

Long Distance Relationship in Husband and Wife Couples in Bandar Lampung: Review on *Maslahah Mursalah*

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Abstract

In married life, husband and wife ideally live together in one place of residence so that they can carry out their authority and responsibilities as husband and wife to create a harmonious family. But it's different with the implementation of the authority and responsibilities of husband and wife that occur in Sukarame Village, Bandar Lampung, where the husband does't live with his wife and childrens in one house because the husband works outside the city to earn a living or better families economy, which requires them not to live together for a period, which resulted in them not being able to lead a life together, leaving their wives and children at home, and have a *long distance relationship*. The purpose of this study is to examine the exercise of authority and responsibility of husbands and wives who don't live together from the perspective of *maslahah mursalah*. This type of research is qualitative in the form of field research. The results of this study indicate that in Sukarame Village, Bandar Lampung, the authority and responsibilities of husband and wife do not live together, namely by calling each other or *WhatsApp* and video calls, although they still must meet face to face and transfer some money for their daily needs. From the point of view of *maslahah mursalah*, it is included in the interests of individuals or minorities and cannot be used as evidence because it only benefits the couple and therefore does not fulfill the conditions required by *maslahah mursalah*.

Keywords: Authority and responsibility of husband and wife, *long distance relationship*, *maslahah mursalah*.

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INTRODUCTION

In Islamic law, the marriage contract is not only a civil matter, but a very strong sacred bond (*mitsaqan ghalizan*) related to faith as well as devotion to Allah SWT. Therefore, marriage has an aspect of worship. (Bastiar 2018: 78) To achieve the goal of marriage, it must be well cared for, or a happy and eternal family based on Belief in the One and Only God. Marriage besides aiming to continue offspring and perfect the faith, is also a union between two different people, both character, nature, and thoughts that are bound by marriage. Therefore, in this bond, authority and responsibility arise as a husband and wife and must be fulfilled. So that humans are aware of their authority and responsibilities, Allah swt., provides limits in His word regarding the authority and responsibilities of marriage, which in the end can lead their households to harmonious households according to the guidance of the Qur'an. (Bastiar 2018: 78)

The discussion regarding rights or authorities is important because it is closely related to the position of humans towards the state and to humans as legal subjects. When we consider the authority and responsibilities of a married couple, we first consider what that responsibility

is and what that authority is. Authority is someone's authority to do something, while responsibility is something that must be done or things that must be carried out are also a responsibility. (Muslimah 2021: 92)

Based on the understanding above, the subject and object are clearly needed. The terms responsibility and authority, when combined with the words husband and wife, clearly show that the husband's responsibility is something that must be carried out and fulfilled by the husband towards his wife. At the same time the wife's responsibility is what must be fulfilled and done by the wife for her husband. Likewise, understanding the husband's authority is something that the husband must receive from his wife. The wife's authority is whatever she has to receive from her husband. Therefore, it is the husband's responsibility to manage the realization and fulfillment of the wife's authority. Likewise, as explained by the Prophet Muhammad., The responsibility of the wife is an effort to carry out the authority of the husband, namely:

الا ان لكم على نساكم حقا ولنسائي

Meaning: *for You also have the authority that you must (obligate) to carry out*". (Hadith Hasan: Sahih Ibn Majah No. 1501, Tirmidhi II: 315 No: 1173 and Ibn Majah I: 594 No: 1851).

According to Islamic law, when building a house, husband and wife must act in good faith (*ma'rūf*) as Allah says, which means: "Associate with them (wives) in a good way." The goodness in question is a place to live and a living. "Well," is good and appropriate according to the Shari'a, both in terms of attitude and warding off bad things, by husbands and wives. Ibn Abbas ra said, the meaning of that expression is, "Indeed I like to look neat for my wife, just as my wife likes to decorate herself for me." (Shaykh Muhammad b. Umar b. Ali Nawawi Al-Bantani (Syaiikh Nawawi Al-Bantani) 2020) In addition, the Qur'ân states that (a female leader is a male) and a female (wife) has equal authority to fulfill her responsibilities in a *ma'rūf manner*, but the husband has one degree of superiority over his wife.

