



Examining Islamic Legal Implications of Women's Migrant Workers: Family Dynamics in Rural Central Java, Indonesia

 Muhamad Khabib Idris,^{a 1} Muhammad Shoim,^b Najichah^c

^a Universitas Islam Negeri Walisongo Semarang, Indonesia

^b Universitas Islam Negeri Walisongo Semarang, Indonesia

^c Universitas Islam Negeri Walisongo Semarang, Indonesia



Article Information:

Received 2024-04-04

Revised 2024-06-03

Accepted 2025-06-18

Published 2025-06-30

Keywords: Woman migrant worker, *Fiqh Mubādalāh*, Gender equality, *Sakinah* family

Abstract

The phenomenon of wives becoming the primary breadwinner by working as women migrant workers abroad is increasingly happening, especially when the husband cannot meet the family's economic needs. This imbalance results in a shift in roles in the household, where responsibilities that should be managed together are now only borne by one party. This condition reflects significant changes in family dynamics and highlights challenges in the division of gender roles. This research explores how the concept of the *sakinah* family is understood and practiced in the context of wives working abroad, using the *Fiqh Mubādalāh* perspective. This research method is qualitative with an empirical normative approach. Direct interviews were conducted with five married couples, and data was collected via WhatsApp from husbands in the village and wives who work abroad. The analysis was carried out descriptively to understand family dynamics. The research results show that although families understand the concept of *sakinah* as a peaceful and harmonious unit, there is an awareness that togetherness under one roof is essential to make this happen. Of the five couples, only three met all the indicators of *sakinah* according to *mubādalāh*, indicating that openness and communication are still challenges for some couples to achieve the expected equality in their marital relationship.

© 2025 The Authors, published by the Indonesian BhumiPutra Intelligence Foundation.
This is an open-access article under the CC BY SA license.

I. Introduction

With the development of the Kendal Industrial Area (KIK), Kendal Regency still faces economic challenges in villages such as Karangmalang Wetan, where people prefer to become female workers abroad. Kendal is one of Indonesia's fifth most significant contributors to migrant workers (Mulyana, *KOMPAS*, 06/03/2024). Even though it is located on the north coast of Java, this village has yet to make optimal use of marine resources, so its residents rely on agriculture, the

¹ khabibiidris@gmail.com

How to cite: Idris, M. K., Shoim, M., & Najichah, N. (2025). Examining Islamic Legal Implications of Women's Migrant Workers: Family Dynamics in Rural Central Java, Indonesia. *FUQAHA Journal of Islamic Studies*, 1(1), 41-62. <https://fuqaha.ibnusantara.com/index.php/fqh/article/view/8>

results of which are uncertain. This condition encourages many village women to work abroad as an effective economic solution. This phenomenon has become cultural, crossing educational, gender, and age boundaries, although it poses challenges within traditional family structures. The wife's role as the primary breadwinner creates new dynamics in the household, shifting the husband's role as head of the family, and giving rise to problems with communication, childcare, and social perception. This situation becomes relevant in the context of Islamic law, especially in understanding the concept of the *sakinah* family, where roles and responsibilities must be redefined. This research seeks to explore the dynamics of families whose wives work abroad in Karangmalang Wetan and to understand the concept of a *sakinah* family from the perspective of *Fiqh Mubādalāh*.

Previous studies regarding the role of female workers can be divided into three large groups: psychological and social impacts, Islamic legal perspectives, and family economic dynamics. First, research conducted by Haque et al. (2020) and Dwipandayani (2017) highlights the psychological and social impact of women working abroad, especially on abandoned husbands and social acceptance in society. They highlight how husbands' dual roles and social perceptions can disrupt family balance. Second, research by Asman (2020), Aziz (2017), and Shoviana & Abdillah (2019) focuses on the perspective of Islamic law, discussing the concept of the *sakinah* family and gender roles in the context of Islamic law, which allows women to work, as long as they do not violate household obligations. Third, studies by Ambariyani (2024) and Nurmansyah (2018) discuss economic aspects, emphasizing how women migrant workers contribute to the family and national economy while highlighting the risks and challenges they face, including inadequate legal protection. The conclusions of this research indicate that while the role of migrant workers brings economic benefits, they also face significant psychological and legal challenges.

Research on the implications of Islamic law on women's employment abroad and family dynamics in rural Central Java can fill some of the gaps from previous studies. Most previous studies, such as those conducted by Haque et al. (2020), focus on female worker's social and economic impacts without directly linking them to a comprehensive Islamic legal perspective. In addition, Aziz (2017) discussed gender partnerships but did not explore their application in the context of women migrant workers families. With a normative-empirical approach, this research offers a holistic analysis that connects Islamic law principles with changes in family structure and social dynamics due to the wife's role as the primary breadwinner. With a focus on rural villages, such as Karangmalang Wetan Central Java, this research updates the concept of the *sakinah* family in a modern context, providing new insights into how Islamic law can support gender equality and harmony within the family amidst the challenges of globalization and migration.

This research is based on the theories of gender equality, *sakinah* family, *fiqh mubādalāh*, family economics, and sociological dynamics to explore the implications of Islamic law for women's work abroad. Gender equality theory emphasizes that Islam recognizes the same rights and obligations of men and women and supports women's economic role as long as it does not violate the Sharia. The concept of the *sakinah* family emphasizes that a peaceful and harmonious family can be achieved through emotional and spiritual support, even though traditional roles are changing. *Mubādalāh* fiqh offers an egalitarian perspective, highlighting the husband-wife partnership and encouraging interpretations that avoid patriarchal bias. Family economic theory highlights the financial benefits of women's role as breadwinners, although it recognizes the social challenges that arise from such dual roles. A sociological approach helps understand family adaptation to changing roles, emphasizing the importance of communication and relationship management in dealing with social dynamics. By integrating these theories, this research offers comprehensive insight into how families in Central Java adapt to the challenges and opportunities associated with women's employment abroad.

II. Methods

The approach used in this research is qualitative, which is suitable for collecting informative and descriptive data without requiring numerical calculations. This research focuses on field

research, a qualitative method that does not require in-depth knowledge of previous literature. This method allows researchers to collect primary data directly from the community, describing real situations in the field (Sugiyono, 2017). An empirical normative approach is used to see the legal reality in society, combining legal materials as secondary data with primary data from the field. This approach follows the paradigm of Denzin and Lincoln, where qualitative research is carried out based on paradigms, strategies, and implementation models that prioritize social phenomena. This research aims to understand the phenomena experienced by research subjects holistically, including their behavior, perceptions, motivations, and actions in a natural context, so that the data can be presented in detailed and in-depth narrative descriptions.

Data sources in this research are divided into primary and secondary data (Iskandar, 2009). Primary data was obtained from interviews and field observations, the first formal presentation of research results. This data includes direct information from subjects involved in the research, such as interviews with husbands and wives in Karangmalang Wetan Village. Secondary data includes legal materials and literature related to Islamic marriage law, such as books, journals, and other research results. This helps explain primary data and provide relevant legal context. This research focuses on binding primary legal materials, including field interviews, as well as secondary legal materials that provide further explanations, such as articles, books, and journals that discuss the concept of the *sakinah* family, the rights and obligations of husband and wife, and *qirā'ah mubādalāh*. The legal sources include statutory regulations and guidelines for the *sakinah* family movement.

Data collection techniques in this research include observation, interviews, and documentation. Observations were carried out by going directly into the field and observing phenomena related to the research object in Karangmalang Wetan Village. These observations provide an in-depth picture of society's social, economic, and cultural conditions. Interviews were conducted to obtain direct verbal information from respondents, including the village head and five families. The free-guided interview method allowed the interviewer to ask questions flexibly but still be guided by the prepared question framework. The documentation method is also an essential complement, collecting data from notes, books, and photos of research-related activities. Documentation data provides additional information about the location, demographics, and social conditions of Karangmalang Wetan Village, supporting the findings obtained from observations and interviews for further analysis.

In qualitative data analysis, this research follows the interactive model proposed by Sugiyono (2017), including data reduction, data presentation, and conclusion. Data reduction is the initial step, in which field notes are summarized and selected based on essential points, focusing on the main themes of the research. The reduced data provides a clearer picture and makes it easier for researchers to collect further data. Data display is carried out in narrative descriptions, charts, or relationships between categories, helping researchers see the overall picture or certain parts of the research results. The final step is drawing conclusions, where the researcher develops preliminary, tentative conclusions and then verifies these conclusions through additional data. This process allows researchers to answer the problem formulation that has been formulated from the start and provides a comprehensive and valid understanding of the phenomenon being studied.

