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## **The Dynamics of Urban Muslim Families Post-Divorce: The Contribution of Islamic Law in Building Resilience of Indonesian and Malaysian Families**

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### **Abstract:**

Divorce is currently an increasingly common phenomenon in urban areas, including among Muslims in Indonesia and Malaysia. This phenomenon raises legal, social and psychological challenges that affect family resilience after divorce. Family resilience is not confined solely to the upper-middle-class, but also to all individuals striving to persevere in their daily lives after divorce. This research aims to explore the legal behavior of urban Muslims after divorce, with a focus on how individuals in these two countries deal with issues related to economic, socio-cultural and psychological issues. This is field research that uses qualitative methods related to the dynamics of family resilience in urban Muslim communities in Indonesia and Malaysia. The research was conducted using in-depth interviews. The results of this research are that each post-divorce family has a dynamic process in achieving family resilience. Factors that influence family resilience are not only oneself but also social support. This process needs to be strengthened by government support with strategic policies to ensure the fulfillment of post-divorce rights which can speed up the resilience process. Malaysia is more advanced in dealing with post-divorce family resilience with the existence of Bahagian Sokongan Keluarga (BSK). This research is able to contribute to the study of Islamic law and family resilience after divorce. In addition, this research offers strategic insights for the development of more inclusive policies and an Islamic legal

perspective to support social justice and family welfare after divorce in both countries.

**Keywords:** Family Resilience, Islamic Law, Post-Divorce Dynamics

## Introduction

The divorce rate in Indonesia has significantly increased in recent years.<sup>1</sup> According to a report from *Badan Pusat Statistik (BPS)*, the number of divorces in Indonesia is projected to reach 516,334 cases in 2022. This represents a 15.31% increase compared to the 447,743 cases recorded in 2021. As a neighboring country with similar cultural and linguistic groups, Malaysia apparently has a divorce rate that is also as high as Indonesia. The number of recorded Muslim divorces in 2017-2018 increased from 39,709 to 40,269. Furthermore, in 2018-2019 there was also an increase to 45,502 cases (official Portal of Malaysian Department of Foreign Affairs). This surge in statistics signifies the challenges associated with the complex legal, social and psychological impacts. In the context of Islamic law, divorce is permissible while still providing justice and benefit for all parties involved. However, the implementation of Islamic law in realizing family resilience in urban communities often faces challenges, especially related to the fulfillment of the rights of women and children after divorce.<sup>2</sup>

Family resilience is of utmost importance in the aftermath of divorce for individuals within all that is related to family units, encompassing fathers, mothers, and children in urban Muslim communities in Indonesia. Family resilience is not solely relegated to the middle and upper classes but pertains to all individuals who strive to endure the challenges of daily life post-divorce. This resilience is not solely defined by economic considerations but also extends to social, psychological, and spiritual dimensions. Economic endurance for families is demonstrated through a series of concerted efforts aimed at recovery from financial distress, encompassing eight fundamental steps: liquidation of assets, compelled to work, focus on work,

<sup>1</sup> Nofiardi Nofiardi and Fahmil Samiran, 'Living Under the Same Roof Before the Date of Separation: The Relevance of Maqāṣid al-Sharī'ah and Minangkabaunese Custom in A New Direction for Families', *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (15 December 2023): 305–16, <https://doi.org/10.31958/juris.v22i2.9014>; Rahmat Hidayat et al., 'Review of Maqāṣid Al-Syarī'ah Concerning the Fulfillment of Child Rights Post-Divorce in Budi Aji Village, Simpang Pematang District, Mesuji Regency', *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 2 (31 December 2022): 213–28, <https://doi.org/10.30631/alrisalah.v22i2.1254>; Asman Asman and Resali bin Muda, 'Social Dynamics on the Increasing Divorce of Malay Communities during COVID-19 in Sambas West Kalimantan, Indonesia Perspective of Islamic Family Law', *Al-Manahij: Jurnal Kajian Hukum Islam*, 23 August 2023, 153–66, <https://doi.org/10.24090/mnh.v17i2.8235>; Nirwan Junus et al., 'Integration of Mediation in Divorce Cases Reviewed from Supreme Court Regulation on Court Mediation Procedures', *Jambura Law Review* 6, no. 1 (31 January 2024): 183–205, <https://doi.org/10.33756/jlr.v6i1.19370>.

<sup>2</sup> Syukrawati Syukrawati et al., 'Post-Divorce Rights of Women and Children in Pekalongan City, Central Java: Challenges in Islamic Law Analysis', *Al-Ahkam* 34, no. 1 (30 April 2024): 121–46, <https://doi.org/10.21580/ahkam.2024.34.1.20624>; Siti Aminah and Arif Sugitanata, 'Genealogy and Reform of Islamic Family Law: Study of Islamic Marriage Law Products in Malaysia', *Journal of Islamic Law* 3, no. 1 (27 February 2022): 94–110, <https://doi.org/10.24260/jil.v3i1.556>; Muhammad Aulia Rahman, Roibin Roibin, and Nasrulloh Nasrulloh, 'Dayak Ngaju Customary Fines in Pre-Marriage Agreement to Minimize Divorce in The Perspective of Maslahah Mursalah Ramadhan Al-Buthi', *El-Mashlahah* 13, no. 1 (30 June 2023): 57–75, <https://doi.org/10.23971/el-mashlahah.v13i1.5623>.



financial management, striving, business/career growth, gathering support from companions, relatives, or confidants, and intense efforts to recompense prior spouse debts. The secondary facet of family resilience resides in the social sphere, wherein fathers, mothers, and children collectively attempt to fight negative stigmatization. In fact, divorce events surprisingly liberate these individuals from the psychological burden of household conflicts that so-called broken homes marred by domestic violence and other adversities that cause stress that affect their focus and their overall life journey.

