropriate communication, attention to childcare, and efforts to prevent wives from bearing excessive household burdens.

This study is limited to the perspective of wives in one geographical area; therefore, it does not yet represent husbands' experiences or the dynamics of marital relationships as a whole. Future research is recommended to involve the perspectives of husbands and children, as well as to expand the research locus to areas with different socio-economic characteristics. Practically, these findings may serve as a basis for Offices of Religious Affairs (KUA), Marriage Advisory and Preservation Bodies (BP4), and family counselors in designing specific assistance programs for LDM couples, particularly in the areas of communication, domestic burden-sharing, and the maintenance of the husband's emotional presence from a distance.

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