

## Family Resilience of Long-Distance Marriage Couples Among Lecturer IAIN Pekalongan

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### Abstract

*In domestic life, ideally a husband and wife live under one roof. However, it is not uncommon for husband and wife who have long distance relationships for various reasons such as educational factors, careers, or economic factors. Long distance relationships in the context of marriage are called Long Distance Marriage, which is a condition in which married couples live in different places during work, sometimes for a long time for the career interests of the couple. This will cause problems between the two, therefore it takes family resilience. This research aims to find out how the resilience of families in couples who undergo long-distance marriages and the strategies they do to strengthen their households to remain harmonious. Researchers use qualitative approaches in descriptive form. The subject is a lecturer iain Pekalongan who undergoes a long distance relationship. Techniques for data collection with observations, interviews and documentation. The data obtained is analyzed through data reduction techniques, the presentation of data is then drawn conclusions. The results showed that the lecturers at IAIN Pekalongan who undergo long distance marriage can still maintain family harmony, because they are able to carry out family roles and functions well in accordance with the indicators of a prosperous family. The strategy they do to maintain the resilience of their families is to tell what is in their minds and feelings about what they like and worry about, then use the time when meeting for family time, good communication and open, trusting each other.*

**Keywords:** Family resilience, Long distance marriage.

### A. Introduction

The presence of Islam in the modern world raises many big problems, both for Islam itself and for the existing modern world (Cassiem, 2017). Islam as a religion continues to spread and develop to all corners of the world, gaining new followers, gaining a growing cultural face, and of course increasing the richness of the discourse

of civilization along with the increasing area and variety of people who accept Islam (Mohd Azlan et al., 2020).

Marriage is very important for human life. Through legal marriage, the association between a man and a woman becomes honorable. Islam regulates the issue of marriage very thoroughly and in detail. In marriage law regulates the ordinances of family which is part of the teachings of Islam that must be adhered to and implemented in accordance with the provisions in the Qur'an and Sunnah (Basyir, 2019).

Therefore, one of the most important human needs of life is to get married. Marriage in Islam is realized in a clear purpose. Every human being who wants to get married certainly has hopes of becoming a *sakinah* family. This is as mentioned in Q.S. Ar-Ruum: 21 that marriage will bring peace of life and foster compassion.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“And among His signs is that He created pairs for you of your own kind, that you may tend and feel serene in him, and He makes among you a sense of love and compassion. Indeed, there are signs in this way for the people who think” (QS.ArRuum:21) (RI, n.d.).

In addition, the hope for married couples is lasting. Law No. 1 of 1974 reads, “Marriage is the inner birth bond between a man and a woman as a husband and wife with the aim of forming a happy and eternal family based on the supreme divinity of the Supreme Being” (UU Perkawinan, 1974). So strong and strong bond between the two, then forming a family that is *sakinah*, *maslahah* and harmonious becomes a dream for every married couple.

Family *sakinah* does not mean a family that is fine and there are no problems, but a family that can handle how problems come and be able to expel it well. Ideally a married couple lives under one roof. However, the more advanced the development of technology that is able to bring the distant closer, not infrequently even many married couples who have long distance relationships for various reasons such as educational factors, careers, or economic factors. Long distance relationships in the context of marriage are called long distance marriages (LDM).

Long Distance Marriage (LDM) is a situation in which married couples are forced not to live under one roof. That is, being in a different place and a long distance so that the possibility of meeting or gathering with family is very limited (Eliyani, 2013). LDM can also be interpreted as the state of a married couple who are physically separated, namely one partner must leave the house for a long time, while the other remains at home. As the times change more sophisticated today, the problems faced by families are increasingly complex. To realize the ideal of becoming a *sakinah* family, *maslahah* and harmony requires a strong foundation or resilience among family members. Family resilience is the responsibility of all family members so that each member plays an active role in maintaining and realizing the purpose of marriage.

