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## Article Title

### The Dynamics of Rights and Obligations in Long-Distance Marriages: An Islamic Law Perspective on a Case Study in Palangka Raya City

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## ABSTRACT

*Long-distance marriage presents serious challenges to the fulfillment of spousal rights and obligations, potentially triggering conflict and household disintegration. This study aims to conduct an in-depth analysis of these dynamics through a qualitative-empirical case study of a couple in Palangka Raya City. Data were collected through in-depth interviews, observation, and documentation, and subsequently analyzed interpretively using the frameworks of the Compilation of Islamic Law and Maqāṣid al-Syarī'ah. The key finding of this research reveals that the husband's sustained failure to fulfill his obligation of financial support triggered an extreme role reversal, wherein the wife became the sole financial provider. This imbalance became the root of communication erosion, the creation of emotional distance, and the accumulation of conflicts culminating in divorce. It is concluded that the marital disintegration was not caused solely by physical distance; the primary factor was the couple's inability to renegotiate their roles and responsibilities equitably. This situation, both juridically and philosophically, contradicts the principles of justice and benefit in Islamic family law. This research contributes fundamental empirical data to the contemporary discourse on fiqh concerning modern marriage.*

**Keywords:** Gender Roles; Islamic Family Law; Long-Distance Marriage; Rights and Obligations; Spouses.

## INTRODUCTION

Marriage is a central institution within the social and religious order. It is recognized as a profound bond, both physical and spiritual, between a man and a woman to form an everlasting and prosperous family, founded upon the belief in the One and Only God (Mangarengi & Hamzah, 2021). In Indonesia, this juridical foundation is stipulated in Law Number 1 of 1974<sup>1</sup>. From an Islamic law perspective, marriage possesses not only a legal-formal dimension but also constitutes a foundational act of worship aimed at realizing a domestic life based on the principles of tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*) (Gadjong, 2023). As emphasized by Musawar (2021), this institution is designed to establish a harmonious and prosperous family foundation, where each member functions synergistically.

As a juridical consequence of the marriage contract (*akad nikah*), a set of reciprocal rights and obligations arises between the husband and wife. This normative framework is comprehensively outlined in the Compilation of Islamic Law. Article 80 of the Compilation of Islamic Law delineates the husband's obligations as the head of the family, which include protecting his wife, providing for her material and spiritual needs (*nafkah*), and educating their children according to his capacity (Hidayah et al., 2023). Conversely, Article 83 of the Compilation of Islamic Law governs the wife's obligations, which entail being obedient to her husband within the boundaries permitted by shari'a, safeguarding her honor and the family's assets, and managing household affairs (Qothrunnada et al., 2024). The equilibrium in the fulfillment of

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<sup>1</sup>Law Number 1 of 1974, as amended by Law Number 16 of 2019.

these rights and obligations serves as the cornerstone for achieving household harmony and stability (Rimi, 2023).

However, the complexities of modern life often present challenges that test the implementation of this ideal framework. One contemporary phenomenon that is increasingly prevalent is the long-distance marriage (LDM). In such marriages, spouses are compelled to live geographically apart due to professional demands, educational pursuits, or other socio-economic factors (Falah, 2023). This physical separation inherently creates significant obstacles to the performance of fundamental marital functions. Minimal face-to-face interaction, communication constrained by time zones and busy schedules, and the absence of direct physical presence can erode the emotional and spiritual foundations that sustain the marital relationship (Febri, 2022; Akbar, 2023).

Previous academic studies have identified various implications of long-distance marriages. Research by Adila et al. (2024), for instance, underscores that long-distance relationships require a significantly higher level of trust, openness, and commitment compared to conventional marriages. Without such a foundation, distance becomes a catalyst for conflict rather than a solution for sustaining the relationship. Nevertheless, existing research tends to discuss this phenomenon in general terms. This leaves a significant research gap for a more in-depth examination of the specific dynamics of fulfilling rights and obligations within a particular socio-cultural context, particularly in cases of extreme gender role shifts due to economic conditions.

The context of this research is Palangka Raya City, a region with a dynamic population and economic growth. The development of the government, plantation, mining, and trade sectors has spurred high labor mobility. This, in turn, has increased the prevalence of long-distance marriages among its population. This phenomenon is no longer an isolated case but has become part of the social reality faced by many families in the city. Therefore, research focused on this locus is crucial for mapping the actual challenges encountered and for formulating a contextual understanding.