Family resilience problems also occur in urban communities. In an increasingly urbanized world, culture is also experiencing shifts. Family resilience problems in urban communities can be complex and multifaceted, some key issues that contribute: are economic stress, and many urban families face financial instability which can lead to stress and strain on family relationships. Lack of job opportunities can result in financial insecurity and affect the resilience of the family, urban areas typically have higher rates of homelessness can impact family stability, and high crime rates in urban areas can lead to fear and stress. Some cases that occur in urban communities, especially cases of divorced women. They face excessive social stigma and lack of access to legal justice,<sup>3</sup> and women as single mothers must struggle to achieve family resilience after divorce.<sup>4</sup> This is a problem that needs to be resolved holistically. This is also in line with the research findings that judges must decide cases by considering the values of benefit for children, wives, and husbands. However, this effort has not been optimized because it is only limited to the judge's decision and has not been balanced with stronger positive law. It is important to ensure the rights of wives and children after divorce with the role of the government.

The cause is the husband's lack of legal awareness of the post-divorce rights of his wife and children that he must fulfill<sup>5</sup>. This is a problem that needs to be resolved holistically. Efforts to fight for the rights of women and children after divorce have actually been made by strengthening the role of religious courts<sup>6</sup>. To ensure justice for litigants, one of which is by applying the ex officio rights of judges<sup>7</sup>. This is also in line with the research findings that judges must decide cases by considering the values of benefit for children, wives, and husbands<sup>8</sup>. However,

<sup>3</sup> Sri Handayani, Syarifah Nuraini, and Rozana Ika Agustiya, 'Faktor-Faktor Penyebab Pernikahan Dini Di Beberapa Etnis Indonesia', *Buletin Penelitian Sistem Kesehatan* 24, no. 4 (2021), <https://doi.org/10.22435/hsr.v24i4.4619>.

<sup>4</sup> Zenno Noeralamsyah, 'Penguatan Peran Single Mother Dalam Ketahanan Ekonomi Keluarga', *Jurnal Studi Gender Dan Anak* 10, no. 1 (20 June 2023): 21–33, <https://doi.org/10.32678/jsga.v10i1.8307>.

<sup>5</sup> Meli Dwi Yuniar and Waluyo Sudarmaji, 'The Realization of the Fulfilment of the Children's Sustenance Post-Divorce In Purworejo Religious Court in 2020-2021', *El-Usrah* 6, no. 1 (2023), <https://doi.org/10.22373/ujhk.v6i1.18244>.

<sup>6</sup> Fajri M. Kasim et al., 'The Protection of Women and Children Post-Divorce in Sharia Courts in Aceh: A Sociological Perspective', *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022), <https://doi.org/10.15408/ajis.v22i2.28747>.

<sup>7</sup> Lilik Andar Yuni, 'The Use of Ex Officio to Fulfill Women's Post-Divorce Rights at the Samarinda Religious Court', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 21, no. 2 (29 December 2021): 135–54, <https://doi.org/10.18326/ijtihad.v21i2.135-154>.

<sup>8</sup> Syaifuddin Zuhdi et al., 'The Confiscation of Husbands' Wealth as A Collateral for Post-Divorce Child Support: Perspective of Maqāsid Al-Shari'ah', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (11 June 2024): 912, <https://doi.org/10.22373/sjhk.v8i2.17326>.



this effort has not been optimized because it is only limited to the judge's decision and has not been balanced with stronger positive law. So it is important to ensure the rights of wives and children after divorce with the role of the government.

On the other hand, in the perspective of Islamic law, it has actually regulated how the rights and obligations that must be fulfilled when divorce occurs.<sup>9</sup> Because family resilience in Islam is the pillar of a good society, *qaryah thayyibah*, which is the basis for the descent of Allah's grace for a blessed life. Therefore, Islam regulates the relationship between husband and wife based on love, based on the concept of worship. In the sense that the affectionate relationship between husband and wife and children has spiritual value as obedience to Allah SWT, not only worldly value. Previous studies have tended to discuss post-divorce family experiences without considering the cultural and legal context in each country. In this study, Indonesia and Malaysia both apply the principles of Islamic law in their legal systems, but the implementation of these rules differs significantly due to the influence of state policies, social systems, and the level of public understanding of Islamic law. This research attempts to examine family resilience and explore in depth how Islamic law is implemented and the extent of the government's role in family resilience, particularly in the context of divorce issues in dynamic urban societies. This research will provide solutions to future challenges.

This research is based on the argument that post-divorce family resilience can also be achieved by urban Muslim communities in Indonesia and Malaysia. Various references mention that the impact of divorce affects various aspects of an individual's life. So, realizing family resilience becomes very important to strive for. The purpose of this study is to fill the gap of previous studies. This research will examine post-divorce family resilience in urban Muslim communities in Indonesia and Malaysia holistically related to economics, social, psychology integrated with Islamic law. Specifically, this research seeks to explain about the dynamics of family resilience after divorce from the perspective of Islamic law in urban Muslim communities in Indonesia and Malaysia, and the role of the government in fulfilling the rights of family after divorce in Indonesia and Malaysia.

