

Choosing a place to live in maintaining family resilience: The perspective of *maqashid al-usrah*

Saddam Arifandi¹, Abd. Rouf²

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

e-mail: saddamarifandi33@gmail.com

*Corresponding Author

Abstract: The obligation of a husband to provide a residence for his wife is one of the key aspects of Islamic marriage. However, many couples still live with their parents or in-laws due to economic limitations, potentially affecting family dynamics. This study aims to analyze the most appropriate place to live after marriage in maintaining family resilience from the perspective of *maqashid al-usrah* according to Jamaluddin 'Athiyyah. Using a normative legal approach and qualitative analysis of literature, this study applies seven indicators of *maqashid al-usrah* to evaluate different residential patterns. The findings show that living independently in one's own home is more conducive to achieving family harmony, especially in terms of maintaining marital intimacy, minimizing parental interference, and strengthening the husband's leadership role. Among the seven indicators, *tahqiq al-sakn wa al-mawaddah wa al-rahmah* and *tandhim al-janib al-mu'assasi li al-'usrah* are the most influential. In conclusion, while living with parents or in-laws is not inherently negative, residing in an independent home is more aligned with the objectives of Islamic family resilience.

Keywords: Residence, Post-marriage, *Maqashid al-Usrah*, Jamaluddin 'Athiyyah

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Introduction

If a marriage has been solemnized and legally fulfills its conditions and requirements, it will have legal consequences. Thus, rights and obligations will be established between husband and wife in married life, including the joint rights of husband and wife. If both husband and wife fulfill their responsibilities, peace and tranquility of heart will be established, thereby enabling happiness in family life to be realized. The purpose of family life in accordance with Islamic teachings is to achieve *sakinah*, *mawaddah*, and *rahmah* (Abidin, 1999).

In this case, generally after going through the marriage ceremony, the husband and wife will have rights and obligations for the household they will run. It is the husband's duty to provide for his wife, including by providing a place to live. However, the issue that remains to this day is that not all husbands are able to provide a place to live for their wives due to various reasons, one of which is financial constraints. Where the husband's financial situation is insufficient to provide a place to live for his wife, the alternative option is to place his wife in a rented house or in the home of his parents or in-laws. As in the case of the case, Habibie explained that the husband's failure to fulfill his maintenance obligations (including housing) had an impact on psychological pressure, inferiority complex of the husband, and dissatisfaction to the point of feeling abandoned by the wife.

Previous studies have highlighted the implications of this choice of residence. Misnatun (2025) examined Islamic law on the choice of residence after marriage in Madura and found that living with parents is prone to triggering domestic conflicts. The difference with the upcoming study lies in the

object of analysis. The upcoming study will examine the normative and comprehensive aspects of post-marriage residence choices, not limited to a single region, and will be analyzed using the theory of *maqashid al-usrah*. Then, research by Annisa (2023) examined the practice of the obligation to live with parents after marriage among Javanese society and found tension between young couples and parents. The difference with the research to be conducted is that the research to be conducted examines the choice of residence after marriage, not the obligation to live with parents after marriage. Then, research by Lathifah (2025) states that living with extended family can influence the character and independence of young couples, especially in terms of decision-making and child-rearing. The difference with the research to be conducted is that it focuses on examining the choice of residence after marriage, not examining living with extended family after marriage. None of the three previous studies have placed the issue of post-marriage residence within the framework of *maqashid al-usrah* as a comprehensive normative approach in Islamic law.

To fill the void, this study uses the *maqashid al-usrah* approach as developed by Jamaluddin 'Athiyyah. Athiyyah formulated seven indicators of family resilience that reflect the main objectives of sharia in building family institutions, including: management of relationships between opposite sexes, preservation of offspring, fulfillment of the value of *sakinah-mawaddah-rahmah*, preservation of nasab, aspects of family religiosity, management of family structure, and regulation of family economic aspects. This theory is used as an analytical tool because it can resolve issues within households or families, namely concepts that refer to the goals to be achieved in a family, in this case related to the decision of a husband and wife in choosing a place to live after marriage with the aim of creating a marriage that is *sakinah mawaddah wa rahmah*. With this approach, the research not only looks at the sociological and juridical aspects, but also explores the deep *maqashidiyah* foundation in determining the choice of residence after marriage.

The urgency of this research lies in the fact that household conflicts triggered by unclear roles of husband and wife, third party intervention (parents/in-laws), and loss of privacy often lead to early divorce. Therefore, this study is important to provide normative guidance based on *maqashid sharia* in determining the ideal post-marriage residence pattern that can sustain family resilience. Based on this background, the purpose of this study is to analyze the ideal residence for married couples after marriage in the perspective of *maqashid al-usrah* Jamaluddin 'Athiyyah. *Maqashid al-usrah* contains the main objectives to be achieved in a family or household that are in line with the principles of Islamic law, thus making this theory relevant to examine the husband and wife's decision to choose a place to live after marriage.