In Law No. 52 of 2009 mentions family resilience is the dynamic condition of a family that has tenacity and toughness and contains material physical and mental spiritual abilities to live independently and develop themselves and their families to live harmoniously in improving birth and mental well-being. (UU Perkembangan Kependudukan, 2009). The concept of family resilience according to Sunarti is the family's ability to manage the problems it faces based on the resources they have to meet their family needs (Sunarti, 2001).

LDM couples who live in different places and are separated by distances cause the individual to need family restructuring such as family roles and functions when undergoing separation and meetings, causing various problems such as divorce if the family's resilience is weak. The breakdown of marital bonds is caused by various factors (Busriyanti, 2019). Departing from these concerns, then couples who undergo long-distance marriages must be able to fortify their families considering the consequences caused by these circumstances.

Research similar to this study is an article entitled Resilience of Migrant Workers' Families in Karang, Nusawungu, Cilacap by Muchimah. The problem is that one of the couples went abroad to work. This empirical research is descriptive analytically utilizing Talcott Parson's theory of social action (Muchimah, 2020). The study conducted by Busriyanti and Siti Muslifah was titled "Family Resilience through Premarital Counseling in Jember Regency (Analysis of Maqasid al-Shari'ah Jamal al-Din Atiyah approach). The focus of research is the role of premarital

counseling as a provision of knowledge of couples who want to marry against family resilience. Conducted in KUA se Jember Regency (Busriyanti, 2019) Thesis entitled “Juridical Analysis of Family Resilience in the Covid-19 Pandemic Period (Case Study of Daily Workers’ Families Off Bolongwono Trowulan Mojokerto Village) by Nur Azizah. The worry is how resilient the daily working families are in times of pandemics. To answer this using juridical analysis (Azizah, 2020). And there are many other studies.

This research is important to do, because there has been no research that discusses specifically family resilience in remote marriage couples among lecturers IAIN Pekalongan. What is different from this study is the informanya, the lecturers who foster households and undergo a maximum of LDM of 5 years. According to researchers, newly married couples then have to live far apart will be more vulnerable to conflict because they still have to adapt to life after marriage especially in conditions that are not in general or long-distance relationships. The problem is the career factor that one or both becomes ASN and placed different and far from each other.

## **B. Research Methods**

Everything needs a way to know a certain purpose. In the Indonesian dictionary. Methods are an orderly way based on mature thinking to achieve intent (in science); an orderly and systematic way of working to be able to carry out an activity in order to achieve the specified purpose (Bahasa, 2012). This research is qualitative research. There are five approaches that can be used in qualitative research: Ethnography, Grounded theory, case studies, phenomenology and narrative. (W, 2010). This study uses a phenomenological approach with characteristics that must be considered, namely (1) refers to reality, (2) understands the meaning of events and their relationships with people who are in certain situations, and (3) starts with silence. In addition, this method also has characteristics especially in the field of religion, namely First, this approach is a method in understanding the religion of others in the perspective of neutrality. In these situations, researchers use the preferences of the person concerned to reconstruct in and based on the person’s experience. That is, in this condition the researcher stripped himself (epoche) and tried to build from the experience of others. Second,

in digging data on this approach is assisted by other disciplines, such as history, archaeology, philology, psychology, sociology, literary studies, language, and others (Mujib, 2015).

Through this phenomenological approach, researchers seek to understand the conditions and life experiences experienced by a person and then reveal the interpretation of the results of the interview without any assumptions before conducting the study. Starting from the picture of the relationship of married couples, especially IAIN Pekalongan lecturers before marriage, the environment of residence and the workplace environment in the context of daily life. The techniques used are interviews and observations. That is, holding a dialogue to get information by asking directly to the lecturers then used also non-observation methods where researchers are not directly involved in their activities. The result is a field record.