III. Results and Discussion

Factors Pushing Wives to Become Migrant Workers

The phenomenon of wives becoming women migrant workers abroad is visible in the case of a married couple in Karangmalang Wetan Village. AM and S, for example, have been married for 17 years and have two children aged 9 and 5. Even though AM works as an honorary teacher at a madrasa and as a farmer, more is needed for the family's economic needs. As a result, S decided to work as a bakery worker in Malaysia for six years. Likewise, the couple MA and M face a similar

situation; they have been married for 12 years and have one 4-year-old child. Even though MA owns a grocery store, M still had to work as a domestic helper in Singapore for four years to help the family financially. These two cases show that even though the husband has a job, his income cannot cover his daily living needs, so the wife has to contribute significantly by working abroad.

Other couples, such as M and NA and NK and T, also experience similar dynamics, where the wife's economic role becomes crucial. M and NA have been married for seven years and have two children, aged 7 and 4. M worked as a screen printer and cart maker, but his income was insufficient, so NA worked as a housemaid in Hong Kong for four years. Meanwhile, NK and T have been married for 27 years, have two married children, and face economic difficulties. NK worked as a casual laborer, but T had to work in Malaysia as a housemaid for 12 years to support the family financially. Dependence on the wife's income as a migrant worker reflects the significant economic challenges in these families, where the husband's work in the country is insufficient to meet their living needs.

In the case of couple T and K, who have been married for 24 years and have two children aged 23 and 9, the wife's economic role is also crucial in supporting the family. T works as an honorary teacher and farmer, but his income is insufficient for his family's needs. Therefore, K worked as a housemaid in Saudi Arabia and Hong Kong for eight years to help meet the family's needs. From these five cases, it is clear that economic factors are the main reason why wives become migrant workers, even though their husbands have jobs in the country. This phenomenon shows an imbalance in the economic role of the household, where wives often have to take on the role of primary breadwinner by working abroad, leaving their husbands and children for long periods for the sake of the family's economic stability.

Table 1. Family Profile of Migrant Workers in Karangsemanding Wetan Village

Married couple	Age of Marriage and number of children	Husband's Profession/Business	The reason why the wife became a migrant worker
AM (husband, 50 years old, high school) and S (wife, 47 years old, high school)	Marriage age: 17 years Number of children: 2 people (9 & 5 years old)	Honorary madrasa teacher and farmer	Reason: to meet the family's economic needs. Bakery factory worker in Malaysia for six years.
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	Marriage age: 12 years Number of children: 1 person (4 years old)	Grocery Store	Reason: to meet the family's economic needs. Domestic helper in Singapore for four years.
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	Marriage age: 7 years Number of children: 2 people (7 & 4 years old)	Screen printing and cart-making services	Reason: to meet the family's economic needs. Domestic helper in Hong Kong for four years.
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	Marriage age: 27 years Number of children: 2 people (both married)	Any worker	Reason: to meet the family's economic needs. Domestic helper in Malaysia for 12 years.
T (husband, 48 years old, high	Marriage age: 24 years old	Honorary teachers and farmers	Reason: to meet the family's economic needs.

school) and K (wife, 45 years old, high school)	Number of children: 2 people (23 & 9 years old)		Domestic helper in Saudi Arabia and Hong Kong for eight years.
---	---	--	--

The phenomenon of wives becoming women migrant workers abroad to support the family's economy, as happened in Karangmalang Wetan Village, reflects the economic pressures that hit many households in Indonesia. In these cases, the husbands have jobs in the country, but their income is insufficient for their daily living needs. As a result, the wife's feels the need to contribute significantly by working abroad, leaving the family for long periods. This imbalance indicates that insufficient domestic income has forced many families to seek economic solutions abroad, leading to social consequences such as disintegration and shifting gender roles. This phenomenon also reveals the weak economic and employment system in rural areas, where the jobs available to husbands often cannot provide a decent living (Afiyah, 2022; Anggraeni & Mubarok, 2023).

A similar phenomenon is also seen in other developing countries, such as the Philippines and Sri Lanka, where many women become migrant workers to support the family economy. This phenomenon is known as the "feminization of migration," where most migrant workers are women who leave their families to work as domestic servants (Gabaccia, 2016; Hofmann & Buckley, 2013) in countries such as the Middle East, Hong Kong, and Singapore. The reasons behind this decision are often similar to what happens in Indonesia, namely, the husband's inability to meet the family's economic needs. This decision creates significant social challenges, including family separation, children being raised without their mother present, and psychological problems resulting from long-term separation. This comparison shows that the phenomenon of female migrant workers is a local problem and a global issue affecting many developing countries (Harwis, 2022).

This phenomenon can be analyzed using the feminization of poverty theory and the feminization of migration theory, highlighting how economic pressure forces women to become the primary breadwinners, even though their traditional role is domestic (Laksono, 2017). The feminization of poverty theory explains that insufficient income and gender inequality place women in a vulnerable position to poverty, so they have to work abroad. Migration feminization theory, on the other hand, suggests that women dominate international labor migration in domestic work, often in exploitative conditions. In addition, gender role theory in the family provides a framework for understanding how the traditional roles of husbands as breadwinners and wives as housekeepers shift when women have to take on dual roles. This shift creates an imbalance in household responsibilities and significant social stress, highlighting the need for policies that support gender equality and social protection for migrant workers (Gabaccia, 2016; Hofmann & Buckley, 2013).

Understanding the Concept of the *Sakinah* Family in Migrant Worker Families

The concept of a *sakinah* family, characterized by love, understanding, and mutual support, is essential for achieving happiness in this life and the afterlife. Research shows that the dynamics between husband and wife are essential in maintaining family harmony, especially in challenging economic conditions. For example, when a wife works abroad as a migrant worker to support the family, this can disrupt the balance of the household, highlighting the need for a shared understanding of the concept of a *sakinah* family between partners (Khairuddin & Sapridanur, 2024; Jamilah & Irawan, 2024). In addition, the emotional and psychological well-being of family members is significantly influenced by the quality of the marital relationship, which serves as the basis for a peaceful home environment (Subhan, 2004; Shihab, 2007; Riyaldi & Al Mansur, 2024). Effective communication and empathy are essential in overcoming the challenges posed by external economic pressures, ensuring that the family remains a source of comfort and stability (Ulfiyah, 2016; Siagian & Misrah, 2024). Therefore, cultivating a deep understanding of the ideals of the *sakinah* family is essential for couples navigating these complexities.

Family Commitment

Commitment in marriage is a multifaceted construct that significantly influences the sustainability of the relationship. According to commitment theory by Rhoades et al. (2012), commitment includes solid interpersonal bonds, where partners feel a mutual obligation to maintain their relationship through effective communication and trust. Numerous research results show that couples with high levels of commitment show greater resilience to conflict and challenges, increasing their ability to navigate marital difficulties (Agnew et al., 1998; Zohreh et al., 2023; Kuppler & Wagner, 2022). Commitment is an essential mediator in the relationship between individual differences and external factors influencing marital stability, suggesting that commitment can buffer potential stress (Philippe, 2024; Phuti, 2024; Nika, 2023). Commitment is also linked to positive relational outcomes, such as increased satisfaction and lower divorce rates, reinforcing its role as a foundational element in successful marriages (Anindra & Zulmi, 2023). Thus, fostering commitment is crucial for couples who aim to maintain relationships amidst various challenges.