Method

This research is a normative legal study employing a *maqashid al-usrah* approach developed by Jamaluddin 'Athiyyah. The study uses seven indicators that reflect the objectives of Islamic family law, such as: 1), *tandhimu 'alaqah baina jinsain*, 2), *hifdz an-nasl*, 3), *tahqiq al-sakn wa al-mawaddah wa al-rahmah*, 4), *hifdz an-nasab*, 5), *hifdz al-tadayun fi al-usrah*, 6), *tandhim al-janib al-mu'assasi li al-'usrah*, dan 7), *tandhim al-janib al-mali li al-usrah* so as to obtain accurate analysis results. This study also falls under qualitative research, as it relies entirely on library sources without fieldwork. According to Sugiyono, qualitative research is a research method used to study natural conditions (as opposed to experiments) in which the researcher is the key instrument, data collection techniques are carried out using triangulation (combination), data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Nurrisa et al., 2025). Accordingly, the data collection method involves identifying, selecting, and organizing literature relevant to the topic. The primary source of data is Jamaluddin 'Athiyyah's formulation of *maqashid al-usrah*, while secondary sources include related scientific works, laws, and religious texts such as fiqh books, books related to Islamic

family law, and Islamic law journals. The analysis is carried out descriptively to answer the research questions through a conceptual and normative interpretation.

Results and Discussion

Post-Marriage Residence According to Islamic Law

The legal consequences arising from a valid marriage are the rights and obligations of the husband and wife. These rights and obligations are established to achieve harmony in family life, which ultimately creates a peaceful, prosperous, safe, and just atmosphere. In Islamic marriage, the rights and obligations of the husband and wife are based on their respective responsibilities. This principle explains that each party has a responsibility in running their household in order to create a harmonious family.(Rouf et al., 2023). One of the rights and obligations of husband and wife in marriage is regarding their place of residence.

The question of where a couple should live after marriage is a crucial aspect that ought to be discussed and decided prior to the wedding. It forms an integral part of preparing for post-marital life. Many newlyweds are uncertain about whether to live independently or reside with their parents or in-laws. This uncertainty is often driven by financial limitations, especially among couples who are unable to afford building or purchasing their own home. In such situations, two common alternatives emerge: renting a house or living with their parents or in-laws. However, in some areas, particularly in the Javanese community of Parenggean Subdistrict, East Kotawaringin Regency, there is a tradition that a married couple must live in the home of their parents or in-laws. In this case, the parents or in-laws must decide where their children will live after marriage. If they do not follow the orders of their parents or in-laws, they will be considered disobedient children (Annisa, 2023).

In fact, providing a place to live is the duty and obligation of a husband, where the husband has a responsibility towards his wife and has an obligation to provide for her, as Allah SWT says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ حَفِظْنَ لِأَعْيُنِ بِمَا حَفِظَ
اللَّهُ يُولِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: "Men (husbands) are responsible for women (wives) because Allah has made some of them (men) superior to others (women) and because they (men) spend some of their wealth. Pious women are those who are obedient (to Allah) and guard themselves when (their husbands) are absent because Allah has guarded (them). As for those women from whom you fear disobedience, admonish them, then leave them alone in bed, and (if necessary,) strike them (in a way that does not cause harm). However, if they obey you, do not seek ways to harm them. Verily, Allah is Most High and Most Great." (Q.S an-Nisa ayat 34) (Kemenag, 2022).

The husband's obligation to provide for his wife, in addition to emotional support, includes clothing, food, and shelter, which consists of clothing, food and drink, and housing for his wife.(Fahrezi, 2022) Therefore, a husband is obliged to provide a place of residence for his wife, whether it be a private home if he is able, or a rented house or boarding house if he is not yet able. In the Compilation of Islamic Law (KHI) Article 81 paragraph 1, it is stated that:

"The husband is obliged to provide a place of residence for his wife and children or former wife who is still in iddah".(*Kompilasi Hukum Islam Di Indonesia*, 2018)

The Qur'an also mentions the obligation of a husband to provide a place of residence for his wife:

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أُولَى حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُّوهُنَّ أُجُورَهُنَّ

Meaning: "Provide for them (the divorced wives) where you live according to your means and do not cause them hardship by restricting them. If they (the divorced wives) are pregnant, then provide for them until they give birth. Then, if they breastfeed your children, compensate them for the difference. Consult with one another in all matters in a good manner. And if both of you face difficulties (regarding breastfeeding), another woman may breastfeed the child for her." (Q.S at-Thalaq ayat 6) (Kemenag, 2022).