## Method

This research uses a qualitative research approach with empirical field data. The purpose of the research is to dig deeper into family resilience and the application of Islamic law in social reality. The research was conducted using in-depth interviews about family resilience after divorce with a number of informants who had experienced divorce. The informants are community members who live in several cities with high divorce rates in Indonesia and Malaysia. The selection of informants was carried out purposively using the snowball technique with the criteria that informants are divorced widowers or widows who have children. Informants from Indonesia and Malaysia totaled 19 women and 12 men. This research uses the concept of Miles and Huberman,<sup>10</sup> activities in data analysis

<sup>9</sup> Kamarusdiana et al., 'Family Dispute Resolution Practices in Kepulauan Seribu (Study of the Role of Religious Leaders, Community and State Apparatus)', *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (2023): 163–75, <https://doi.org/10.18592/sjhp.v23i2.11453>.

<sup>10</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (California: SAGE Publications, 2013).



include the process of data reduction, editing, and organizing.<sup>11</sup> Islamic law is integrated into the analysis of research results, especially the Islamic view of values in husband and wife relationships, the rights and obligations of husband and wife as well as child education oriented to the best interests of children in preparing for a better future that illustrates family resilience.<sup>12</sup>

## Result and Discussion

### Family Resilience in Indonesia and Malaysia

Family resilience is the development of relationships between families and broader social units<sup>13</sup>. This resilience factor contributes significantly to the enhancement of positive psychological outcomes within the family structure<sup>14</sup>. Zhang and his colleagues assert that family resilience can mediate the connection between perceived social support from caregivers and the caregiving burden<sup>15</sup>. This perspective aids in comprehending the pivotal role of mental healthcare and guides the formulation of psychological intervention strategies for family members<sup>16</sup>. Moreover, family resilience serves as a mechanism that not only generates favorable impacts but also alleviates the weight of caregiving responsibilities<sup>17</sup>. When parents are fortified with emotional support, the developmental trajectory of their children is notably augmented<sup>18</sup>. This aspect underscores one of the prime advantages engendered by family resilience. Furthermore, family resilience stands as an integral facet in the cultivation of a harmonious familial milieu. Thus, it emerges as a social linchpin warranting cultivation within the family framework to preempt interfamily conflicts.

Family resilience includes values in daily life, such as family communication, problem-solving, utilization of social resources, and maintaining a positive

<sup>11</sup> Miftahul Huda et al., 'Tradition, Wisdom and Negotiating Marriage and Inheritance Disputes on Javanese Muslim', *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (30 May 2024): 25–44, <https://doi.org/10.29240/jhi.v9i1.9887>; Rohmah Maulidia, Khusniati Rofi'ah, and Lukman Santoso, 'HALAL REGULATION AND CERTIFICATION IN THE CATERING BUSINESS: A Critical Review of Consumer Protection', *Jurisdicție: Jurnal Hukum Dan Syariah* 15, no. 1 (9 July 2024): 171–206, <https://doi.org/10.18860/j.v15i1.26988>.

<sup>12</sup> Haniah Ilhami, Destri Budi Nugraheni, and Tata Wijayanta, 'Child Protection Post the New Marriage Law: How Indonesian Religious Court Interpreting the Urgency in Child-Age Marriage', *Jurnal IUS Kajian Hukum Dan Keadilan* 11, no. 1 (5 April 2023): 75–95, <https://doi.org/10.29303/ius.v11i1.1054>.

<sup>13</sup> Desi Sianipar, 'Peran Pendidikan Agama Kristen Di Gereja Dalam Meningkatkan Ketahanan Keluarga', *Jurnal Shanan* 4, no. 1 (2020): 73–92, <https://doi.org/10.33541/shanan.v4i1.1769>.

<sup>14</sup> Lixia Chang et al., 'Symptom Burden, Family Resilience, and Functional Exercise Adherence among Postoperative Breast Cancer Patients', *Asia-Pacific Journal of Oncology Nursing* 9, no. 11 (2022): 100129, <https://doi.org/10.1016/j.apjon.2022.100129>.

<sup>15</sup> Yalin Zhang et al., 'Relationships Among Perceived Social Support, Family Resilience, and Caregiver Burden in Lung Cancer Families: A Mediating Model', *Seminars in Oncology Nursing* 000 (2022): 151356, <https://doi.org/10.1016/j.soncn.2022.151356>.

<sup>16</sup> Peng Cheng et al., 'Mental Condition and Function of Resilience among Families of Frontline Medical Workers during COVID-19: Potential Influencing Factors and Mediating Effect', *Journal of Affective Disorders* 324 (2023): 600–606, <https://doi.org/10.1016/j.jad.2022.12.152>.

<sup>17</sup> Qingqing Ma et al., 'Family Resilience and Subjective Responses to Caregiving for Children with Epilepsy', *Epilepsy and Behavior* 125 (2021), <https://doi.org/10.1016/j.yebeh.2021.108417>.

<sup>18</sup> Kristi K. Westphal et al., 'Examining Child Flourishing, Family Resilience, and Adversity in the 2016 National Survey of Children's Health', *Journal of Pediatric Nursing* 66 (2022): 57–63, <https://doi.org/10.1016/j.pedn.2022.05.014>.



outlook<sup>19</sup>. Within family communication, family resilience manifests mental well-being in familial relationships<sup>20</sup>. Furthermore, shared leisure time spent with the family trims the usage of the gadget, cultivating closer familial bonds in communication<sup>21</sup>. Family resilience also facilitates effective problem-solving within the family unit, offering solutions to decrease conflicts among family members. Additionally, the value of family resilience harnesses social resources, exemplified by enhanced trust within the family and heightened collaboration to improve the family's economic and educational pursuits<sup>22</sup>. The value of maintaining a positive perspective further protects the family from the harmful impacts of stress-induced thought habits<sup>23</sup>. Thus, these family resilience values collectively yield positive repercussions for the family.