The wife's authority, which is the husband's responsibility, is maintenance, and this authority is divided into two, namely material authority, namely dowry (dowry) as well as maintenance, and immaterial authority, such as justice between wives (polygamy), not doing anything that will harm the wife, and so on. -other. (Basyir Ahmad Azhar 2000: 54)

Wives also have the primary responsibility to partner with their husbands and contribute as much as possible to the welfare of their family. She must always remember her duty to serve and do good for her husband and herself. She is not allowed to fight or offend her husband. (Susi Rahayu 2015: 83-87)

On the other hand, there is also discussion about authority and responsibility in social life. These two things are an inseparable unit. The relationship between the two is a logical and realistic outcome, so we must have authority alongside responsibility or vice versa. Apart from God's authority and responsibility, the two are separable. This is because His power and His justice are applied to His servants. (Syaiifu Anwar 2021: 84)

The authority and position of a wife is balanced with that of a husband both in family life and social relations, so that decisions within the family can be negotiated and determined by the husband and wife. (Agus Hermanto 2021: 62)

One of the keys to a happy family is being able to understand also exercising the authority and responsibilities of husband and wife in the household ark. To build harmony in the family, partner cooperation is very necessary. The family will become *sakinah* of course if it is based on religion. (Shaykh Fahd 'Abdullah 2018: 8)

A husband also has the responsibility to teach religious knowledge, fardhuan and sunnah worship to his wife, apart from providing a living. If the husband's knowledge is limited, and the wife entrusts questions regarding this matter to the husband to ask the mufti, then the husband reports the answers to the wife, then the wife has no more reasons to leave the house. (Syaiikh Muhammad 2020: 35)

Long Distance Relationship (LDR) is a relationship between individuals or couples who are separated by a certain distance and period so as not to allow physical closeness. (David P Hampton JR 2021: 4) Holt and Stone (1988) in writing entitled " *A Study of Culture Variability and Relational Maintenance Behaviors for International and Domestic Proximal And Long Distance Interpersonal Relationship*," as quoted by Thomas J. Kidenda uses distance and time factors to categorize couples who are in long-distance relationships. Holt and Stone obtained demographic information from their research participants and showed that those who were in long-distance relationships were divided into three categories. The first category is seen from the time apart (0, less than 6 months, and more than 6 months), the second category is seen from the intensity of meetings (once a week, a week to a month, less than one month) and the third category is seen from the distance (0 -1 mile, 2-294 miles, more than 250 miles). If one of the above categories is met, then the couple can be said to have undergone a *Long-Distance Relationship (LDR)*.

Factors that cause individuals to undergo *long distance relationships* include educational factors. Relationships with partners become separated by distance because education is one of the factors causing long-distance relationships when an individual spells and tries to achieve a higher level of education. Another factor is work, where long-distance relationships are also associated with current social trends. This is reflected not only in the increase in the number of workers abroad, but also in the current state of labor mobility, and existing love relationships must be separated to realize their careers. (Girly Kurniati 2018: 28)

Ideally, in married life, Husband and wife live together in one residence to carry out their authority and responsibilities as a couple and to create a harmonious family. In Sukaram Village, Bandar Lampung, there are many family problems, such as the fulfillment of the authority and responsibilities of the husband and wife, because the husband does not live with his wife and children because he works outside the city to earn a living or improve the family's economy, which requires them not to live together under the same roof. for a period resulting in them not being able to lead a life together, leaving their wives and children at home, and having to live far apart (*long distance relationship*).

The husband cannot refuse the work assigned to him until he is willing to be placed outside the city for his responsibility to meet the needs of his family. So that some of the wife's authority cannot be fulfilled because she does not live with one of them, namely the wife's needs in terms of *Jimâ'* (intimacy between husband and wife) and educates his wife and children and takes good care of his wife and children directly. Careful consideration is needed for married couples who decide to have a long-distance relationship and an effective strategy so that problems when dealing long distance can be overcome solely to maintain harmony. Conflicts

that often arise include infidelity, difficulty communicating, feelings of longing that are not forgotten, feelings of worry that sometimes arise in *long distance relationship*. To overcome this, various efforts are needed to avoid difficulties and ugliness.