Table 2. Understanding of Commitment and Partners

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) & S (wife, 47 years old, high school)	Commitment is an agreement from both parties, maintaining relationships and feelings so that the relationship lasts. The wife is <i>konco urip</i> (spouse) (AM)
	Even though we are far away, I maintain my husband's honor and trust each other. For me, a partner is a life partner who can be a friend and friend and share everything. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	Commitment is an agreement between husband and wife, maintaining the integrity of a loyal family, not all kinds of things. A partner is <i>konco urip</i> (spouse), a lifelong friend, everything. (MA).
	The commitment is to care for each other's feelings, respect, and care for their husbands. Couples are life partners, complement each other, and cover their partner's shortcomings, difficulties, and sorrows. (M)
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	The essence of commitment is loyalty in the couple relationship, maintaining each other's honor, and maintaining feelings because they are already married. A partner is a partner who accompanies the wheel of life through both joy and sorrow. (M)
	Commitment is mutual trust in each other for the integrity of the family. The important thing is to maintain communication with each other so that we do not have evil thoughts. Meanwhile, the couple, <i>konco urip</i> , and companion, can always build a good family, are good to children, and love their family. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	Family people must protect the feelings of their husbands and children. A partner is a life partner who navigates the household ship. (NK)
	Commitment is an agreement to trust each other in maintaining and living a lasting marriage, mutually protecting the couple's feelings so as not to play behind their backs while outside. Partners are friends for life, exchanging stories and accompanying them until they grow old. (T)
T (husband, 48 years old, high school) and K (wife, 45 years old, high school)	Commitment is maintaining family feelings, so don't play behind your back. The pair, in Javanese term, is <i>sigare garwo</i> (soulmate). So, the wife is a soul mate or <i>konco urip</i> for life and death. (T)
	Commitment is an agreement between husband and wife that can be held accountable, such as maintaining feelings and trust so the relationship lasts. The partner who can complement and understand all

	shortcomings. (K)
--	-------------------

The concept of a partner as a *konco urip* or life partner aligns with social exchange theory, which states that relationships are based on the ongoing exchange of resources, including emotional support and friendship. Partners often serve as vital emotional anchors, enhancing each other's well-being and stability in daily life (Skinner & Cook, 2013; Gangopadhyay, 2021). This mutual support is essential during joyful and challenging times, reinforcing the idea that partners complement each other in various aspects of life. The dynamics of sharing responsibilities and improving home life are highlighted, indicating that effective partnerships contribute to a balanced household (Skinner & Cook, 2013). However, it is essential to realize that while this theory emphasizes reciprocity, not all relationships can achieve this ideal balance, leading to potential differences in emotional investment (Gangopadhyay, 2021). Overall, the partner's role as a supportive life partner fosters resilience and stability in the relationship (Paul & Nakonezny, 2008).

Family Rights and Obligations

Understandings of rights and obligations in marriage between partners often reflect traditional gender roles, where husbands and wives have different responsibilities. Research shows that husbands typically view their rights as receiving care and support from their wives, who are expected to manage household tasks and provide emotional nurturing. In contrast, husbands view their obligations as ensuring the family's financial stability and social standing, in line with the traditional view of husbands as primary decision-makers and providers (Badriah, et al., 2023; Hidayah et al., 2023; Lv, 2022). On the other hand, wives are often seen as household managers responsible for maintaining the home and supporting the family's emotional needs. This division of roles reinforces traditional marital structures, although it can limit the potential for shared responsibility and equality in partnerships. These findings demonstrate the need for an evolving perspective on marital roles to foster more equitable relationships, challenging the entrenched norms that define these roles (Hidayah et al., 2023; Lv, 2022).

Table 3. Rights and Obligations of Husband and Wife

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) and S (wife, 47 years old, high school)	It is the husband's right to receive good treatment from his wife, while the husband must be responsible for all things in the family, such as income, education, and relationships with the family. (AM)
	Rights, such as living and education, must be obtained from my husband, while obligations are things I must give to my husband and family. Such as love, educating children, and maintaining family integrity. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	Rights are those that are obtained, while obligations are those that are carried out. My right is to receive proper treatment from my wife, while my husband must be responsible for living, education, and family relationships. (MA)
	These rights are obtained after obligations are carried out. The wife's right is to receive a living and religious guidance. While the wife must serve her husband. (M)
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	A husband's right is to be treated and served well by his wife. The husband must be responsible for the family's situation, including income and children's education. (M)
	This right is obtained from the husband, being served well, getting a living, being protected, and being loved by the husband; even though

	they are far away, they still look after each other's hearts. Meanwhile, your obligation as a wife is to provide good service to your husband. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	The husband has the right to receive good service from his wife and to enjoy the family's children. The husband must be responsible for all family members' living, relationships, and education. (NK)
	Rights are something we receive, while obligations are something we must do. The rights of a wife are to receive support, protection, and education. The wife must serve, obey, and treat her husband well. (T)
T (husband, 48 years old, high school) and K (wife, 45 years old, high school)	A husband's right is to receive excellent service from his wife; even though they are currently far away, as far as possible, their feelings are maintained, and they remain aware of each other's rights and obligations. Complement each other's rights and obligations as husband and wife, serving, etc. The husband must be responsible for all family circumstances. (T)
	Rights are something we receive, while obligations are something we must do. The rights of a wife are to receive support, protection, and education. The wife must serve, obey, and treat her husband well. (K)

This understanding of rights and obligations in marriage, as highlighted by the wives in the data, underscores a complementary relationship in which each partner's rights are considered the obligations of the other. This dynamic fosters a shared responsibility model essential for maintaining household harmony. Research shows that wives emphasize their right to receive support, protection, and education from their husbands while simultaneously recognizing their role in supporting and educating their children, reflecting a mutual recognition of responsibilities in family life (Maajid & Ahsan, 2024). Additionally, effective communication and cooperation are essential to achieving balance, as both partners must navigate their respective roles to ensure the integrity of the family (Harwis, 2022). This perspective aligns with findings suggesting that a collaborative approach to marriage can increase satisfaction and stability. However, it may also reveal challenges in negotiating these roles, especially in contexts where traditional gender norms prevail (Maajid & Ahsan, 2024; Harwis, 2022).

Decision-Making Process

Communication and decision-making between married couples reveal significant variations that influence household harmony. Research shows that effective communication is essential for maintaining family balance because it encourages mutual understanding and cooperation between partners (Baharuddin & Nurainiah, 2024). For example, AM stressed the importance of communication for harmony but experienced discomfort when his wife made unilateral decisions, highlighting the need for shared decision-making. S's belief that joint decisions bring blessings underscores recognizing the husband's role in this process. Additionally, assertive communication has been identified as an essential tool for conflict resolution, indicating that both partners should be actively involved in discussions to prevent misunderstandings (Fitroh et al., 2023). Integrating verbal and non-verbal communication strategies is essential for building resilience and preventing divorce because effective dialogue strengthens family bonds. These findings collectively confirm that good communication and collaborative decision-making are fundamental to achieving harmony in marital relationships (Fitroh et al., 2023; Ambler et al., 2022).

Table 4. Decision Making in the Family

Married couple	Statement of Married Couple
AM (husband, 50 years	Communication must be preserved. If you want to do anything, you

old, high school) and S (wife, 47 years old, high school)	have to get permission from each other. However, sometimes (the wife) is her child. His name as a husband will be hurt when there is a one-sided decision. (AM)
	Always consult with your family, especially your husband. Because doing something without your husband's permission becomes less of a blessing. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	Always emphasize that whenever there is something that must be discussed. Good communication. If there is a problem, do not cover it up. Whether it is good or evil must be discussed with a cool head so that it does not become a problem. (MA)
	When deciding something, you have to discuss it well with each other. Always be honest and transparent; do not let misunderstandings, let alone lies. (M)
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	Often, we chat on the phone to make sure things are okay. The aim is always to deliberate. However, sometimes it is too late to decide individually. Sometimes, they even prioritize their own family. (M)
	Always report when something happens, and continue to discuss things when something happens. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	I often call, but often with my children when they come home to play because I do not have a cell phone. I often ask for news and often have deliberations when I want to decide something. However, I still believe in what my wife does, <i>wes sak karepe, zinc is essential for the family</i> . (NK)
	I make frequent telephone and video calls, and I will go home if I can take time off. (T)
T (husband, 48 years old, high school) and K (wife, 45 years old, high school)	Try to maintain communication every day, especially for children. Deliberation is usually a matter of kinship when you want to do something. (T)
	Always ensure smooth communication; if something happens, you can discuss it first so you do not make unilateral decisions. (K)

The importance of open and honest communication in relationships is underscored by the experiences of couples like MA and M, who emphasize discussing issues calmly to prevent future conflict. This sentiment was echoed by M, who highlighted the need for transparency and trust, suggesting that both partners should feel included in the decision-making process. In contrast, couples like NK and T face challenges in maintaining communication due to technical limitations, such as the lack of a telephone. However, they try to ensure mutual agreement in decisions, especially regarding family matters. This shows commitment to deliberation despite obstacles. Findings suggest that effective communication is essential for relationship harmony, as it fosters trust and inclusivity while highlighting couples' complexities in maintaining this communication in various circumstances (Aida & Muhsin, 2023).