### Divorcement in Indonesia and Malaysia

Divorce is a decision made by families to terminate their relationships with one another. Divorce can be influenced by various reasons such as financial inadequacy or instability, disloyalty, and elevated stress levels due to familial issues. Sbarra and Whisman assert that divorce is linked to significant socio-economic shifts, particularly impacting women, and its consequence can be especially severe for minority women who find themselves in vulnerable financial positions before the dissolution of marriage<sup>24</sup>. It signifies a choice to part ways within the family unit. In Indonesia, divorce carries a societal stigma. The factors contributing to the escalation of divorce rates in Indonesia, specifically in Aceh and South Sulawesi, encompass economic factors, education, lack of religious understanding, the influence of social media, early marriage, and a lack of empathy towards spousal rights and responsibilities.<sup>25</sup> Additionally, domestic violence has become the major

<sup>19</sup> Cui Cui et al., 'Mediating Effects of Coping Styles on the Relationship between Family Resilience and Self-Care Status of Adolescents with Epilepsy Transitioning to Adult Healthcare: A Cross-Sectional Study in China', *Journal of Pediatric Nursing* 63 (2022): 143–50, <https://doi.org/10.1016/j.pedn.2021.11.021>; Sudirman Sudirman et al., 'Examining the Complexity of Child Marriage as Sexual Violence in Digital Era', *Legality: Jurnal Ilmiah Hukum* 31, no. 2 (30 September 2023): 310–28, <https://doi.org/10.22219/ljih.v31i2.28881>.

<sup>20</sup> Camella J. Rising et al., 'Family Communication Challenges of Adolescents and Young Adults with Li-Fraumeni Syndrome: Implications for Psychosocial Care', *Patient Education and Counseling* 105, no. 11 (2022): 3259–66, <https://doi.org/10.1016/j.pec.2022.07.012>.

<sup>21</sup> Ashwini Tadpatrikar, Manoj Kumar Sharma, and Silpa S. Viswanath, 'Influence of Technology Usage on Family Communication Patterns and Functioning: A Systematic Review', *Asian Journal of Psychiatry* 58 (2021), <https://doi.org/10.1016/j.ajp.2021.102595>.

<sup>22</sup> Elizabeth Wilson et al., 'Findings from the Implementation of a Novel Needs Assessment Survey in Children and Youth with Epilepsy; The Impact of Social Determinants of Health on Utilization of Medical Services', *Brain Disorders* 7 (2022), <https://doi.org/10.1016/j.dscb.2022.100043>.

<sup>23</sup> Tuan Trong Luu, 'Family Support and Posttraumatic Growth among Tourism Workers during the COVID-19 Shutdown: The Role of Positive Stress Mindset', *Tourism Management* 88 (2022), <https://doi.org/10.1016/j.tourman.2021.104399>.

<sup>24</sup> David A. Sbarra and Mark A. Whisman, 'Divorce, Health, and Socioeconomic Status: An Agenda for Psychological Science', *Current Opinion in Psychology*, 2022, <https://doi.org/10.1016/j.copsyc.2021.06.007>.

<sup>25</sup> Mursyid Djawas et al., 'The Government's Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi', *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (30 June 2021), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/20870>; Muhazir Muhazir, Azwir Azwir, and Zubir Zubir, 'Legal Institutions in Resolving Divorce Cases in Aceh', *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (30 May 2024): 211–30, <https://doi.org/10.29240/jhi.v9i1.8529>.



divorce cause within the framework of Indonesian family law<sup>26</sup>. Consequently, divorce becomes an alternative way to release themselves from the problems they encounter in a family.

The subsequent lives of couples who have separated are influenced by various psychological and spiritual factors. Sbarra and Whisman emphasize that the outcome of divorce depends on a deeper psychological analysis of the happiness experienced during the marriage<sup>27</sup>. Xiao and colleagues explain that post-divorce experiences can impact overall well-being and consistency in social life transitions<sup>28</sup>. This presents positive psychological effects for individuals after emerging from family issues. Furthermore, religious spirituality tends to strengthen due to an individual's awareness of forming a family. Bell and colleagues indicate several dimensions of post-divorce religious consciousness: (1) the moral correctness of marriage, (2) religious belief dilemmas, (3) the significant influence of religious social networks, and (4) religious practices informing decision-making processes<sup>29</sup>. In Nathanson's research, it is stated that for many individuals, spirituality facilitates healing. The fact that over 80% seek counseling implies that harnessing spiritual strength for post-divorce recovery can have significant implications for social work interventions<sup>30</sup>. Thus, post-divorce experiences emphasize the increasing psychological and spiritual impacts.

**Table 1.** Causes of Divorce in Indonesia and Malaysia

Causative Far	Indonesia (in percentage)	Malaysia (in percentage)
Having an affair	16 %	23 %
Economy	34 %	20 %
Disharmony	19 %	37 %
Consuming prohibited drugs	3 %	-
Domestic Violence	25 %	10 %
Family Gets Involved	3 %	7 %
Misunderstanding through social media	-	3 %

**Source:** Interview, 2023

<sup>26</sup> Martina Purna Nisa, 'Critical Review of Domestic Violence as Reason for Divorce (Comparison of Divorce Laws in Indonesia, Malaysia and the Maldives)', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (22 June 2021): 1–23, <https://doi.org/10.19105/al-lhkam.v16i1.4292>.