To provide an initial illustration of this issue, preliminary observations conducted by the researcher identified a case that sharply represents the culmination of tensions within a long-distance marriage. The case involved a couple, A (husband, 35 years old), a merchant in Palangka Raya, and NH (wife, 45 years old), who worked as a female migrant worker in Saudi Arabia. Over years of separation, a sharp disparity in roles emerged. The husband was unable to adequately fulfill his financial obligations, while the wife, working abroad, became the primary financial provider for the family. This situation vividly demonstrates a clash between the normative expectations of Islamic law and the economic realities faced by the couple.

The accumulation of this role imbalance, the husband's failure to fulfill his obligation of *nafkah*, and the psychological pressures of distance ultimately triggered unresolved conflicts. This condition culminated in the couple's divorce. This case serves as a tangible illustration of how a long-distance marriage not only impacts economic aspects and the division of roles but also directly threatens harmony, undermines communication, and ultimately leads to household disintegration. This phenomenon reaffirms the urgency of conducting a deeper inquiry into how rights and obligations can be justly and equitably upheld amidst the challenges of prolonged physical separation.

Based on this background and problem identification, this research is formulated with specific objectives. *First*, to conduct an in-depth analysis of the implementation of spousal rights and obligations within the context of a long-distance marriage in Palangka Raya City. *Second*, to examine the implications of Islamic law on the role imbalances and conflict dynamics arising from this situation. Academically, this study is expected to make a theoretical contribution by providing rich empirical data on the LDM phenomenon, thereby enriching the often normative discourse on Islamic family law. Practically, the findings are intended to serve as a constructive reference for marriage counselors, policymakers in religious institutions, and as a point of reflection for couples currently in or contemplating a long-distance marriage.

## **METHOD**

This research employs a qualitative approach with a case study design (Qamar & Rezah, 2020). This approach was selected for its relevance in achieving an in-depth, comprehensive, and holistic understanding of a complex social phenomenon (Irwansyah, 2020), namely, the dynamics of fulfilling rights and obligations in long-distance marriages. A case study allows the researcher to delve into the subjective meanings, perceptions, and unique life experiences of the research subjects within their real-life context. The focus of this study is not to achieve statistical generalization. Instead, its objective is to gain a profound understanding (*verstehen*) of a particular case that can provide an illustrative and theoretical depiction of the issue under investigation.

The subjects of this research were a married couple in Palangka Raya City, selected through purposive sampling. Four criteria were established for subject selection: *First*, they were or had been in a long-distance marriage for a minimum of five years. *Second*, they had experienced a significant economic role shift. *Third*, they faced marital conflicts related to the long-distance condition. *Fourth*, they were willing to participate in the research voluntarily. The selection of this single case is justified by its revelatory and extreme nature, in which a complete reversal of economic roles

occurred. This case was considered information-rich and capable of representing the apex of problems that can occur in long-distance marriages, making it highly relevant for an in-depth analysis to address the research objectives.

Data were collected using three primary techniques to ensure data depth and validity (triangulation) (Sampara & Husen, 2016). *First*, semi-structured in-depth interviews were conducted separately with both subjects (A and NH) to explore their experiences, perceptions of rights and obligations, communication patterns, conflict management, and the reasons behind their decisions. *Second*, non-participant observation was performed to observe interactions (via video calls) and the social environment of the subject residing in Palangka Raya. *Third*, document analysis was used to gather supporting data, such as communication records (with the subjects' consent) and legal documents related to their marital status. The combination of these three techniques aimed to enhance the credibility and trustworthiness of the research findings.

The data analysis technique in this study adopted the established interactive model from Miles and Huberman (1992), as cited by Moleong (2019). This model comprises three concurrent flows of activity: data reduction, data display, and conclusion drawing. Operationally, the analysis process began with the transcription of all interview recordings. Subsequently, the researcher performed data reduction through open coding to identify key themes and patterns emerging from the subjects' narratives. These themes were then categorized according to the research question framework. The most crucial analytical step was the interpretation stage. In this phase, the empirically formed categories (e.g., "failure to provide financial support," "the wife's double burden") were analyzed and interpreted through the theoretical framework of Islamic family law, including the provisions in the Compilation of Islamic Law and the principles of *maqāṣid al-syarī'ah*. Thus, this analysis systematically connected field data with legal concepts to comprehensively address the research objectives.