Fulfillment of Sexual Needs

Married couples face significant challenges in meeting their sexual needs when one partner works away from home for long periods. Research shows that individuals use a variety of coping strategies to manage unfulfilled sexual desires. For example, husbands like AM, MA, and M often divert their attention through work, sports, social gatherings, or spending time with children, which helps reduce the desire for intimacy (Joki et al., 2023). Video calls have emerged as a tool for maintaining emotional relationships, although they do not fully satisfy sexual needs. Additionally, some individuals try to suppress their desires by focusing on other activities until the feelings

diminish. The broader context of remote work highlights increased stress and communication challenges, exacerbating feelings of isolation and homesickness (Shijie, 2024). Thus, while couples adapt through various strategies, prolonged separation's underlying emotional and psychological impact remains significant (Shijie, 2024).

Table 5. Fulfillment of Sexual Needs

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) and S (wife, 47 years old, high school)	Detain first. I left behind other activities and gathered with friends. Things like this are forgotten. Sometimes, I also video call with my wife. My wife has a two-year contract before she can go home, so she is detained for now. (AM)
	Restraining sexual desires, making video calls with children, going for a walk so that you forget. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	My wife comes home every two years. Actually, yes, I cannot hold it, but what else? I endured it. I will do the work. Forget flavor; he wants That. I like sports, walking with the kids, and hanging out with neighbors, but you will <i>get lost</i> or forget it yourself. If you want to, just like people, masturbate. (MA)
	If I feel homesick, I usually make a video call and walk until I forget; even though it is hard, I still hold on. (M)
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	Detain him first until his wife comes home for a maximum of two years, then leave him to work, and he will forget himself. Sometimes, I also video call my wife. Even though it is a heavy original, yes, nothing is made to bestow. Like it or not, hold it as much as possible; if I make it work, it will disappear. I have forgotten how sleepy I am going to sleep Later. (M)
	Diselimurke, the feeling only lasted for a moment. I left shopping with friends, and I felt like I was sleeping. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	I do not think about it anymore; if I leave it to the rice fields, do neighborhood activities, or gather with friends, I will be overwhelmed by myself; even though there are many temptations, God willing, they can be overcome. (NK)
	Usually, I make video calls with my children to cure my homesickness, or I go for a walk with my friends to entertain myself. (T)
T (husband, 48 years old, high school) and K (wife, 45 years old, high school)	It is like someone who has been left by an old wife but does not dare do anything wrong. Made for worship and neighborhood activities, you can <i>enjoy it</i> . (T)
	I make activities so that I forget. Wait to be detained until you go home. However, to treat the longing, make frequent phone calls and video calls, joke around, and discuss other things so that you forget about sexual desires a little. (K)

Wives like S, M, NA, T, and K overcome the challenges of sexual desire in long-distance marriages by diverting attention through traveling, shopping, and video calls with their husbands and children. They show commitment to maintaining the integrity of their household despite facing emotional difficulties due to distance. Research emphasizes the importance of effective communication in long-distance marriages, which can reduce stress and increase relationship satisfaction (Muhammad, 2022). Coping strategies, such as problem-focused and emotion-focused coping, also help couples manage their feelings better (Mulya et al., 2019). In addition, social

support is vital in reducing emotional stress, and couples with strong social support can better deal with stress and longing (Hanifah et al., 2022). Overall, good communication, appropriate coping strategies, and social support can help couples overcome the challenges of a long-distance marriage.

Frequently Experienced Obstacles

Based on the data, the main obstacles couples often face in long-distance marriages revolve around communication, misunderstandings, and time differences. Husbands like AM and NK revealed that communication disrupted by distance and time differences often causes misunderstandings, even touching on emotional aspects where husbands feel underappreciated or useless. Financial problems are also a source of tension, such as remittances that quickly run out without explanation, which causes frustration for the husband. These obstacles reflect the emotional and practical challenges of maintaining relationships amidst distance and time apart.

On the other hand, the wives also admitted that there were difficulties in communication and misunderstandings, but some felt these problems could be resolved well. S and K realized that time differences and lost communication were often the cause of minor misunderstandings. At the same time, M and NA emphasized that these misunderstandings were every day and could be overcome. However, some feel that the lack of attention and fulfillment of obligations from their husbands, as expressed by K, can trigger tension. Overall, these obstacles reflect the complex dynamics of long-distance relationships, where communication, misunderstandings, and financial issues are significant challenges that must be faced with patience and understanding.

Table 6. Obstacles Faced by Married Couples

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) and S (wife, 47 years old, high school)	Communication barriers, distance, and time are different. Sometimes, I miss the phone, I cannot make it; I need to understand the message, and the message is not delivered. Moreover, the money sent ran out without any explanation. Sometimes, there are unpleasant conversations when the wife thinks everything results from her coming from abroad. As a husband, I feel hurt and useless. Even though we had intended to fight together. (AM)
	The time difference affects communication; there are often minor misunderstandings, and getting back to Indonesia is complicated. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	They misunderstand each other, wanting this but not being able to do it, and usually immediately getting angry. Feeling inattentive, often thinking nonsense. (MA)
	Sometimes, family misunderstandings are common, but thank God they can be resolved well. (M)
M (husband, 31 years old, middle school) and NA (wife, 29 years old, high school)	Responsibilities cannot be carried out according to the wife's wishes, especially towards children. Sometimes, you want to buy less essential things. (M)
	Thank God it is safe; there is at least a fair amount of misunderstanding. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	Distance and time, as well as needing help to communicate well at all times, create misunderstandings. The transfer money ran out too quickly. (NK)
	There are no significant problems. The problem is that I miss you because I have not seen my husband's children for a long time. (T)
T (husband, 48 years old, high school) and K	Lack of understanding of the situation here and there. So, you cannot carry out your wife's wishes well. Usually pocket money, extravagant

(wife, 45 years old, high school)	shopping. (T)
	There must be some problems, often missed communications. Because rights and obligations are not followed. (K)

Interpersonal communication theory highlights the importance of effective two-way communication in relationships, especially in long-distance marriages where obstacles can lead to misunderstandings and dissatisfaction. Research shows that technological limitations and time differences exacerbate communication challenges, reducing message clarity and increasing the risk of misinterpretation (Shabila & Supratman, 2023). Trust and openness are essential to maintaining the quality of a relationship despite physical separation; however, lapses in communication, such as unclear financial discussions, can undermine this trust (Masrurah, 2020). Additionally, the shift towards digital communication often results in a preference for social media over face-to-face interactions, which can hinder the development of interpersonal skills necessary for effective communication (Shabila & Supratman, 2023). This lack of direct involvement can lead to an emotional disconnect, so it is vital for couples to actively develop their communication skills to successfully navigate the complexities of long-distance relationships (Masrurah, 2020). Thus, fostering transparent and open communication is essential to maintaining trust and satisfaction in a long-distance marriage.

Also, *coping strategies* are relevant in analyzing how couples face challenges in long-distance marriages. Coping strategies focus on how an individual or couple manages stress and problems that arise in daily life. In this case, some husbands and wives adopt coping strategies by restraining negative emotions, maintaining patience, and diverting attention from problems through other activities. M and MA, for example, use emotional coping strategies by ignoring or tolerating difficult situations to maintain the integrity of the household. However, this strategy may not always be effective if it is not balanced with good communication and mutual understanding, as highlighted by couples who feel that their responsibilities and needs are not adequately met (Mulya et al., 2019; Muhammad, 2022; Hanifah & Defina, 2022).

Family Conditions of Women Migrant Workers

Married couples in the families of female migrant workers face pretty severe emotional and psychological challenges. Husbands like AM, MA, and M feel that their wives working abroad leave a void in the family balance. Even though they accept this situation as part of the struggle to fulfill their family's needs, dissatisfaction still surfaces, especially regarding emotional and physical closeness. On the other hand, they try to remain patient and think positively, believing that all these sacrifices are made for the common good. This indicates a complex internal dynamic in which commitment to the family is maintained despite feelings of incompleteness in daily life.

The wives, such as S, M, NA, T, and K, also showed an accepting and willing attitude towards the conditions they faced as migrant workers. They understand that working abroad supports family survival, even though they often feel uncomfortable being separated from their loved ones. These wives try to protect their hearts and feelings and focus on long-term goals, such as raising business capital or providing a better life for their families. They emphasized the importance of mutual trust and maintaining communication to overcome the challenges that arise from physical distance and separation. Overall, an attitude of acceptance and gratitude is the foundation for these couples to continue fighting for their families.