There have been many studies on the authority and responsibilities of married couples who do not live together under one roof. Regarding this study, including the thesis research conducted by Rafika Dian Ramadhan, a student at UIN Maulana Malik Ibrahim Malang 2020, with the research title "*Efforts to Execute the Authority and Responsibilities of a Husband-and-Wife Long Distance Relationship (LDR) in Building Sakinah Families (Case Study of TNI Families in Battalions Brigif 502 Jabung Malang Regency)*". The focus of his research is how to carry out the authority and responsibility of the LDR TNI husband and wife in building a *Sakinah*, and how to fulfill the LDR TNI husband and wife relationship in raising children at Brigif Battalion 502 Jabung, Malang Regency. Therefore, the results of this study are that efforts to fulfill the authority and responsibilities of husband and wife towards the TNI Battalion Brigif 502 Jabung Malang Regency have not been fully fulfilled, they are only able to fulfill economic authority and take care of themselves and their children. Second, the relationship between the LDR TNI couple in raising children at Infantry Battalion 502 Jabung, Malang Regency, is good, communication is maintained, and children can provide children with an understanding of their father's work. (Shaykh Muhammad b. Umar b. Ali Nawawi Al-Bantani (Syaiikh Nawawi Al-Bantani) 2020)

Wasiyatul Khasanah, Student of IAIN Salatiga 2018 who wrote a study entitled "*Utilization of Authorities and Responsibilities of Wives from a Fiqh Perspective (Study of Sociology of Law)*". The focus of this research is the factors of a wife who becomes a migrant worker in the Pacarmulyo Village, Leksono Village, Wonosobo Regency, and how the fiqh review of the wife's exercise of authority and responsibility in the Calonmulyo Village, Leksono Village, Wonosobo Regency, thus states that there are five factors that cause a wife to become a migrant worker. TKW is due to the culture of the people of the Calonmulyo Village who are used to working, because of the weak economy, because they are inspired by the success of previous TKW, because of the different lifestyles between the village community and the environment abroad, and because of the limited capabilities of the TKW family community. In the fulfillment of the wife's authority and responsibilities, namely that it cannot be carried out in its entirety because the wife is not present beside her husband and the wife's departure to become a migrant worker is not due to coercive or precarious circumstances but because she is motivated by a social and economic situation whose law becomes makruh even though she has received permission from the husband. (Wasiyatul Khasanah 2018)

Reza Umami Zakiah from UIN Sunan Gunung Djati Bandung, which was uploaded to the Al-Syakhsiyyah Journal Vol. 1 No. 01 January 2020. This research is entitled "*Pattern of Discharging the Authority and Responsibilities of a Husband and Wife in a Long-Distance Relationship (LDR)*". The focus of this research is how the pattern of fulfilling the authority and responsibility of a husband and wife in a *long-distance relationship*. So, the results of this study state that the pattern of exercising the authority and responsibilities of a husband and wife in a *long-distance relationship* consists of 3 aspects, namely material aspects, biological aspects, and psychological aspects. As for how to communicate with LDR husband and wife, namely via *mobile phones* as well as directly when the husband returns home. (Reza Umami Zakiah 2020: 71–82)

Overcoming difficulties that arise from LDR husband and wife include commitment, mutual trust, mutual loyalty, mutual respect, appreciation, and mutual strengthening in all matters financially and personally.

After seeing the conditions above, the question arises about how husband and wife who have a *Long-Distance Relationship* (LDR) carry out their authority and responsibility properly, and distance does not become a trigger for problems, then how can the fulfillment of authority and responsibility be reviewed in a *masalah mursalah*.

RESEARCH METHODS

This research is qualitative in nature with the type of field research (*field research*) is research conducted by collecting data and information obtained directly from the source. Data collection in this study was carried out by means of *interviews*, direct field observations (observations), and literature studies. The research data was taken through interviews with four couples who had long-distance marriages between cities since the beginning of the marriage. To support the results of the interviews, the researchers also observed four married couples who were the subjects of this study. Observations were made in Bandar Lampung (where his wife and children live). The focus of this research is the fulfillment of the authority and responsibility of the husband and wife in long-distance marriages from the *masalah mursalah*.

This study uses qualitative data types, namely data presented in the form of verbal words not in the form of numbers. In this study, the type of data needed is regarding how the fulfillment of the authority and responsibilities of husband and wife who do not live together in Sukarame Village, Sukarame District, Bandar Lampung, and an overview *masalah mursalah*.

The data processing stage was carried out after the interview data had been collected. The *editing* is correcting the data that has been collected from the field, then the *organizing* is compiling the data in such a way as to produce an orderly rationale and *organizing* using the principles of theories and arguments so that certain conclusions and answers to the questions in the formulation problem can be solved. The collected data was analyzed by means of data reduction, data presentation and drawing conclusions. In analyzing the data, the writer uses an inductive way of thinking, that is, starting from specific facts or concrete events, then generalizations that have a general nature are drawn from these facts. Data analysis uses a *masalah mursalah*.