The data analysis techniques used in the study use interactive models. According to Miles and Huberman, this interactive model uses three step components: data reduction, data presentation, and conclusion withdrawal. These three processes are carried out simultaneously as an interrelated and interactive process during, during, and after the collection of data information. These three components are continuous activities and continue to repeat during until after the collection process takes place (Huberman, 2009).

## **B. Discussion**

Married couples who undergo long-distance relationships (LDM) among lecturers IAIN Pekalongan, mostly motivated by job placement (job demands) and economic demands. Placement of work assignments that require lecturers to be ready to be placed anywhere throughout Indonesia causes husband and wife relationships to be long distance. In addition, economic considerations and demands about a better career path make their household conditions change a little. Such changes such as the frequency of meeting are reduced so that communication between the two must be built properly. LDM couple communication aims to maintain family harmony to remain strong (Rubyasih, 2016).

Speaking of family resilience does not escape the name of the problem of human individuals in maintaining their existence. As explained above that to achieve marital goals requires strong family resilience. In fact, someone who already has a

family will want a family that can deal with all the situations that occur in life. Therefore, there needs to be family resilience to achieve this. The importance of family resilience is stated in Law No. 52 of 2009 which explains that the dynamic condition of a family that has tenacity and toughness and contains spiritual physical-material and psychic-mental abilities to live independently and develop themselves and their families to live harmoniously in improving birth well-being and inner happiness (UU Perkembangan Kependudukan, 2009).

The calm inner state is influenced by an awareness of the purpose of life and also the purpose of marriage that is oriented solely to achieve the pleasure of Allah SWT. So that whatever the situation faced in the experience of family life will be returned to God's will and to the goal of achieving His pleasure. Some aspects that must be considered in realizing family resilience are:

- 1) Physical resilience is the fulfillment of food clothing (good and halal food, healthy, meeting nutritional needs) and boards (decent living houses according to ability). Husbands with marriage aqad who have pledged have an obligation to provide a living to meet the needs of life, clothing, food and boards, for his wife and children.
- 2) Non-physical resilience is the fulfillment of the mental-psychological needs of the couple and children they are born with (a sense of security and protection, peace, full of love and peace-sakinah mawaddah wa rahmah). For this reason, the husband is also obliged to provide an inner living to his wife, and the wife must fulfill her husband's rights.
- 3) Social resilience is maintained functional relationships with parents and relatives, as well as with the community in their environment.
- 4) Spiritual and legal resilience is the observance of religious provisions and laws governing the rights and obligations of husbands and wives, parents and children. (Amalia dkk., 2018, hal. 130–131).

Meanwhile, family functions according to the National Family Planning Coordinating Board (BKKBN) in line with Government Regulation No. 21 of 1994 include:

- 1) Religious function, by introducing and teaching the whole family about religious life, the head of the family gives the belief that there is An Alloh who governs all this life.
- 2) Socio-Cultural function, carried out by forming norms of behavior in accordance with the development of children and instilling the family's cultural values.
- 3) The function of Love, done by giving loving attention to say among all family members.
- 4) The function of protecting, the purpose of protecting children from bad things, provides protection to all members so that they feel safe.
- 5) Reproductive function, passing on offspring, caring for, raising family members.
- 6) The function of Socialization and Education, aims to educate children according to their level of development and prepare them when later socializing with the community.
- 7) Economic function, this function is very important to find money to meet the needs of the family, management must also be considered to be fulfilled and can save for the future.
- 8) Environmental Development Function.

Then according to Azizah, in Islamic teachings, husband and wife are both responsible for maintaining the integrity of the family by carrying out their respective roles and functions to achieve the benefit of life. To achieve a beautiful family, everyone in the family must exercise their rights and abominations properly and correctly. The husband as the head of the household is obliged to provide an inner birth living and provide love and protection to his family members. Likewise, the wife is obliged to serve the husband, care for and educate his children. Both of them deserve their rights after fulfilling their obligations.