<sup>27</sup> David A Sbarra and Mark A Whisman, 'Divorce, Health, and Socioeconomic Status: An Agenda for Psychological Science', *Current Opinion in Psychology* 43 (February 2022): 75–78, <https://doi.org/10.1016/j.copsyc.2021.06.007>.

<sup>28</sup> He Xiao et al., 'Is It OK If Mommy Dates? The Influence of Mother's Post-Divorce Dating Transitions for Children's Behaviors', *Journal of Child and Family Studies* 31, no. 6 (2022): 1582–95, <https://doi.org/10.1007/s10826-021-02111-1>.

<sup>29</sup> Natasha K Bell et al., 'Divorce Decision-Making and the Divine', *Journal of Divorce & Remarriage* 59, no. 1 (2 January 2018): 37–50, <https://doi.org/10.1080/10502556.2017.1375330>.

<sup>30</sup> Irene G Nathanson, 'Divorce and Women's Spirituality', *Journal of Divorce & Remarriage* 22, no. 3–4 (10 February 1995): 179–88, [https://doi.org/10.1300/J087v22n03\\_11](https://doi.org/10.1300/J087v22n03_11).



This study aims to describe post-divorce family resilience in urban Indonesian Muslim society by identifying three key notions of evidence as a foundation. Firstly, single parents initially struggle financially but eventually manage to endure, particularly in supporting their daily livelihood and children's education. Secondly, they bear the heavy burden of social responsibility; some single parents who once held status and were well-off, now find themselves protecting and providing, grappling with the bitter perception shift as they are degraded to being labeled as immoral women who pursued married men. They constantly have to prove themselves to the public to avoid smearing. Thirdly, single parents become more psychologically independent and spiritually connected to the Almighty God after navigating through the life-shaking event of divorce. From these findings, it is known that post-divorce family resilience in urban Indonesian Muslim society, manifested across various aspects, can transform single parents from initially facing difficulties into enduring and resilient household heads. Thus, post-divorce family resilience in urban Indonesian Muslim communities is highly dynamic, contingent upon the surrounding societal conditions.

The resilience of post-divorce families in urban Muslim society exhibits a certain complexity. Initially, the family tends to experience changes in conditions because the support that was once given by the partner is no longer there. Now, as single parents, despite being burdened by difficulties, they find ways to overcome these challenges. This is in line with the observations made by Helena & Kinanthi, suggesting that families with single parents are more prone to challenging situations and external pressures, necessitating specific approaches for the resilience process<sup>31</sup>. The strategies for resilience naturally involve the support of the people around the single parent – be it their own children, family members, friends, neighbors, and others. This aligns with the perspectives shared by Sissilia & Falah<sup>32</sup>. The geographical location of a single parent's life also serves as a supportive factor in building resilience. Urban areas offer more resources for resilience due to the availability of numerous job opportunities, as well as the empathetic and sympathetic support from family, friends, neighbors, and the community, coupled with a more hands-off attitude towards personal affairs<sup>33</sup>. Therefore, the post-divorce family's resilience in urban Indonesian society is closely tied to the influence of the surrounding environment. This holds significant importance, particularly in terms of economic, social, psychological, and spiritual aspects.

The resilience of post-divorce families in urban Muslim communities in Indonesia is often caused by family dysfunction that ultimately leads to separation, disrupting the unity of the family. The primary causes of family separation are economic, social, psychological, and spiritual factors. The most significant factor is often economic, as it forces single parents, predominantly women, to seek employment due to the shift from their previous role of managing domestic affairs. Initially, they may have a stable source of income, although not substantial, but this

<sup>31</sup> Cut Helena and Melok Kinanthi, 'Peran Koherensi Diri Terhadap Resiliensi Keluarga Pada Orang Tua Tunggal', *Journal of Psychological Science and Profession* 5, no. 3 (2021): 258, <https://doi.org/10.24198/jpsp.v5i3.27018>.

<sup>32</sup> Dewindra Ayu Kartika, 'Resiliensi Pada Single Mother Pasca Perceraian .', *Jurnal Resiliensi*, 2012.

<sup>33</sup> Hammad Zahid Muharram, 'Melebur Dalam Harmoni Dan Kebersamaan: Studi Kasus Sense of Community Pada Masyarakat Sub-Urban Kampung Neglasari Jatinangor', *Syntax Literate; Jurnal Ilmiah Indonesia* 7, no. 1 (2022): 277, <https://doi.org/10.36418/syntax-literate.v7i1.6053>.





could reduce to nothing. As a result, they are pushed to explore various income avenues, taking on odd jobs, engaging in work out of necessity, selling their possessions, learning to manage limited finances, seeking support from close relatives, and if employed, focusing on career or business development, all while enduring significant effort. In extreme cases, single mothers might even shoulder their former partner's debts. The hardship experienced by single mothers necessitates a careful navigation of life, involving meeting both their own and their children's needs. Over time, negative stigmas attached to single parenthood can gradually dissipate as success stories emerge. Achieving financial and emotional stability is pivotal for single parents, whether they are men or women, yet there is a lack of institutional government support. Furthermore, there is insufficient oversight of judicial decisions, particularly concerning child support payments. Many cases witness a complete absence of child support, leaving single parents, who are obligated to provide such support, burdened, and abandoned. This situation significantly contributes to the resilience exhibited by most single mothers.