RESULT AND DISCUSSION

The fulfillment of the authority and responsibility of the husband-and-wife *long distance relationship* is because the husband works outside the city which cannot be fully fulfilled, both to both children and family or relatives. Only part of it can be done. In this regard, the authors conducted interviews with informants who are the wives of husbands who have *long distance relationships* in Sukarame Village about fulfilling the rights and obligations of husbands and wives not living in the same house. are as follows:

Table 1. The distance and intensity of the resource person's meeting with her husband

No	Name of Informant	Distance	Of Meeting Intensity
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1	Novia Santi	Bandar Lampung-Jakarta, 7 Hours 6 Minutes (255 KM)	1 or 2 months
2	Tanti	Bandar Lampung-Cilegon, 3 Hours 8 Minutes (135 KM)	Once a month
3	Leni	Bandar Lampung-North Lampung, 3 Hours 40 Minutes (140 KM)	Once a month
4	Rohayati	Bandar Lampung-Ogan Komerling Ulu Timur, 5 Hours 11 Minutes (195 KM)	2 or once every 3 months

The first informant was Novia Santi, 45 years old, a resident of Sukarame Village who has a long-distance relationship with her husband. Their marriage has been going on for 24 years and they already have 2 children who are each in college and high school level. They have been in a long-distance *relationship* since the beginning of their marriage until now due to the demands of their husband who works in Jakarta. The reason for Novia Santi's mother not to live with her husband is because of the different living costs and so that she can be close to her in-laws and have easy access to her children's education. The intensity of their meetings is one to two months depending on the time off the husband gets. Mrs. Novia Santi and her children communicate with her husband or father via *telephone*, *WhatsApp*, and *video*. (Interview with Mrs. Novia Santi 2022)

The second informant was Ms. Tanti, 43 years old, a resident of Sukarame Village who is also in a *long-distance relationship* with her husband. Mrs. Tanti's marriage to her husband has been going on for 19 years and already has 3 children, 1 boy and 2 girls. Just like Mrs. Novia Santi, Mrs. Tanti is also in a long-distance relationship (*Long Distance Relationship*) with her husband from the beginning of her marriage until now because of her husband's job demands who work in a private company in the city of Cilegon. The reason Tanti's mother did not come to live with her husband was because Tanti's mother also worked at a university in Lampung as an honorary employee, also because she was close to her extended family as well as her husband's extended family. The intensity of their meetings is once a month. Ibu Tanti as a wife is not only a housewife who takes care of and takes care of all the needs of the house and her children, but also helps the family's economy by working as an honorary employee at a university in Lampung. Communication between the two was established via *telephone*, *WhatsApp*, and *video*. (Interview 2022)

The third informant, Ms. Leni, is 37 years old. Their marriage has been going on for 12 years and they have been blessed with 3 children of which 2 children are already in elementary school and 1 is not yet in school. They have been in a long-distance *relationship* since their first child graduated from kindergarten due to the demands of their husband's job. At first Leni's mother and her husband lived together or lived in the same house at her husband's official residence, but after her first child graduated from kindergarten, Leni's mother decided not to

live with her husband. The reason is due to unsupported access to education and the long distance from the official residence, which makes it difficult for Leni's mother and her children. The intensity of meetings between the two is one to two meetings a month. When in long-distance contact, their communication is done via telephone, *Whatsapp* or *video call*. The obstacle in communicating was the poor signal because the location of her husband's official residence was in the middle of a PTPN VII sugar plantation in North Lampung. (Interview with Ms. Leni 2022)

The fourth informant was Mrs. Rohayati, 29 years old. They have been married for 11 years and have a daughter. They have been in a long-distance *relationship* since they had their first child until now because their husband is working with his father in a private company in East Ogan Komering Ulu. Previously they lived together in the residence of her husband's family and the husband worked as a casual laborer. However, after having children, the husband of Mrs. Rohayati felt that he had to have a permanent job because his needs increased. The reason for Rohayati's absence to live with her husband is because her husband lives in the employee's mess where he has to share a room with other employees and is also far from the residents' village because he is in the middle of a company plantation. The intensity of their meetings ranges from once every two to three months. Their communication is done via telephone, *Whatsapp* or *video call*. The obstacle when communicating is the signal that is not good, because the location of her husband's mess is in the middle of the sugar cane plantation of PT. PSML. (Interview with Mrs. Rohayati 2022)

In this case, the fulfillment of the authority and responsibilities of a husband and wife who are in a *long-distance relationship* is because the husband works outside the city, where the fulfillment of the rights and obligations of the husband and wife is ideally carried out if they are in the same house or live together so that able to fulfill. Based on the results of interviews conducted by the co-authors with 4 informants/informants who are in *long distance relationships*, the exercise of authority and responsibility is carried out by means of telephone, *WhatsApp*, and *video* when the husband is not at home with his wife and children. their children and try to take advantage of free time with family when they are at home or when their husband is not working. This is done because the physical separation between husband and wife is a very difficult thing, where the fulfillment of marital duties becomes ineffective because the husband and wife cannot meet at any time. In this way, it will be easier for husband and wife to communicate and express their longing for their partner and children. The drawbacks are signal constraints making it difficult to communicate.