Table 7. Family conditions of female migrant workers

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) and S (wife,	Less accepting of situations like this. However, I have to fight together to make my family's dreams come true. (AM)
	Accepting, willing, and happy because everything is done for the sake

47 years old, high school)	of the family. If it's comfortable, working near family in Indonesia is more comfortable. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	Yes, but in a situation like this you still feel lacking, there must be a wife figure to balance it. The efforts are still the same as fighting. (MA) Yes, but sometimes I don't feel good when I am tired. Usually, I return to the original intention for the benefit of the family. So, you have to keep accepting it. (M)
M (husband, 31 years old, middle school) & NA (wife, 29 years old, high school)	Still needs to be improved. The family must be together, away from misunderstandings, away from slander. I remain patient and always think positively. (M) I am willing. Everything for the family. I try to make it comfortable and happy because the condition is like that; it cannot be helped. The important thing is to trust each other. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	I willingly and happily accept because it will be even more dangerous if I cannot fulfill my needs. So, we have to keep working together to meet the family's needs. (NK) I accept, am willing and comfortable at this time. The problem is that my position abroad also helps support the family at home. From here, you can collect business capital for later when you return to your hometown. (T)
T (husband, 48 years old, high school) and K (wife, 45 years old, high school)	I accept, willing, happy. If it's comfortable, it definitely could be more comfortable. However, this was all part of the plan. We must be grateful for the blessings that God has given us. Be patient while fighting together even though you are apart. (T) I accept, willing, and happy. However, I was not comfortable because I was separated from my family. The effort made is to protect your heart and feelings. (K)

The findings above can be analyzed using family systems theory. This theory emphasizes that the family is an interdependent unit, where changes in one part of the system will affect other parts. When a wife becomes a migrant worker, family dynamics experience significant changes, especially regarding roles and responsibilities. Husbands, like AM, MA, and M, must fill the void left by their wives in terms of childcare and household management, which often causes an imbalance in the family system. They accept the situation, but the feelings of dissatisfaction and emotional challenges they experience indicate that the family system is imbalanced. This theory explains that families must find new ways to function effectively despite significant changes in the family structure (Hall & Scharp, 2019; Sugitanata, 2024).

Role strain can also be used to analyze how couples cope with conflicting roles. In the case of female migrant workers, wives like S, M, and NA have to face the tension between their role as breadwinners abroad and their traditional roles as household managers and child caretakers. This tension often causes discomfort and a sense of loss of closeness to family. However, they try to overcome this tension by maintaining communication, trusting each other, and focusing on long-term goals for their family. *Role strain* is also seen in husbands who have to fill multiple roles in the family, which can cause additional stress and dissatisfaction in the relationship (Rahmadi & Suriadiata, 2021).

The Concept of the Sakinah Family and the Concept of the Ideal Family

Married couples have a similar understanding of a *sakinah* family: a peaceful, harmonious, and happy family. Husbands like AM, MA, M, NK, and T describe the *sakinah* family as cool, calm, and peaceful, where family members understand each other, respect each other, and are far

from slander. They emphasize the importance of harmony, wholeness, and physical closeness between family members to maintain happiness and prevent temptations that can damage relationships. For them, a *sakinah* family is about physical tranquility and emotional and spiritual stability in family relationships.

On the other hand, wives like S, M, NA, T, and K add balance and affection as part of the *sakinah* family. They associate a *sakinah* family with sufficient attention between family members and the ability to practice religious values daily. For them, a *sakinah* family is also related to the husband's success at work and the wife's ability to focus on raising children. These wives long for a united family under one roof, where warmth and a sense of family can be felt in full. This understanding shows that a *sakinah* family for wives is not only based on harmonious relationships but also on their respective roles in realizing the welfare of the family as a whole.

Table 8. *Sakinah* Family Concept and Ideal Family Concept

Married couple	Statement of Married Couple
AM (husband, 50 years old, high school) and S (wife, 47 years old, high school)	A <i>sakinah</i> family is a cool, calm, and peaceful family forever. No problem causes the breakdown of a family. I dream of a happy, peaceful, harmonious, and complete family with my husband, children, and family. This means there is not too much distance in the family because of many temptations. (AM)
	A <i>sakinah</i> family is a family that is balanced, has enough love for fellow family members, and can practice religious values. The desired <i>sakinah</i> family is a family that is peaceful, peaceful, full of love, respects each other, and respects each other. (S)
MA (husband, 45 years old, high school) and M (wife, 41 years old, high school)	A <i>sakinah</i> family is a family that is peaceful, harmonious, and happy, and they understand and respect each other. The desired family is a complete family, harmonious, happy, peaceful, understanding of each other, and far from slander. And last forever. (MA)
	The <i>sakinah</i> family is a happy, warm, peaceful family that understands each other. The desired family is a family that is united under one roof. If you are close to your family, your family will feel warmth and family. (M)
M (husband, 31 years old, middle school) & NA (wife, 29 years old, high school)	A <i>sakinah</i> family is a happy family, harmonious with relatives, with mutual understanding and respect; the wife is obedient to her husband and vice versa. The family I want is one that understands each other, is happy, peaceful, lasts forever. (M)
	The <i>sakinah</i> family is happy, which protects and strengthens each other. A <i>sakinah</i> family dreams that my husband's business will run smoothly and be successful. If I focus on caring for and educating my children, a <i>sakinah</i> family will come true. (NA)
NK (husband, 52 years old, middle school) and T (wife, 48 years old, middle school)	A <i>sakinah</i> family is a family that is cool, calm, peaceful forever, there are no problems that cause damage to a family. I hope for a happy, peaceful, harmonious family with my husband, children, and family, and completeness. This means that there is not too much distance in the family, because there are many temptations. (NK)
	A <i>sakinah</i> family is a family that is balanced, has enough love for fellow family members, and can practice religious values. The desired <i>sakinah</i> family is a family that is peaceful, peaceful, full of love, respects each other and respects each other. (T)
T (husband, 48 years old, high school) and	A <i>sakinah</i> family is a family that is peaceful, harmonious, and happy, and they understand and respect each other. Meanwhile, the desired

K (wife, 45 years old, high school)	family is a family that is complete, harmonious, happy, and peaceful, understands each other, is far from slander, and lasts forever. (T)
	The <i>sakinah</i> family is a happy, warm, peaceful family that understands each other. The family that I hope for is united under one roof. If you are close to your family, your family will feel warmth and family. (K)

A *sakinah* family, in the Islamic concept, is defined as a family entire of calm, love, and deep affection between husband, wife, and children. Married couples in this data often emphasize the importance of *mawaddah* (love) and *rahmah* (affection) as the primary foundation for achieving a *sakinah* family. They describe the family they dream of as harmonious, understanding each other, and far from conflict. For example, S and M stated that the *sakinah* family is full of love and respect for each other, showing that love and attention are the keys to creating harmony. The love shown by husband and wife is emotional and includes attention to all family members' physical and spiritual well-being (Huda & Thoif, 2016; Febrian, 2020).

Apart from *mawaddah* and *rahmah*, the principle of *ittihad* (unity) is also essential in creating a *sakinah* family. Husbands like AM and NK emphasize the importance of physical integrity and closeness in the family to maintain relationship stability and prevent temptations that can damage the integrity of the household. They associate the *sakinah* family with a strong union, where each family member has a shared commitment to support and look after each other. This view reflects that the *sakinah* family is about emotional relationships and togetherness in facing challenges and maintaining family integrity amidst various external pressures (Hudafi, 2020; Prasetiawati, 2017; Karim, 2020).

Family Practices of Migrant Workers Perspective of the Five Pillars of the *Sakinah* Family Concept

The efforts made by families whose wives work abroad to create a *sakinah* family are similar to families in general. Roles in the family are not only a responsibility to Allah, but also to all family members. The family and its functions are mandates that must be maintained by each member, aiming to foster and develop family life in a better direction. Therefore, good cooperation and understanding are needed between husband and wife in carrying out their duties and obligations. This is important to strengthen marriage and family life (Fahmi, et al., 2024; Hassan & Abdullah; 2010). Human survival depends on human development and growth, which can only be achieved if humans can run the wheel of life well and in balance.

In this context, families that can practice the five pillars of the *mubādalāh* family concept, as explained in this research, show the potential to achieve better happiness and well-being. The first pillar is commitment, where each family member is recognized and appreciated for their existence. Even though they are separated by distance and time, family members are still committed to helping and supporting each other to achieve success together. This commitment is considered very important because it is the basis of agreements and agreements within the family (Ali, 2022; Rohmah & Malik, 2022). As explained in QS an-Nisa' verse 21, this commitment is a strong agreement that must be guarded and maintained by husband and wife to create a *sakinah* family. This shows that commitment is not only formal but also emotional and spiritual (Kodir, 2019a; Kodir, 2019b).