From this verse, it can be understood that a wife must be placed where her husband is. Ibn Abbas, Mujahid, and other scholars stated that the meaning is according to your ability. Furthermore, Qatadah explained that if you cannot find another place for her other than next to your house, then place her there. KHI also states that the obligation to provide housing is the responsibility of a husband, whether for his wife, children, or former wife who is still in the iddah period. Similarly, the verse above obligates a husband to place his wife in his residence according to his ability.

Providing a place of residence for the wife can be done after a legal marriage or before the wedding ceremony. However, in principle, the place of residence is determined jointly by both parties (husband and wife) as stated in Article 78 paragraph 2 of the KHI:

"The residence referred to in paragraph (1) shall be determined jointly by the husband and wife" (*Kompilasi Hukum Islam Di Indonesia*, 2018).

Therefore, deciding where to live is a shared right of husband and wife, but providing a place to live is the husband's obligation to his wife, children, and even his ex-wife. From the explanations above, the problem is where they will live after marriage, one of the factors driving this is economics. So there is a possibility of living in a rented house or in their parents' house. Living with parents after marriage is a decision often taken by many couples in Indonesia. This choice requires careful consideration, particularly in terms of cost, comfort, and even the impact on their family relationships. The risks of living with parents include:

1. Potential for conflict with parents, living with one's parents or in-laws after marriage may potentially lead to interpersonal conflicts arising from differences in life perspectives, values, and parenting approaches. These differences can create tension between the couple and their parents, especially when expectations are not clearly communicated. A lack of consensus regarding household management can strain the marital relationship. Furthermore, if the couple fails to establish clear boundaries, parental involvement may become intrusive, ultimately disrupting the autonomy and stability of the newly formed household. So that the elements contained in *maqashid al-usrah* are not achieved.
2. Loss of independence, living with parents often causes husbands and wives to lose their independence. Their ability to make decisions related to household matters becomes limited and cannot be done independently, because husbands and wives tend to depend on their parents in various matters. This situation can reduce the ability and confidence of husbands and wives in managing their households.
3. Limited privacy, husbands and wives feel uncomfortable doing private stuff, like when they want to get intimate. This can cause discomfort and potentially have a negative impact on the relationship.
4. Difficulty in making decisions, living with parents often causes difficulty in making decisions. Husbands and wives feel hindered in determining their daily lives because they have to consider their parents' views. This situation can hinder the development of their relationship because decision-making must involve a third party.

5. The influence of parents on the household, the presence of parents in the home can affect family dynamics. If the husband and wife do not clearly communicate their expectations, parents may feel entitled to interfere. This situation can lead to misunderstandings and tensions that are detrimental to the household (Khairunnisa, 2025).

One common challenge for married couples is the complexity that arises from the dynamics of a large family. Conflicts arise between in-laws, between in-laws and in-laws, and between children and parents as a result of living under the same roof with parents after marriage (Annisa, 2023). It is therefore not surprising that a household managed by parents will cause various problems in the children's household, which can change their way of thinking, behavior, and attitude, which must be in line with that of their parents or in-laws. This is where the frequent increase in divorce rates lies, without parents and in-laws realizing that fulfilling their needs or those of other family members will have an impact on both of them (Misnatun, 2025).

When choosing a place to live to continue your family life, it is important to understand the three main patterns, including:

1. Patrilocal, the husband and wife live in the same neighborhood as the husband's paternal relatives (Lathifah, 2025). This patrilocal pattern requires the husband and wife to live their married life in the husband's home or neighborhood, whether it be in the husband's parents' home, within the larger sphere of the husband's family home, or in the husband's own private home.
2. Matrilocal, the husband and wife live in the vicinity of the wife's relatives (Azmi, 2021). This matrilocal pattern is the opposite of the patrilocal pattern, which requires couples to live in the husband's environment. Matrilocal requires husbands and wives to live in the wife's home or environment.
3. Neolocal, husband and wife establish an independent household in a new place, separate from the extended family who then form a nuclear family (Gotama, 2022). The neolocal pattern complements the two previous patterns, where the husband and wife live separately from their parents or in-laws and extended family, in the sense of building a private house or renting a house for them to live in by not living under the same roof with their parents or in-laws, thus creating a nuclear family.

In addition to living together in the wife's or husband's area, a couple has another option for living, namely by applying the neolocal pattern, where a couple lives separately from their family, either by building a house or renting a house.