To prevent a continuous downturn, they must struggle to rise above the challenges they face until they can stand on their own two feet. The negative perception associated with being a single parent can gradually decrease through the demonstration of successful stories. Achieving psychological and spiritual well-being as a stable single parent requires concerted effort. It's important to note that both men and women in this situation lack sufficient government support and face challenges regarding child support payments, where oversight on judicial decisions is inadequate.<sup>34</sup> Despite these obstacles, the determination to overcome these issues and regain stability remains essential for single parents, particularly women, who must strive to overcome various difficulties and ultimately establish a firm footing in their lives<sup>35</sup>.

### Economic Implication (Economic Difficulties)

Economics has become a crucial element within families. The occurrence of divorce has led to abnormal financial issues. Women, who generally work within the domestic sphere, face financial difficulties after divorce, but this is not the case for the informants of this study. The informant in this research demonstrates that even though the family unit is no longer intact, family resilience can still be maintained, strengthened, and fortified.

**Table 2.** Economic Resilience

Informant statement	Code
If I am burdened, yes, but it seems that more and more changes are coming here. The problem is that since I was divorced until now, I have made 5 or 6 bicycle installments. But as soon as there is a big need, like school, the bicycles are immediately sold. Now I don't	Liquidation of assets.1

<sup>34</sup> Ajeng Astrina Mulia, 'Optimalisasi Perlindungan Terhadap Anak Korban Perceraian Dalam Perspektif Hukum', *Gorontalo Law Review* 4, no. 2 (6 December 2021): 223–34, <https://doi.org/10.32662/golrev.v4i2.1680>.

<sup>35</sup> Hoiril Sabariman and Siti Kholifah, 'Menjanda Sebagai Model Resiliensi Perempuan', *JSW (Jurnal Sosiologi Walisongo)* 4, no. 1 (2020): 101–14, <https://doi.org/10.21580/jsw.2020.4.1.4682>.



have a bike at all, I just took this. (RE)	
What more...(crying) work harder if I can just suffice for that. Previously, when we were still separated, my ex-husband had not given money at all. In the beginning, when I got divorced, I was in a position where I wasn't working, so I was confused about finding work. What kind of work do I need to do include being a domestic worker. (RNK)	Compelled to work.2
In the past, I had to think about child expenses, I had to think... I still also had to fight with my husband because he didn't provide a living, right, it was like a lot of doubles. But after the divorce, I kept thinking about the issue of child expenses without having to debate. (RY)	Focus on work.3
I saved the pocket money from Eid. Then later... Alhamdulillah, more than enough to register for school. As for every day, yes that was earlier, yes from my income I collect it, it is shared. (RY)	financial management.4
I have to try my best as hard as I can, so that I can fulfill the needs at least for me and the children. (RY)	Striving.5
I work harder, so it's like I don't know the time, it's like I don't know the time from morning until late at night so that everything can be covered. I need to be able to cover expenses, such as school, children's pocket money, and shopping at home. I can save a little bit.. then buy a sewing machine. After a while it seems like I have memorized the material – the pattern and then, try opening a class like that - (RY)	Striving.5
from the sewing activity, the money from them I bought a new sewing machine. (RY)	Business/career growth.6
basically, my ex-husband is only given 10 thousand every day, and that's only a few months so it doesn't take long. Then I finally found a job. (RE)	Compelled to work.2
I stayed at Pandaan for 4 and a half years, reaching the target of 45 million. So, from there I felt I did not need a husband. (RE)	Business/career growth.6
Yes, two years ago I didn't work but I was looking for a job. That's why I left to look for work. (RE)	Compelled to work.2
suddenly my friend asked me, "How much are monthly expenses spent for your child?", I replied "500 thousand". He said, "Starting from now, I will cover that". (RE)	Support from friends/family/ closest people.7
he also left loans at RT like yasinan associations, leaving a burden that he should be responsible for. (RNK)	Recompense prior spouse debts.8
Putting things first, if I can still postpone them, I postpone them first. (RNK)	financial management.4

only if I am stuck and can't finish something, then I call my mother and tell my siblings to ask for help. (RNK)	Support from friends/family/closest people. <sup>7</sup>
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**Source:** Interview, 2023.

Table 2 shows that forms of resilience in the economic aspect can be observed through eight factors, namely: 1. Liquidation of assets, 2. Compelled to work, 3. Focus on work, 4. financial management, 5. Striving, 6. Business/career growth, 7. Support from friends/family/closest people, and 8. Recompense prior spouse debts. The economic aspect is the primary factor determining whether a family can endure or not after a divorce, because in the modern era, everything requires funds/money, even though not always. There are still many people who want to help others without being evaluated in terms of money. This is similar to sending food from home to neighbors or those in need. Once those in need are satiated, they can think and have the strength to seek income to sustain their lives.