## RESULTS AND DISCUSSION

### A. Role Disparity and the Failure to Fulfill the Obligation of *Nafkah*

A fundamental finding of this case study is the occurrence of a sharp and sustained disparity in roles between the husband (A) and the wife (NH). This condition, centered on the failure to fulfill the obligation of financial support (*nafkah*), diametrically deviates from the normative framework outlined in Islamic family law. Data gathered from in-depth interviews indicate that the geographical separation not only created physical distance but also drastically reshaped the structure of economic responsibilities within the household. This phenomenon

became the starting point for a series of problems that subsequently eroded the foundation of their marriage.

From the husband A's perspective, this failure was acknowledged with a mixture of resignation and frustration. In the interview, he recounted that his business as a merchant in Palangka Raya was unable to generate a stable income. This income was insufficient to cover the family's daily needs, let alone to send financial support to his wife abroad. He expressed:

*"How can I send money when sometimes there is not enough to eat here? Business is slow, so we make do with what we have. The money from my wife over there (Saudi Arabia) is what is used for everything, from the children's school fees to the electricity bill."*

This narrative indicates a state of economic incapacity that rendered him functionally unable to perform his role as the primary breadwinner—a core obligation imposed on him by law and social expectations.

On the other hand, NH, the wife, voiced a different experience: the feeling of shouldering a double burden. She consistently served as the family's sole source of income, remitting the majority of her salary as a migrant worker to finance all household needs in Palangka Raya. NH stated:

*"I work tirelessly here, and all my salary is sent there. I thought my job was to earn money, and his (the husband's) job was to look after the children and manage the money well. However, it feels so exhausting; I have to think about everything from afar."*

NH's experience demonstrates an extreme role reversal. She not only fulfilled domestic duties from a distance by ensuring the family's needs were met but also completely took over the masculine role of the financial provider.

This role shift manifested concretely in the family's financial management. Observations and document analysis revealed that all vital transactions—from children's tuition payments and the purchase of necessities to minor home renovations—were entirely dependent on remittances from NH. A's position as the husband shifted from a resource-providing head of the family to a manager or executor of resources provided by his wife. This situation, although born of economic necessity, gradually eroded the ideal hierarchical structure and role balance in a marriage according to the perspective of Islamic law.

Juridically, this situation represents a failure to fulfill a primary obligation as stipulated in Article 80 section (2) and section (4) of the Compilation of Islamic Law. These sections affirm that a husband is obliged to provide his wife with



financial support (*nafkah*), clothing (*kiswah*), and a place of residence, as well as to bear the costs of the household according to his capacity. Although the clause “according to his capacity” exists, an absolute and prolonged failure to provide basic sustenance raises serious legal issues. It was no longer a matter of temporary economic hardship but a structural condition that paralyzed the husband’s primary function in the marriage.

The phenomenon where a wife functionally acts as the “father” or head of the household is not new and has been identified in the literature. Mansoori (2011) notes that in the context of labor migration, situations often arise where wives left behind must assume masculine roles, including financial and decision-making responsibilities. The case of A and NH serves as a sharp empirical example of this finding. In this instance, the wife became not only the household manager but also the absolute financial pillar, a condition that placed extraordinary pressure on the marital relationship.

Furthermore, the impact of this role disparity was not only economic but also psychological. Interviews revealed that A felt his authority as a leader (*qawwām*) was degraded. He felt disrespected because his financial contribution was nil. Conversely, NH felt her sacrifices were not matched with equivalent responsibility from her husband, leading to feelings of injustice and emotional exhaustion. This psychological tension became the primary fuel for the conflicts to be discussed in the next section. It demonstrates that the issue of *nafkah* and roles is not merely a material matter but also concerns dignity, justice, and equilibrium in the spousal relationship (Lira, 2023).

## **B. The Erosion of Communication and Emotional Distance as Conflict Triggers**

As a logical consequence of the psychological tensions and role disparity previously described, a severe erosion of communication occurred between A and NH. The research findings show that their interactions no longer served as a means of nurturing affection (*mawaddah*) and mutual understanding. Instead, their interactions transformed into a tense, conflict-prone transactional arena. Physical separation, compounded by different time zones and work fatigue, systematically eroded both the quality and quantity of their communication. Ultimately, this created a profound emotional distance between them.