Islamic law has provided strict rules with regard to the maintenance of human rights. In adh-dharuriyyat al-khams (the five basic policies of the daharuri/main) aimed at the creation of a happy life of the world and the hereafter includes maintaining religion, nurturing the soul/self, maintaining reason, nurturing offspring and preserving wealth. For that reason, seeing the importance of this, Islam provides

an affirmation to maintain family resilience is a noble moral. So that the family is maintained and sturdy in the face of various problems and also avoid torture in hell later (Azizah, 2020, hal. 13–15).

Based on the results of our interviews with several lecturers in the IAIN Pekalongan environment who underwent a long distance marriage / LDM. There are 5 couples, most of the reasons they are having a long distance marriage because of the demands of work. Namely husband and wife are equally accepted as State Civil Apparatus (ASN) then for their work placement far away. Then the average age of their marriage is only 1-3 years, so newly married couples need adjustment to each other because there is no previous experience. The importance of adaptation in the household will affect the success of marriage such as being responsible with their respective roles and obligations and maintaining mutual commitment.

The marriage relationship will be better if the individual and his partner establish good communication, open to each other both about thoughts, feelings to conflicts that are being faced. So that one can help find a solution to the problem. Openness of communication is like trusting each other, positive thinking, listening to each other and intimacy between husband and wife. Because according to participants intimacy is a strong foundation in the household. If intimacy in the family fades then the relationship of the husband and wife will be tenuous. Furthermore, the problem of children, requires deep and serious talks between both parents because it concerns the growth and development of children and parental decisions in child care. So that they remain compact in parenting even in long distance conditions.

In domestic life, every couple must instill religious values in their marriage. Especially couples who have children. The first and primary education of children is in the family. Therefore, in order for children to grow up with good teachings, both parents must instill religious values early on, set a good behaving example and give a good encouragement in terms of worship.

From the above exposure, what can be said by the family of defense? According to Euis Sunarti, is a condition when the family has solid values and clear goals, able to manage physical and nonphysical resources, overcome problems and pressures to achieve a prosperous and quality family. The couple of lecturers at IAIN

Pekalongan who undergo long distance marriage can still maintain family harmony, because they are able to carry out family roles and functions well in accordance with indicators of prosperous families. In addition, the spiritual level is strong so that they fully understand the meaning of the importance of family resilience as in Islamic teachings that maintaining family integrity is the main thing.

According to them, there are some people who often appear when living far apart such as prejudice, mutual suspicion, lack of trust that triggers quarrels and misunderstandings. Therefore, there are several strategies that they do to maintain the resilience of their families, namely telling what is in their minds and feelings about what they like and worry about, then utilizing the time when meeting for family time, good communication and open, trusting each other.

### **C. Concluding Remarks**

The resilience of the family of a lecturer couple at IAIN Pekalongan who undergo a long distance marriage relationship can be said to be quite able to maintain the integrity of their household. This can be seen from the indicator of family prosperity and family resilience in the perspective of Islamic law.:

- 1) Physical endurance. The physical resilience of this lecturer's family is relatively safe because they are able to meet the needs of clothing, food and good boards for his wife and children.
- 2) Nonphysical resilience. This nonphysical resilience is weak because in terms of childcare being one party and lack of time to be together so that the sense of security, peace and protection is less obtained by the wife and child..
- 3) Social and cultural resilience. This resilience is quite safe because they are able to establish good relationships with the surrounding environment either at work or in their residence.
- 4) Spiritual and legal resilience. This spiritual resilience is quite strong. Because of the background of those who understand the teachings of religion. Then it can be said that their level of faith is strong so it is very influential in living a home life with strong principles. This is in accordance with Islamic law about maintaining family resilience is a very important thing / dharuri.

The strategy they do to fend off the problems that arise is to tell what is in their minds and feelings about what they like and worry about, then take advantage of the time when meeting for family time, good communication and open, trusting each other.

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