In the perspective of classical fiqh, both the Hanafi, Maliki, Syafi'i, and Hanbali schools, child support is the responsibility of the father, not the mother.<sup>36</sup> If the father is unable to provide support, and the mother provides support for the child, then it becomes the father's debt to the mother or wife.<sup>37</sup> Where the father or husband is obliged to pay if he is able. In the data presentation above, the mother provides support for her children, but the law in Indonesia does not make this support the responsibility of the mother as the husband's debt. The Indonesian government itself does not yet have regulations that can force husbands to provide support for children after a divorce. However, wives who provide support for their children claim to be happy and always have a way to meet their children's needs. This is different from Malaysia which already has regulations that can force husbands to provide support for children. In Malaysia, if a husband does not provide support for his child, then the husband's family must pay it or the husband will be sentenced to prison.<sup>38</sup>

### **Social Implication (Burden of Social Responsibility)**

Humans cannot live without each other, especially when they are facing serious problems. This applies as well to single parents and children post-divorce in urban communities in Indonesia. When they struggle economically, trying to survive within a socially degraded status causes them to experience a second blow. The compromised social standing of their family carries a negative stigma, even within urban society. This negative stigma can be mitigated and overcome through the support of individuals within their social environment, who provide assistance to these fragmented families after divorce, ensuring their family resilience remains strong.

<sup>36</sup> Norazlina Abdul Aziz et al., 'Duty of Paternal Family Members in the Maintenance of Children According to Section 73(2) of Islamic Family Law (Selangor) Enactment 2003', *IIUM Law Journal* 29, no. (S1) (12 May 2021): 111–34, [https://doi.org/10.31436/iiumlj.v29i\(S1\).638](https://doi.org/10.31436/iiumlj.v29i(S1).638).

<sup>37</sup> M. Adnan Lira, 'The Father's Responsibility for the Fulfillment of Child Support Post-Divorce', *SIGN Jurnal Hukum* 5, no. 2 (6 December 2023): 276–91, <https://doi.org/10.37276/sjh.v5i2.291>.

<sup>38</sup> Hasanuddin Yusuf Adan and Mohamad Firdaus Bin Tokimin, 'Keputusan Mahkamah Rendah Syariah Kuantan Pahang Tentang Tunggakan Nafkah Pasca Perceraian Menurut Hukum Positif Malaysia Dan Hukum Islam', *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial* 20, no. 2 (28 February 2020): 222–40, <https://doi.org/10.22373/jms.v20i2.6516>.



**Table 3.** Social Resilience

Informant statement	Code
When it comes to socialization, I rarely go out. (RY)	Reducing social interaction.1
now limiting social activities. (DS)	Reducing social interaction.1
Yes, in the village, if there is a widow, the look must be ugly, there are bad words like that, you know.... Even though I have limited myself when a man passes by, I never say hello. Even if it's with his wife, it's as if a widow is like that.... who seduces other people's husbands, and if in the village it's the wife who is suspicious. (RNK)	Negative social stigma from society.2
The surrounding villagers always judge negatively and sometimes spread rumour to other neighbors or speak badly of my activities or work. (EL)	Negative social stigma from society.2
Died widows and divorced widows, so divorced widows are looked down upon more, especially by men. Well, a dead widow.. even that is old, I mean, 20 years and older, that mother also felt my mother's sensitivity. At first, it was hard for me.. but I know now, a divorced widow is easy to be bullied. (DS)	Diminished social status.3
I was harassed by people, like for example I was invited by someone to a hotel. "he said come on, don't you want to go out and eat?" I thought I was just eating, but it turned out that I was diverted to the hotel, and that happens very often. And at that time, I was alone with that person, he asked me to eat, then didn't say anything, it's okay to go there (hotel), I said "what are you trying to do? I said No" (what do you want? already, I don't want). He got angry for my reaction. (RE)	Diminished social status.3

**Source:** Interview, 2023

In the implication of social aspects, the writers divide into three codes: Firstly, informants feel compelled to restrain their activities by reducing social interactions. Engaging in excessive social activities leads to societal judgments that shackle them. Their efforts to carve out achievements are overshadowed by baseless and malicious gossip, instead of recognizing their genuine accomplishments. Secondly, informants face social stigma within the community. Their presence consistently triggers unwarranted biases, especially directed at young, single mothers or fathers. Thirdly, informants shoulder a social burden due to their diminished status, despite not seeking such treatment. Their vulnerability within society makes them susceptible to emotional wounds.

Hence, single parents and their children can cultivate family resilience if the community itself offers protection, rather than weakening their family's fortitude.



Post-divorce, single parents and their children should receive heightened attention, with a spirit of mutual support to assist during the initial phases of separation. Society must also undertake the responsibility of advocating for and integrating single parents on an equal footing with others. Facing social stigma as in data exposure, such as being looked down upon, considered a teaser and being suspected of one's actions, is a difficulty in itself. However, from the perspective of Islamic law, an anticipatory attitude and being non-confrontational is very wise and in accordance with Islamic teachings. In Islamic law, the concept of *sadd al zariah* is known, namely closing the path that brings mafsadah or damage<sup>39</sup>. In the context of this case, avoiding association with neighbors who can bring danger, such as being suspected, belittled as the reporter did, is very commendable.

### Psychology and Spirituality Implication (Independence)

The resilience of post-divorce families in urban Muslim communities in Indonesia has been found to enhance and strengthen psychological and spiritual aspects. This insight emerged from in-depth interviews with informants who are single parents. They expressed that they feel liberated from the constraints of husbands and never-ending marital conflicts that are difficult to resolve.