Data from the interview with NH revealed that their communication became highly limited and functional. Phone calls or text messages were more frequently centered on financial needs and the children’s condition, leaving no room for the intimate conversations that build emotional closeness. The conversations illustrate how communication had lost its essence as a relational adhesive and had instead

become a burden. NH recounted:

*"The calls are mostly to ask if the money has arrived or what the children need. I am tired from work; I do not have time to talk about other things. He (my husband) also does not seem to understand how tired I am here. Over time, I became reluctant to talk if the content was just about money and problems."*

From A's perspective, this same communication pattern was also felt as a source of pressure. Each interaction seemed to serve as a reminder of his failure as the head of the family. This, in turn, triggered defensiveness and avoidance. He revealed:

*"Sometimes I intentionally do not pick up the phone because I already know I will be asked about this and that, things I cannot provide. It feels like being constantly judged. It is better to be silent than to get into an argument."*

Consequently, a vicious cycle was created. NH felt neglected because her calls went unanswered, while A felt cornered and chose to withdraw. Both progressively widened the communication gap between them. This erosion of communication directly gave rise to emotional distance. The couple began to live in separate psychological worlds, despite still being legally bound in marriage. This finding aligns with the analysis of [Zakiah \(2020\)](#), who argues that without quality interaction, long-distance couples risk leading parallel lives that are emotionally disconnected. The absence of affection, moral support, and empathy in their daily conversations caused their emotional bond to become fragile. They no longer functioned as a couple sharing joys and sorrows but as two individuals connected by financial obligations and their children's status.

This situation underscores the critical importance of communication in preserving the integrity of a long-distance marriage, a point also emphasized by [Yuliantika and Santoso \(2024\)](#). According to her, when communication fails, the foundation of trust inevitably collapses with it. In the case of A and NH, the lack of honest and open dialogue opened the door to suspicion and misunderstanding. NH began to doubt how her husband managed the money she sent, while A was haunted by feelings of jealousy and insecurity regarding his wife's social life abroad. Minor miscommunications often escalated into major conflicts because there was no healthy channel for clarification and reconciliation.

Ultimately, the accumulation of dysfunctional communication, the gaping emotional distance, and mutual suspicion became the primary fuel for the open conflicts that led to divorce. Each argument never resolved but only added to the hurt and bitterness. The failure to practice the principle of amicable association



(*mu'asyarah bil ma'rûf*) in their daily communication proved to be a destructive factor that slowly but surely destroyed their marriage from within. Thus, it is evident that the problems in this long-distance marriage lie not only in the fulfillment of material rights but also in the failure to fulfill the spiritual right to be heard, understood, and valued.

### C. Juridical-Normative Analysis: The Imbalance of Rights and Obligations under the Compilation of Islamic Law

The empirical findings regarding the failure to provide financial support and the erosion of communication in the case of A and NH carry significant juridical implications when examined through the framework of the Compilation of Islamic Law. In Islam, marriage is regarded as a solemn covenant (*mîthâqan ghalîzhan*) that gives rise to rights and obligations which must be fulfilled equitably. As emphasized by [Tanjung and Ariyadi \(2021\)](#), the strength of this covenant demands full responsibility from both parties. When a structural and prolonged imbalance occurs, the essence of the covenant becomes flawed, creating grounds for legal intervention.

Specifically, A's total and long-term failure as a husband to provide *nafkah* constitutes a neglect of the principal obligation stipulated in Article 80 of the Compilation of Islamic Law. It can no longer be categorized as a tolerable, temporary incapacity; it has become a form of harm (*dharar*) to the wife. In Islamic law, a husband's neglect of his maintenance obligation can be construed as a form of recalcitrance (*nusyuz*) on his part ([Kusmardani et al., 2024](#)). The concept of *nusyuz*, which has more often been associated with the wife, can indeed apply to a husband who fails to perform his primary duties, such as providing sustenance, protection, and treating his wife with kindness (*ma'rûf*).

The consequence of this neglect of the maintenance obligation entitles the wife to seek justice. In NH's case, she not only lost her right to *nafkah* but was also burdened with the obligation to support the entire family. Consequently, her legal position became very strong. According to Islamic jurists (*fuqaha*), such a condition is a valid reason for a wife to file for a judicial divorce (*fasakh*). [Subhan \(2022\)](#) asserts that if a husband is unable or unwilling to fulfill his duty of *nafkah* to the extent that it causes suffering for the wife, the dissolution of the marital bond is justifiable to eliminate the detriment. NH's eventual decision to choose divorce, from a juridical-normative standpoint, is a step that can be legitimized within the framework of Islamic family law.

Furthermore, this imbalance also affects the wife's obligation as stipulated in Article 83 of the Compilation of Islamic Law: the duty of obedience to her husband.