Each couple in this study wanted their family to remain intact without any wrong impressions, even though they were in different places to achieve their family vision. In situations where a long distance separates couples, issues such as infidelity and divorce often become threats (Anggraeni & Mubarak, 2023; Riwanto & Suryaningsih, 2022). However, couples in this study showed a high awareness of the importance of maintaining communication and trust to avoid negative thoughts that could damage the relationship. For example, a wife with the initials NA emphasized the

importance of maintaining smooth communication to avoid negative thoughts towards her partner. The husband with the initials T also emphasized that relationships must be maintained with tangible actions that can be accounted for, and there must be no behind-the-scenes actions that could damage trust.

An analysis of these five families shows that despite conflict in their relationships, these couples remain loyal to each other and committed to maintaining their relationships. They adhere closely to the principle of *mistāqan ghalizān*, which symbolizes strong commitment in marriage, which helps them avoid divorce. The second pillar, couple (*zawj*), is also fundamental in Islam, where husband and wife are likened to clothes that protect, decorate, and perfect each other. In the context of couples separated by work, this role may not be entirely feasible, especially in terms of sexual relations, such as glorifying and nurturing each other, which can still be practiced (Kodir, 2019a; Kodir, 2019b).

Insufficient economic conditions if they only rely on their husband's income make wives take the initiative to help by working abroad. This reflects the principle of law, namely, mutually perfecting each other in the family (Anggraeni & Mubarak, 2023; Riwanto & Suryaningsih, 2022; Rohmah & Malik, 2022). Wives take an active role in earning the primary income, which shows that they are not entirely dependent on their husbands but work together to meet the family's needs. As expressed by the wives with the initials M and T, their intention to work is to help their husbands and for the family's sake, which reflects an attitude of complementarity in marriage. The couples in this study understood that partners were each other's complement, and even though they were apart, they still tried to maintain this principle in their relationship.

The third pillar, *mu'āsyarah bil ma'rūf*, emphasizes the importance of treating each other well in the relationship between husband and wife. This is a fundamental pillar because maintaining kindness in relationships can achieve the goal of a *sakinah* family. QS. an-Nisa' verse 19 reminds us that husband and wife must treat each other well, and there must be no detrimental actions (Kodir, 2019a; Kodir, 2019b). In the context of separated couples, such as those faced by migrant worker families, conflict can arise when one party feels unappreciated or when financial management is not going well. For example, AM and M as husbands emphasize the importance of not letting money become a source of conflict in the household because the wife's more significant income from abroad can cause tension if not managed well (Anggraeni & Mubarak, 2023; Riwanto & Suryaningsih, 2022; Afyah, 2022; Lestari, 2016).

Husbands in women migrant workers's families must continue to carry out their obligations as breadwinners even though their wives work abroad. This is a form of appreciation for the wife's efforts and shows that the husband does not only rely on his wife's income. The wife's departure to work abroad was not a decision taken for personal gain but to improve the family's standard of living. Therefore, even though husband and wife are separated, they should not neglect their respective responsibilities in the family. The husband must continue to support his wife and maintain a good relationship. In contrast, the wife must immediately return home after her work contract ends or when she gets leave, even though she may be going abroad again.

Apart from maintaining good communication, husbands also must protect and maintain their wife's good name, especially if she is abroad. If the wife does something contrary to Islamic teachings, the husband must give a warning. For example, K and T, as wives, expressed that their husbands tried to protect them even though they were far away. However, more communication was needed to provide a complete sense of security. This limited communication means that wives must be more responsible in taking care of themselves, especially in facing risks that may arise in their work abroad.

Effective communication is critical to maintaining a good relationship, especially when a long distance separates a husband and wife. Through telephone or video calls, husband and wife can still communicate and maintain their relationship even though they cannot meet in person. Of the five families studied, two families still needed to fully implement the principles of good communication, namely the AM and S families and the M and NA families. These two families are less open to

expressing their feelings, and often, dissatisfaction needs to be expressed properly. Meanwhile, the other three families showed better communication, which helped them maintain relationships and overcome challenges that arose.

The fourth pillar, namely deliberation, emphasizes the importance of decisions taken together within the family. Husband and wife should not be authoritarian and impose their own will without involving their partner in QS. Ali Imran, verse 159, explains that deliberation is recommended in the household because the decisions will be wiser and fairer (Kodir, 2019a; Kodir, 2019b). Couples in this study, such as NK and T, always consulted before making important decisions, especially regarding the family economy. Even though they had to be apart for a long time, this decision was taken together and was considered the best plan from Allah SWT. This shows the importance of openness and honesty in every decision taken in the family (Ali, 2022; Fahmi et al., 2024).

The final pillar, *tarādhi min humā*, teaches that husband and wife must be willing to each other and accept the existing situation in order to form a *sakinah* family (Kodir, 2019a; Kodir, 2019b). Difficult economic conditions often force wives to work abroad, requiring willingness from both parties. Couples like M and NA show that they are ready to accept the consequences of this decision, even though they have to refrain from specific needs such as sexual needs. The husbands in this study revealed that they tried to divert their minds from these desires by working or doing other activities. In contrast, the wives tried to restrain themselves by being busy working or socializing with friends. This shows that despite significant challenges, the couple still tries to maintain family harmony with an attitude of willingness and mutual understanding.

IV. Conclusion

This research shows that the informants want a complete family where the husband works to meet the family's needs while the wife takes care of the children and serves her husband. They understand the meaning of a *sakinah* family and have an ideal concept of a *sakinah* family they dream of, even though they do not live in the same house and face various problems. According to them, a *sakinah* family is a family that creates a sense of calm, peace, harmony, and happiness and is filled with love and affection while having faith and religious enthusiasm. Some families apply the five pillars of *mubādalāh*, namely commitment, married couple (*zawj*), *mu'āsyarah bil ma'rūf*, *mu'āsyarah*, and *tarādhi min humā*. This is reflected in their decision not to divorce, to complement each other, to behave well, to discuss and accept each other. However, two couples only apply two pillars, namely commitment and married couple (*zawj*), because they still show a selfish, arbitrary attitude towards their partner and an unwillingness to accept each other.

The conclusions above lead to several theoretical implications and practical recommendations regarding the dynamics of the *sakinah* family in the context of women's work abroad. Theoretically, this research strengthens the concept of gender equality and partnership in Islam, showing that a *sakinah* family can be realized through the application of the five pillars of *mubādalāh*, namely commitment, married couple (*zawj*), *mu'āsyarah bil ma'rūf*, *musyāwarah*, and *tarādhi min humā*. This emphasizes the importance of communication, mutual understanding, and respect for each person's role in the family despite geographic and economic challenges. A practical recommendation is to increase awareness of the importance of education and training for couples to implement these pillars effectively. Governments and religious institutions can organize training and counseling programs to help couples manage conflict and strengthen relationships. In addition, an emphasis on open communication and empathy can help families overcome selfish and arbitrary attitudes that still exist so that a more harmonious and stable family can be created by the principles of the *sakinah* family in Islam.

Further research from this study could be focused on a more in-depth exploration of the dynamics of interaction and communication in families facing similar conditions where the wife works abroad. Future research could explore how social, economic, and cultural factors influence the implementation of the *mubādalāh* pillar in the context of Muslim families in other regions,

considering local demographic and cultural differences. Research can also focus on developing intervention programs to strengthen communication and conflict management skills in women migrant workers' families and measuring the long-term impact of implementing the *mubādalāh* pillar on family welfare. These studies can use quantitative and qualitative approaches and involve participation from various stakeholders, such as religious leaders, government, and non-governmental organizations, to understand the challenges and opportunities in supporting families facing changing traditional roles. Thus, further research can provide more comprehensive insight into how to improve family welfare and support policies that favor the welfare of working women.

V. Acknowledgments

We thank the Chancellor, Dean, and other leaders at Walisongo State Islamic University Semarang who encouraged and facilitated the completion of this research.

VI. Disclosure Statement

The author reported no potential conflict of interest.

VII. Author Contributions Statement

MKI collects, presents, and analyzes research data. MS established the theoretical framework underlying the study. N is responsible for developing research methods and instruments, ensuring the validity and reliability of data collection.