**Table 4.** Post-Divorce Independence

Informant statement
Yes, that was... I felt more relieved... more relieved... after, um... divorced... post-divorce. (RY)
Yes... it's like the burden is all off. I don't have to think about getting up early... [laughs] making a lunchbox for my ex-husband or anything, as a matter of fact, he is an irresponsible person for his wife and children. So, it's freer like that. (RY)
Yes, strengthen myself. strengthen me... Have confidence like that. that I can definitely get through everything. Because... what is it... there is always light after dark. So, I believe it's like... like... the wheel keeps turning, it's impossible, um, it's like this forever... it keeps going like this. So, it's like that [laughs]. (RY)
There are positives or not, the positives are that I become a strong person and become an independent person. Sometimes I think that "oh well, back then if I stayed with someone like that, what would I become?". (RE)
I think it's tougher after the divorce when I work under a lot of pressure and come home late, no one gets angry with me if I want to work overtime, and I'm also free. (RNK)

**Source:** Informant Interview, 2023

Based on the results of interviews with several informants above, their psychological state improved after divorce, and this also influenced the circumstances of single parents and children around them. They feel more at peace and focused on their daily lives. This is also in line with what the informants

<sup>39</sup> Wahbah al Zuhaili, *Ushul Al-Fiqh al-Islami* (Dar al- Fikr, 1986); Satria Effendi, *Ushul Fiqih* (Kencana, 2009).



expressed in the spiritual aspect. They admit to being closer to the Almighty God and more resigned in their life journey. Everything has its measure, and blessings will not be exchanged. They draw closer to the Almighty God by relearning Quranic recitation, giving charity as much as they can, whether in the form of money or providing free sewing training to the community, and helping friends around their environment. The results of their efforts are not immediate, but little by little, they bear fruit. Ultimately, they can become more independent individuals after divorce.

The resilience of post-divorce families in urban Indonesian Muslim society demonstrates a positive outcome, as the circumstances following divorce need not always lead to despair; instead, they can recover and exhibit resilience. This resilience is a crucial trait that should be adapted and used as a reference to establish a system aimed at aiding both single fathers and mothers in navigating their new lives. In this scenario, divorce will become a commonplace event without significant impacts. The lives of single parents, whether they be women or men, will continue as usual. Research on post-divorce family resilience found resilience in vulnerable families, particularly couples who married at a young age<sup>40</sup>. Resilience here refers to an individual's capacity to endure any situation, be it domestic violence, economic hardship, involvement in online lending, and so on. Previous studies on family resilience used the Walsh Family Resilience Questionnaire, consisting of 32 questions, to measure whether a family is resilient or not<sup>41</sup>. While this research is not entirely new, it aims to reinforce previous findings that highlight family resilience as a crucial aspect of community sustainability.

The increasing prevalence of divorces in urban Muslim society underscores the importance of amplifying family resilience. The family is the smallest unit within a social framework, and if family resilience is robust and sturdy, the nation will also become resilient. Actions need to be taken to strengthen family resilience, including the establishment of an official institution that operates seamlessly from the grassroots level to the central government, interconnected and integrated across regions. This institution would then implement flagship programs encompassing prevention, intervention, reinforcement, and consolidation of family resilience, targeting fathers, mothers, and children. If executed effectively, existing families, whether complete or single-parent households, will possess strong resilience. This resilience encompasses various aspects, such as economic, social, psychological, and spiritual dimensions.

In the context of Islamic law, getting out of a toxic family situation, not having responsibility and poor communication is in accordance with Islamic teachings. The informants have given time to change, but what happened was not a change for the better but rather for the worse. This condition is far from Islamic teachings that husband and wife must relate to each other well *muasyarah bi al-*

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<sup>40</sup> Dita Septia Ningsih and Tin Herawati, 'The Influence of Marital Adjustment and Family Function toward Family Strength in Early Marriage', *Journal of Family Sciences* 2, no. 2 (2017): 23, <https://doi.org/10.29244/jfs.2.2.23-33>.

<sup>41</sup> David Pontin et al., 'Developing a Family Resilience Assessment Tool for Health Visiting/Public Health Nursing Practice Using Virtual Commissioning, High-Fidelity Simulation and Focus Groups', *Journal of Child Health Care* 24, no. 2 (2020): 195–206, <https://doi.org/10.1177/1367493519864743>.



*ma'ruf*.<sup>42</sup> The condition after divorce is felt to be more developed psychologically and spiritually along with the peace that is obtained. Strength of the soul is obtained by getting closer to God by attending religious studies by religious figures.

## Conclusion

The findings show that each post-divorce family living in urban Indonesia and Malaysia has a dynamic process in achieving family resilience. Family resilience is influenced by economic, socio-cultural and psychological factors. The support of family and surrounding people also influences the family resilience achieved. However, this process needs to be strengthened by government support with strategic policies taken to ensure the fulfillment of post-divorce rights and accelerate the resilience process. Therefore, the government needs to make regulations that sanction husbands who do not provide for children. Malaysia is one step ahead in addressing post-divorce family resilience with the existence of Bahagian Sokongan Keluarga. This institution in practice focuses on dealing with issues mainly related to the guarantee of maintenance given to children and maintenance owed to wives after divorce. This research has limitations because it is based on one focal point. There are many other sources of data that can be researched using the same methodology and approach. This will certainly enrich the research perspective, even within the same topic. With further research, it is hoped that these findings can be a reference for developments related to family resilience in Indonesia and Malaysia both in the national and international realms

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<sup>42</sup> Liky Faizal and Efa Rodiah Nur, 'Building a Happy Household: A Model of Husband and Wife Relationship and Its Implementation in the Family Life of Tabligh Congregation.', *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 17, no. 1 (30 June 2024): 235–47, <https://doi.org/10.24042/ijpmi.v17i1.15900>.



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