A wife's obedience in Islam is conditional, bound to the husband's capabilities and responsibilities. When a husband has demonstrably failed to execute his leadership role (*qawwamah*) by not providing protection and sustenance, the demand for obedience loses its moral and juridical foundation. The relationship, which should be reciprocal and complementary, transforms into an exploitative one where one party continues to fulfill obligations while the other is negligent (Anam et al., 2023). This condition cannot be justified under the Islamic principle of justice (*al-'adl*).

Thus, the juridical-normative analysis of this case shows that a long-distance marriage undertaken without careful management and clear agreements is highly vulnerable to the violation of fundamental rights and obligations. Islamic law, through the instrument of the Compilation of Islamic Law, does not permit such injustices to persist. It provides a legal mechanism for the aggrieved party—in this case, the wife—to free herself from a marital bond that no longer brings tranquility and instead causes detriment. The divorce that occurred in the case of A and NH, from this perspective, is not merely a social failure but a legal solution enacted when the foundational principles of the marriage have been fundamentally breached.

#### **D. The Perspective of *Maqāṣid al-Syarī'ah*: Weighing Benefit and Harm**

The analysis of the case of A and NH should not conclude at the juridical-normative level. It must be elevated to a philosophical tier through the framework of the higher objectives of Islamic law (*maqāṣid al-syarī'ah*). This approach allows for an evaluation of whether a marriage still fulfills its substance and purpose or has, conversely, transformed into a source of harm (*mafsadah*) that contravenes the benefit (*maṣlaḥah*) that the sharī'a aims to realize. In this case, several fundamental objectives of the sharī'a were seriously compromised.

First, the principle of the preservation of life and intellect (*ḥifẓ al-nafs wa al-'aql*) (Wibowo et al., 2025). A marriage should be a source of tranquility (*sakinah*) and mental well-being for the spouses. However, the research findings indicate the opposite. NH experienced physical and emotional exhaustion due to her double burden, while A suffered from psychological distress stemming from feelings of failure and degradation as a husband. Their marriage was no longer a haven but had become a source of prolonged stress and inner suffering. This condition of psychological harm (*dharar*) directly contradicts the objective of the sharī'a to protect the well-being of the human soul.

Second, the principle of the preservation of progeny (*ḥifẓ al-nasl*) (Rahim, 2025). The purpose of marriage includes creating a conducive environment for the

growth and education of children. In the dysfunctional state of this long-distance marriage, this objective was difficult to achieve. The absence of a functional father figure and a physically present mother figure created a void in parenting. The children were raised in a tense and conflict-ridden household atmosphere, potentially disrupting their psychological and emotional development. As warned by Abidin (2011), significant distance and minimal supervision can increase the risk of child neglect, whether intentional or not. Thus, preserving a broken marriage could, in fact, endanger the welfare of the next generation.

Third, the principle of the preservation of honor (*ḥifẓ al-ʿird*) (Usthyawati et al., 2025). Honor in this context encompasses self-esteem, dignity, and the family's good name. A's failure to provide *nafkah* injured his dignity as the head of the family. On the other hand, NH felt her honor as a wife was unprotected, as she had to bear all burdens alone. Furthermore, the erosion of communication and trust, which fueled mutual suspicion, damaged the sanctity of the marital bond itself. When a marriage leaves only pain, suspicion, and a loss of self-worth, the shari'a's objective to preserve the honor of both the individual and the family institution has utterly failed.

Based on this *maqāṣid* analysis, the decision to end the marriage can be seen as an application of the Islamic legal maxim that "harm must be eliminated" (*al-dharar yuzāl*) (Trigiyatno, 2021). When a marriage brings more harm (*mafsadah*) than benefit (*maṣlaḥah*), preserving it only perpetuates the damage. Divorce, in this context, is not an end in itself; it is an emergency exit to prevent greater harm and to restore the individuals involved to a healthier and more dignified state. This view aligns with the spirit of contemporary Islamic jurisprudence championed by thinkers such as Auda (2015) and Qardhawi (2018). They advocate for a reinterpretation of family law to be more oriented towards substance, justice, and human welfare, rather than mere legal formalism. Therefore, from a *maqāṣid* perspective, the divorce in this case was a step toward realizing the higher objectives of the shari'a: the protection of the human soul, intellect, progeny, and honor.