In addition, the fulfillment of authority and responsibilities in *long distance relationship* can be fulfilled, such as physical subsistence needs, children's school needs, and being given a safe and comfortable place to live. Fulfillment of household needs is done by transferring a certain amount of money. As for those who cannot be fulfilled, such as the need for biological fulfillment, and directly giving attention and teaching to his wife and children. In this case it is clarified by the Fiqh Rules which explain:

الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ

Meaning: "*Disadvantage allows things that are prohibited*"

The meaning of this rule is, because of *harm*, something that is prohibited becomes permissible. (Hasbiyallah 2014: 136)

Although sacrificing the spiritual needs of the husband and wife, namely the husband cannot gather (sexual relations), his wife is good and gives attention and teaching to his wife and children directly, but with the husband working out of town, the wife's authority is fulfilled, and the husband's responsibilities are carried out outwardly. The wife's authority fulfilled by the husband is the right to get protection and household needs.

The husband's departure out of town has created a considerable distance that prevents his wife and family from being able to meet, the husband's busy life outside the city also does not allow the two of them to have regular and intense communication so that the husband's relationship and friendship with his family is very limited.

Maslahah mursalah are *maslahah* that are not listed in the Qur'ân and hadith and are not contradictory or in accordance with these two sources. (Agus Hermanto 2017: 444) The absence *texts* referred to here is not in the true sense. "absence" in this context is meant to differentiate it from *qiyas* which requires the existence of *ashl* propositions *textual*) and *furû'* (problems that do not yet have legal provisions). So, the absence here means that there are no *texts* that show it directly, because the theory of *al-maslahat al-mursalah* is closely related to the concept that shari'ah is intended for the benefit of society, and functions to provide benefits. This means that in substance there is no benefit that is completely independent from the control of *texts* because syara' law is indeed for the benefit of humans. The problem lies in whether the control of the *text* is direct or not and whether in general or specifically. (Mukhsin 2006: 13)

Al Ghazali followers of Imam Syafii accept the first two types of benefit, while the third benefit can be accepted on condition that: (a) is famous and is *mula'imah*, the nature of *mula'imah* is *maslahah* which does not have a *text* to acknowledge it, but in general it adheres to syara' goals. (b) in the *ad-dharurah* level, or even the *al-*, which may be equivalent to the emergency level, while the *at-tahsini* cannot be used as *proof*. (c) for the soul, the benefit must be *dharuri*, *qath'i* and *kulli*. (Tarmizi 2010: 59)

The general condition for *maslahah mursalah* is when no text is found as a reference material. Imam al-Ghazâlî has determined that the argument underlying his statement regarding *maslahah mursalah* or *istinbâh* is the proposition *istinbât* which must fulfill the following conditions:

- a. Its usefulness is at the level of basic needs (*darûriyyât*). That is, *maslahah* can be seen whether it will destroy the five main elements (*al-usûl al-khamsah*).
- b. The gain must be certain, not conjecture (*zan*). That is, expediency is really believed to have uses.
- c. Benefits must be generally accepted. In other words, it is an advantage that applies both in terms of personal interests and the interests of the people.

Its usefulness must be in accordance with the objectives of Islamic law. (Mohammad Rusfi 1996: 68) Regarding

of authority and responsibility for husband-and-wife *long distance relationship* in Sukarame Village, Sukarame District, Bandar Lampung City, when viewed from the *maslahah mursalah* as follows:

1. Fulfillment of authority and responsibility for husband-and-wife *long distance relationship* in Sukarame Village, Sukarame District, Bandar Lampung City as a form of

fulfilling their basic needs, namely life, property, and offspring. They carry out the fulfillment of these rights and obligations to meet the need for external living, but they are unable to fulfill their biological needs where biological needs are their basic needs, namely protecting offspring.