VIII. References

- Afiyah, S. (2022). Pandangan Hukum Islam terhadap Upaya Membentuk Keluarga Sakinah bagi Wanita Karir. *JOSH: Journal of Sharia*, 2(2), 100-112. <https://doi.org/10.55352/Josh.V1i2.158>
- Agnew, C. R., Van Lange, P. A. M., Rusbult, C. E., & Langston, C. A. (1998). Cognitive interdependence: Commitment and the mental representation of close relationships. *Journal of Personality and Social Psychology*, 74(4), 939–954. <https://doi.org/10.1037/0022-3514.74.4.939>
- Aida, M., & Muhsin, N. (2023). Dyadic relationship komunikasi keluarga pada pernikahan masyarakat patriarki. *Jurnal Nomosleca*. <https://doi.org/10.26905/nomosleca.v9i2.10281>
- Ali, M. I. (2022). Rights and obligations of husband and wife according to Islamic law in constructing sakina family. *Al Mashaadir: Jurnal Ilmu Syariah*, 3(2), 130-142. <https://doi.org/10.52029/Jis.V3i2.94>
- Ambariyani, A., & Dwilestari, I. (2024). Peran Tenaga Kerja Wanita (TKW) Dalam Meningkatkan Perekonomian Rumah Tangga Perspektif Ekonomi Islam dan Gender. *Indonesian Journal of Economy and Education Economy*, 2(1), 187-194. <https://doi.org/10.61214/ijen.v2i1.137>
- Ambler, K., Doss, C., Kieran, C., & Passarelli, S. (2022). Spousal concordance in joint and separate households: Survey evidence from Nepal. *World Development*, 151, 105744. <https://doi.org/10.1016/j.worlddev.2021.105744>
- Anggraeni, D., & Mubarak, M. A. (2023). Working Wives, Resolving Dysfunctional Household Harmony: A Study on Structural-Functional Theory and Islamic Law Perspective. *Al'Adalah*, 26(2), 175-187. <https://doi.org/10.35719/aladalah.v26i2.353>
- Anindra, G., & Zulmi, Y. (2023). Dampak demografi dan status kepegawaian terhadap komitmen karier pada profesi guru. *Jurnal RAP*. <https://doi.org/10.24036/rapun.v14i1.123182>

- Asman, A. (2020). Keluarga Sakinah Dalam Kajian Hukum Islam. *Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan*, 7(2), 99-116. <https://doi.org/10.32505/qadha.v7i2.1952>
- Aziz, A. (2017). Relasi gender dalam membentuk keluarga harmoni (Upaya membentuk keluarga bahagia). *Jurnal Harkat: Media Komunikasi Gender*, 13(1), 27-37.
- Badriah, B., Chaula, L., & Nida, Q. (2023). Hak dan kewajiban suami istri perspektif hukum Islam (studi kasus wanita karir di desa Benda Kec. Sirampog Kab. Brebes). *Sultan Jurisprudence*. <https://doi.org/10.51825/sjp.v3i1.19800>
- Baharuddin, A. R., & Nurainiah, N. (2024). The influence of communication in creating household harmony in Aceh Barat district. *Jurnal Al-Ijtima'iyah*. <https://doi.org/10.22373/al-ijtima'iyah.v10i1.24154>
- Dwipandayani, R. (2018). *Makna Keluarga Sakinah dan implementasinya bagi pasangan penyandang masalah kesejahteraan sosial: Studi di Kota Malang* (Master thesis, Universitas Islam Negeri Maulana Malik Ibrahim).
- Fahmi, F., Jailani, J., & Hayati, H. (2024). Pembentukan Keluarga Islami: Analisis Tanggung Jawab Pasangan Suami Istri di Kecamatan Nisam Kabupaten Aceh Utara. *Jurnal Ilmu Sosial dan Ilmu Politik Malikussaleh*, 5(1), 225-233. <https://doi.org/10.29103/Jspm.V5i1.16112>
- Fatimah, S. H., & Rachmawati, I. (2023, September). *Komunikasi Asertif dalam Membangun Rasa Keterbukaan Diri pada Pasangan Menikah Muda*. In *Bandung Conference Series: Public Relations (Vol. 3, No. 2, pp. 697-702)*. <https://doi.org/10.29313/bcspr.v3i2.8835>
- Febrian, H. (2020). Makna Keluarga Sakinah, Mawaddah, Wa Rahmah dalam Al-Qur'an (Analisis Surah al-Rum Ayat 21). *An-Nawazil: Jurnal Hukum dan Syariah Kontemporer*, 2(01), 17-36. <https://doi.org/10.69784/annawazil.v2i01.45>
- Fitroh, E. F. N., & Sa'diyah, E. H. (2023). Islamic perspective: Communication in overcoming family conflict to build harmony. *Attaqwa*. <https://doi.org/10.58355/attaqwa.v2i4.58>
- Gabaccia, D. R. (2016). Feminization of migration. *The Wiley Blackwell Encyclopedia of gender and sexuality studies*, 1-3. <https://doi.org/10.1002/9781118663219.wbegss732>
- Gangopadhyay, J. (2021). Loss of a life partner: Self-isolation in urban Kolkata. https://doi.org/10.1007/978-981-16-2790-3_5
- Hall, E. D., & Scharp, K. M. (2019). Family systems theory. In *The International Encyclopedia of Interpersonal Communication*. <https://doi.org/10.1002/9781394260355.ch6>
- Hanifah, T. H., & Defina, D. (2022). Family strength in remote marriage: Social support, coping strategies, and their effects. *Journal of Family Sciences*. <https://doi.org/10.29244/jfs.v7i2.39543>
- Haque, S. A. U., Putra, R. A., & Qomariah, N. (2020). Dinamika Psikologis Seorang Suami Yang Ditinggal Istri Menjadi TKW. *SUKMA: Jurnal Penelitian Psikologi*, 1(1). <https://jurnal.untag-sby.ac.id/index.php/sukma/article/view/3601>
- Harwis, A. (2022). Asas berimbang hak & kewajiban suami istri & penyesuaianannya dengan budaya lokal menurut hukum Islam. *Al-Manhaj: Journal of Indonesian Islamic Family Law*. <https://doi.org/10.19105/al-manhaj.v4i1.6263>
- Hassan, W. Z. W., & Abdullah, N. (2010). Nafkah Isteri Bekerja: Satu Tinjauan di Daerah Pasir Mas Kelantan. *Jurnal Fiqh*, 7, 83-106. <https://doi.org/10.22452/Fiqh.Vol7no1.5>
- Hidayah, O. N., Musyafangah, A., & Meidina, A. (2023). Analysis of the rights and obligations of husband and wife in the compilation of Islamic law: A review from the perspective of gender equality. *Legitima*. <https://doi.org/10.33367/legitima.v6i1.4148>