## **E. Gender Dynamics and the Renegotiation of Roles: A Dialogue with Previous Literature**

The extreme economic role shift in the case of A and NH cannot be reduced merely to a financial issue; it must be analyzed as a complex gender dynamic. The situation where the wife becomes the sole breadwinner challenges traditional gender role constructs that have long positioned the husband as the primary economic provider. This finding corroborates the research by Falah (2023), who states that a husband's economic dependence on his wife in a long-distance

marriage can trigger serious internal conflicts. The root of the problem is not the fact that the wife works, but rather the couple's failure to adapt and renegotiate the meaning of their roles within the new family structure.

The gender tension in this case was exacerbated by deeply embedded social and cultural expectations (Suryadin et al., 2025). The husband (A), feeling his role as a leader (*qawwām*) threatened, exhibited passive resistance by withdrawing from communication. It is a manifestation of what can be termed a masculinity crisis. On the other hand, the wife (NH), feeling overly burdened, demanded a more definitive form of justice, which ultimately led to filing for divorce. This dynamic confirms the analysis of Febri (2022) that a misalignment between performed roles and gender expectations can lead to long-term disharmony if not managed through open and respectful dialogue.

From an Islamic law perspective, this shift in role structure is not necessarily considered a deviation. Islam provides significant room for flexibility in the internal arrangement of a household. As expressed by Sutanto et al. (2022), Islamic law must be read contextually, not merely textually. The primary principles to be upheld are amicable association (*mu'asyarah bil ma'rûf*) and the maintenance of justice. The issue is not who earns the income; the core issue is whether the role change was mutually agreed upon and whether there was fair compensation for this shift. In the case of A and NH, the root problem lay in the absence of renegotiation and a new agreement on the division of responsibilities. Consequently, the wife felt she was shouldering all the burdens without commensurate support and appreciation from her husband.

Furthermore, long-distance marriage also creates a void in the emotional and spiritual dimensions that cannot be resolved solely through a normative legal approach. Physical separation obstructs the fulfillment of the need for affection and intimacy, which are essential pillars of a marriage. Akbar (2023) highlights that this relational void often goes unnoticed but has a profoundly destructive impact. The money sent by NH could not replace the presence, touch, and emotional support she should have received from her husband, and vice versa. It was this failure to meet non-material needs that ultimately made the marital bond feel empty and devoid of its substantial meaning.

Thus, this case confirms that long-distance marriage compels couples to redefine and renegotiate gender roles and expectations within their marriage. The success or failure of a long-distance marriage is not determined by who holds the economic role; the decisive factor is the couple's ability to build a new equilibrium that is fair, communicative, and mutually supportive. The failure in this case did not lie in the fact that the wife became the breadwinner; the failure

occurred because the couple did not succeed in building a new relational contract that could accommodate the drastic changes in their family structure. It offers a crucial lesson for the interpretation of Islamic family law in the modern era.

## **CONCLUSIONS AND SUGGESTIONS**

Based on the results and discussion, it can be concluded that long-distance marriage in Palangka Raya City, as reflected in this case study, creates a state of vulnerability that systematically leads to a failure in the fulfillment of spousal rights and obligations. The husband's failure to fulfill his obligation of financial support triggered an extreme gender role shift, where the wife shouldered the double burden of being the financial provider and household manager. This imbalance, in turn, became the root of communication erosion, the creation of emotional distance, and the accumulation of unresolved conflicts. From an Islamic law perspective, this situation is not only a violation of the normative provisions in the Compilation of Islamic Law but also substantially contradicts the higher objectives of Islamic law (*maqāṣid al-syarī'ah*). It is because the marriage had transformed into a source of harm that threatened the well-being of the soul, progeny, and family honor. Thus, the household disintegration that occurred was not merely a consequence of the distance itself, but rather the result of the couple's failure to equitably renegotiate their roles and responsibilities in the face of a new reality.

Based on these conclusions, several recommendations are proposed. On a practical level, couples who are about to enter or are currently in a long-distance marriage are strongly recommended to establish a new and explicit relational contract. This agreement should cover a fair division of roles, an intensive and honest communication strategy, and a transparent financial management mechanism to prevent the emergence of conflicts. On an institutional level, it is recommended that the Ministry of Religious Affairs, through its Office of Religious Affairs, and related agencies such as the Office for Women's Empowerment and Child Protection, develop pre-marital and post-marital guidance and counseling programs. These programs should specifically address the challenges and management strategies of long-distance marriage. Academically, this study recommends further research with a broader scope of subjects and the use of an interdisciplinary approach, incorporating psychology and sociology, to obtain a more comprehensive understanding of this phenomenon. It would also strengthen the contribution of Islamic law in offering solutions that are just, contextual, and effective for modern families.

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