2. The exercise of authority and responsibility for a husband-and-wife *long distance relationship* in Sukarame Village, Sukarame District, Bandar Lampung City, does not benefit much from the husband not living with his wife and children. There are many negative impacts arising from husbands not living at home with their wives and children, such as children receiving less direct affection from their fathers, more temptations, and limited communication. Meanwhile, the benefits generated are only in fulfilling household needs as well as educational needs materially.
3. Fulfillment of authority and responsibility for husband and wife who are in a *long-distance relationship* in Sukarame Village, Sukarame District, Bandar Lampung City is beneficial for couples who do not live in the same house or for personal benefit because they are only able to fulfill a living for the spouse who runs it, even though it sacrifices a living. innery. Including personal interests that include only a few groups.
4. In practice, the fulfillment of the authority and responsibilities of a husband and wife in a *long-distance relationship* makes it easy for husbands to meet their household needs which is the husband's responsibility in providing a decent living starting from clothing, food, and a place to live. Due to the long-distance relationship, the communication was carried out by telephone, *WhatsApp* and *video*. That way their communication will be easier, and they can express their longing and affection for their partner and baby and can understand each other's condition. In accordance with the objectives of Islamic law, namely there is benefit.

In the exercise of authority and responsibility for married couples who do not live together in Sukarame Village, Sukarame District, Bandar Lampung City, when viewed from the perspective of *maṣlahah*, it includes *maṣlahah dharûriyah*. *Maṣlahah dharûriyah* is a benefit which refers to the primary needs in the world and in the hereafter for mankind. This primary benefit must exist and must be maintained and maintained. If that is not achieved, humanity will be threatened in this world and the next. Because biological needs are included in the basic human needs that must be fulfilled and in accordance with *Maqâshid al-shari'ah*, namely protecting religion (*hifdzu al-dîn*) and protecting human ancestry or honor (*hifdzu al nasl*).

If viewed from the *mursalah*, the exercise of authority and responsibility for a husband and wife not living together in Sukarame Village, Sukarame District, Bandar Lampung City is beneficial for couples who do not live in the same house or for their personal benefit because they are only able to fulfill an external living for the partner who runs it, even if it sacrifices inner sustenance. Including personal interests that cover only a few groups and that cannot be used as *proof* because it does not meet the desired conditions of *maṣlahah mursalah*.

CONCLUSION

The exercise of husband and wife's authority and responsibilities in this study, based on the results of interviews conducted by the co-authors with 4 informants/informants who underwent *long distance relationships*, it can be seen that it went well, in the exercise of

authority and responsibility it was carried out by means of telephone media, *WhatsApp* and *video calls* when the husband is not at home with his wife and children and also tries to take advantage of free time with the family when he is at home or when the husband is not working. This is done because the physical separation between husband and wife is a very difficult thing, where the fulfillment of marital duties becomes ineffective because the husband and wife cannot meet at any time. In this way, it will be easier for husband and wife to communicate and express their longing for their partner and children. The drawbacks are signal constraints making it difficult to communicate.

Couples *long distance relationship* can be met, such as physical subsistence needs, the husband always earns a living (money) for his wife and family such as children's school needs and is given a safe and comfortable place to live. Fulfillment of household needs is done by transferring a certain amount of money. As for those who cannot be fulfilled, such as the need for biological fulfillment, and directly giving attention and teaching to his wife and children.

If viewed from the perspective of *maslahah*, the exercise of the authority and responsibility of a husband and wife who have a *long-distance relationship* study in Sukarame Village, Sukarame District, Bandar Lampung City, is included as *maslahah dharûriyah*. *Maṣlahah dharûriyah*, namely benefit relating to the primary needs of mankind in this world and in the hereafter. This primary benefit must exist and must be maintained and maintained. If that is not achieved, humanity will be threatened in this world and the hereafter because biological needs are included in the basic human needs that must be fulfilled and are in accordance with *Maqâshid al-shari'ah*, namely protecting religion (*hifdzu al-dîn*) and protecting offspring or human honor (*hifdzu al nasl*).). If it is not channeled properly, it will disrupt the continuity of the husband-and-wife relationship and can lead to adultery. In the perspective of *maslahah mursalah*, the exercise of the authority and responsibilities of husband and wife in a *long-distance relationship* is only beneficial for married couples who do not live together or for personal benefit because it can facilitate the fulfillment of external living expenses, even though they must sacrifice spiritual livelihoods. Includes minority groups and contains personal interests that cannot be used as arguments because they do not fulfill *maslahah mursalah* the desired.

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