- Hofmann, E. T., & Buckley, C. J. (2013). Global Changes and Gendered Responses: The Feminization of Migration from Georgia. *International Migration Review*, 47(3), 508-538. <https://doi.org/10.1111/imre.12035>
- Huda, M., & Thoif, T. (2016). Konsep Keluarga Sakinah, Mawaddah, wa Rahmah Prespektif Ulama Jombang. *Jurnal Hukum Keluarga Islam*, 1(1), 68-82. <https://journal.unipdu.ac.id/index.php/jhki/article/view/610>
- Hudafi, H. (2020). Pembentukan Keluarga Sakinah Mawaddah Warahmah Menurut Undang-Undang nomor 1 tahun 1974 dan kompilasi hukum Islam. *Al Hurriyah: Jurnal Hukum Islam*, 5(2), 172-181. <https://doi.org/10.30983/alhurriyah.v5i2.3647>
- Iskandar. (2009). *Metodologi Penelitian Kualitatif*. Gaung Persada.
- Jamilah, M. S., & Irawan, D. (2024). Analisis pengaruh kafa'ah maliyah dalam mewujudkan keharmonisan keluarga (studi kasus pada Kecamatan Buahbatu Bandung). *Asy-Syari'ah: Jurnal Hukum Islam*. <https://doi.org/10.55210/assyariah.v10i2.1566>
- Joki, P. S., Rezki, P. S., Masdin, M., Rashid, A. A., & Aziz, A. (2023). Sustaining long-distance relationship through love, trust, and dedication among married couples. <https://doi.org/10.51200/manu.v34i1.4475>
- Karim, H. A. (2020). Manajemen Pengelolaan Bimbingan Pranikah dalam Mewujudkan Keluarga Sakinah Mawaddah Wa Rahmah. *Jurnal Bimbingan Penyuluhan Islam*, 1(2), 321-336. <https://doi.org/10.32332/jbpi.v1i2.1721>
- Khairuddin, K., & Sapridanur, R. (2024). Program pusaka sakinah bagi calon pengantin muallaf: Studi kasus KUA Kecamatan Singkil. *Al Sulthaniyah*. <https://doi.org/10.37567/al-sulthaniyah.v13i1.2732>
- Kodir, F. A. (2019a). *Manual Mubadalah: Ringkasan Konsep untuk Pelatihan Perspektif Kesilangan dalam Isu Gender dan Islam*. Yogyakarta: Anom Pustaka.
- Kodir, F. A. (2019b). *Qira'ah Mubadalah: Tafsir Progresif Untuk Keadilan Gender dalam Islam*. Yogyakarta: IRCiSoD.
- Kuppler, M., & Wagner, M. (2022). Effect of commitment on supportive dyadic coping: A longitudinal test of interdependence theory with German couples. *Journal of Family Issues*. <https://doi.org/10.1177/0192513x221106738>
- Laksono, P. (2017). Feminisasi Kemiskinan (Studi Kualitatif pada Perempuan Miskin di Desa Kembang Belor Kecamatan Pacet Kabupaten Mojokerto). *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 1(1), 1-15. <https://doi.org/10.20961/habitus.v1i1.18844>
- Lestari, S. (2016). *Psikologi Keluarga Penanaman Nilai dan Penanganan Konflik dalam Keluarga*. Prenada Media Group.
- Lv, N. (2022). On the relationship between rights and obligations. *Law and Economy*. <https://doi.org/10.56397/le.2022.09.03>
- Maajid, A., & Ahsan, K. (2024). Pelanggaran hak asasi dalam rumah tangga perspektif hukum keluarga Islam dan Kitab Undang-Undang Hukum Positif Indonesia. *Shar-E: Jurnal Kajian Ekonomi Hukum Syariah*. <https://doi.org/10.37567/shar-e.v10i2.2881>
- Masruroh, D. A. (2020). *Komunikasi Interpersonal Pasangan Suami Istri Dalam Mempertahankan Hubungan Pernikahan Jarak Jauh (Long Distance Marriage) (Studi Kasus Di Desa Singgahan Kecamatan Pulung Kabupaten Ponorogo)* (undergraduate thesis, IAIN Ponorogo).
- Muhammad, A. B. (2022). Peran strategi koping, komunikasi keluarga, dan dukungan sosial pada pasangan yang menjalani perkawinan jarak jauh: Suatu studi literatur. *Jurnal Sosial dan Dakwah Islam*. <https://doi.org/10.56282/jsdi.v1i1.112>

- Mulya, V., Iswindari, W., & Nugraheni, R. D. (2019). Coping stress pada istri yang menjalani long distance married. *Philanthropy*. <https://doi.org/10.26623/PHILANTHROPY.V3I2.1711>
- Mulyana, K. E. (6 Maret 2022). 10 Daerah Pengirim Tenaga Kerja Indonesia Terbanyak Sepanjang 2021, Indramayu Teratas. <https://www.kompas.tv/nasional/267724/10-daerah-pengirim-tenaga-kerja-indonesia-terbanyak-sepanjang-2021-indramayu-teratas?page=all> (Diakses 16 Juni 2024).
- Nika, S. (2023). Uloga psihičkog nasilja u predviđanju predanosti i stabilnosti romantičnih veza. *Ljetopis Socijalnog Rada*. <https://doi.org/10.3935/ljsr.v30i1.453>
- Nurmansyah, F. A. (2018). Pandangan Islam Tentang Tenaga Kerja Wanita Yang Bekerja Di Luar Negeri. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 12(1), 37-52. <https://doi.org/10.56997/almabsut.v12i1.283>
- Paul, A., & Nakonezny, W. H. (2008). Marital relationships: A social exchange theory perspective. *American Journal of Family Therapy*. <https://doi.org/10.1080/01926180701647264>
- Philippe, F. (2024). Behavioral consistency in economics and sociology: Thomas Schelling and social interactionists on commitment, 1956–69. *History of Political Economy*. <https://doi.org/10.1215/00182702-11242741>
- Phuti, N. K. (2024). Construction and expression of commitment in cohabitation: Implications for practice. *Social Work/Maatskaplike Werk*. <https://doi.org/10.15270/60-2-1303>
- Prasetiawati, E. (2017). Penafsiran ayat-ayat keluarga sakinah, mawaddah, wa rahmah dalam tafsir al-misbah dan ibnu katsir. *Nizham: Jurnal Studi Keislaman*, 5(2), 138-166. <https://e-journal.metrouniv.ac.id/nizham/article/view/993>
- Rahmadi, D. S., & Suriadiata, I. (2021). Konflik keluarga pada kasus perempuan desa. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)*, 5(4). 10.36312/jisip.v5i4.2630
- Rhoades, G. K., Stanley, S. M., & Markman, H. J. (2012). A longitudinal investigation of commitment dynamics in cohabiting relationships. *Journal of Family Issues*, 33(3), 369-390. <https://doi.org/10.1177/0192513X11420940>
- Riwanto, A., & Suryaningsih, S. (2022). Realizing Welfare State and Social Justice: A Perspective on Islamic Law. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, 41-51. <https://doi.org/10.24239/Familia.V3i1.59>
- Riyaldi, R., & Al Mansur, M. (2024). Efektivitas pelaksanaan kegiatan Kampung Binaan Keluarga Sakinah di Kabupaten Siak. *Jurnal Nuansa Akademik: Jurnal Ilmiah, IPTEK, Pendidikan dan Agama*. <https://doi.org/10.47200/jnajpm.v9i1.2129>
- Rohmah, E. I., & Malik, A. J. (2022). Peran Wanita untuk Mewujudkan Keluarga Sakinah dalam Pemikiran Islam Klasik dan Kontemporer. *AL-HUKAMA: The Indonesian Journal of Islamic Family Law*, 12(2), 96–112. <https://doi.org/10.15642/Alhukama.2022.12.2.96-112>
- Shabila, S., & Supratman, L. P. (2023). Komunikasi Interpersonal Antara Istri dan Suami Dalam Menghadapi Hubungan Jarak Jauh. *eProceedings of Management*, 10(4).
- Shihab, M. Q. (2007). *Pengantin Al-Qur'an: Kalung Permata Buat Anak-anakku*. Lentera Hati.
- Shijie, M. (2024). Prevalence of anxiety and depression among wives of men working or living abroad from Sylhet: Exploring impact on mental health. *Journal of Sylhet Women's Medical College*. <https://doi.org/10.47648/jswmc2024v14-02-109>
- Shoviana, L., & Abdillah, Z. N. (2019). Peran Wanita Sebagai Pencari Nafkah Keluarga Dalam Perspektif Hukum Islam. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 8(1), 86-109. <https://doi.org/10.35878/islamicreview.v8i1.165>

- Siagian, R. D., & Misrah, M. (2024). Urgensi bimbingan agama terhadap calon pengantin usia muda untuk mewujudkan keluarga sakinah mawaddah dan warahmah di KUA Kecamatan Talawi Kabupaten Batubara. *Kamaya*. <https://doi.org/10.37329/kamaya.v7i2.3229>
- Skinner, A. C. (2013). The family, larger systems, and loss, grief, and mourning. <https://doi.org/10.4324/9780203767306.CH19>
- Subhan, Z. (2004). *Membina Keluarga Sakinah*. LKiS.
- Sugitanata, A. (2024). Memulihkan keharmonisan keluarga dari jeratan judi online: Solusi praktis dengan integrasi teori sistem keluarga Bowen. *SETARA: Jurnal Studi Gender dan Anak*, 6(01), 84-99. <https://doi.org/10.32332/jsga.v6i01.9142>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Alfabeta.
- Ulfiah. (2016). *Psikologi Keluarga: Pemahaman Hakikat Keluarga dan Penagngan Problematika Rumah Tangga*. Ghalia Indonesia.
- Zohreh, B. A., Mohammad, M. A., Amir, H. K., Fahimeh, R., & Mehrdad, N. (2023). Commitment theory as the theoretical framework in third-party reproduction. *Journal of Reproduction and Infertility*. <https://doi.org/10.18502/jri.v24i1.11903>