To reduce problems in the household, a couple can use this neolocal pattern, although it does not rule out the possibility that there are financial considerations in it, where if the husband is able to build a private house and if he cannot afford it, he can rent a house for them to live in their own area without getting pressure and parental interference in their household. So that living in their own house will make the household more harmonious, although in practice there are still many who do not have a private house. The important thing in it can make an independent household and maintain privacy so that household life is well guarded from others. Likewise, the Prophet Muhammad SAW and his companions who gave freedom to his married children to have their own residence, as in the hadith narrated by Aisyah RA which reads:

ما رأيت أحدا كان أشبه سمتا وهديا ودلا . وفي رواية : حديثا وكلاما برسول الله - صلى الله عليه وسلم - منفاطمة ، كانت إذا دخلت عليه ، قام إليها ، فأخذ بيدها فقبلها وأجلسها في مجلسه ، وكان إذا دخل عليها ، قامت إليه ، فأخذت بيده فقبلته وأجلسته في مجلسها

Meaning: "I have never seen anyone who resembles the Messenger of Allah in morals, in giving guidance, and in reasoning, more than Fatimah - may Allah glorify her face -. If Fatimah entered the

Messenger of Allah's house, the Messenger of Allah would stand up, take her hand, kiss her, and seat her on his seat. And if the Messenger of Allah came to Fatimah's house, then Fatimah also took his hand, kissed him, and sat him on his seat.” (Al-Sijistani, 2002).

In the hadith above, it explains that Fatimah's residence after marriage was separated from the Prophet's house. Likewise with Abu Bakar's daughter, Aisyah RA. In this case too, it explains that, although the house is separated after the household, the relationship between children and parents can go well.

One of the advantages of not living with parents after marriage is that the husband can fulfill his role as the leader of the family well, without any intervention from his parents, because the husband is the leader of the family. In addition, husbands and wives can educate their children more freely without parental interference, especially if their parents lack understanding of religious issues, which can sometimes have a negative impact on children. Conflicts between husband and wife can be resolved together without the intervention of a third party, so that the disgrace of the household does not spread and become known to others. Moreover, if the parents or in-laws have non-mahram siblings or in-laws in the house. Therefore, they must cover their 'awrah completely in their presence, not be alone, not touch, and maintain other manners. From 'Uqbah bin 'Amir RA, the Messenger of Allah (SAW) said:

عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْذُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمَوَ . قَالَ الْحَمَوُ الْمَوْتُ

Meaning: “Narrated 'Uqbah bin 'Amir, that the Messenger of Allah (SAW) said, be careful when you enter to meet women. Then an Anshar man said: O Messenger of Allah, what do you think about in-laws? He replied, In-laws are death.” (HR. Al-Bukhari) (Al-Bukhori, 1993).

However, this does not mean that married individuals are prohibited from living with their parents. Some of the Prophet's companions also chose to live with their parents after marriage. As stated by 'Amr bin Maimun from his father, who said:

قَالَ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ: أَيْنَ تَعْتَدُ الْمُطَلَّقَةُ ثَلَاثًا؟ فَقَالَ: فِي بَيْتِهَا، فَقُلْتُ لَهُ: أَلَيْسَ قَدْ أَمَرَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ بِنْتَ قَيْسٍ أَنْ تَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ؟ فَقَالَ: «تِلْكَ الْمَرْأَةُ فَتَنَتِ النَّاسَ، وَاسْتَطَالَتْ عَلَى أَحْمَائِهَا بِلِسَانِهَا، فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ، وَكَانَ رَجُلًا مَكْمُوفَ الْبَصَرِ

Meaning: “I said to Sa'id ibn Musayyab: Where does a woman who has been divorced for three years observe 'iddah? He replied: in her house. Then I said: Didn't the Messenger of Allah tell Fatimah bint Qais to observe 'iddah in the house of Ibn Umme Maktum? So Sa'id bin Musayyab replied: This woman has caused slander to many people, her long tongue to the husband's brother (hurt the husband with her tongue), so the Messenger of Allah (PBUH) ordered her to serve the iddah period in the house of Abdullah bin Umme Maktum, he is one of those who cannot see.” (Narrated by ath-Thahawi in Sharh Ma'anil Atsar) (Al-Baihaqi, 2003).

It is just that choosing not to live with parents after marriage will create a better household because in it there is no third party interference in household matters and make the husband comfortable and free in living household life independently even though the couple still needs support and advice from their parents, and this can be achieved by visiting the parents' house and extended family.

Maqashid Al-Usrah Jamaludin 'Athiyyah

First, *tandhimu 'alaqah baina jinsain*, namely managing ties with the opposite sex. Athiyyah claims that *maqashid sharia* promises the implementation of the pattern of relations between the

opposite sex because it contains legal requirements, rights and obligations that cover the relationship between husband and wife. The rules that aim to ensure the maintenance of a proper and good pattern of relations with the opposite sex are rules that include provisions such as the recommendation to marry, permission to marry more than one person with certain restrictions, prohibition of adultery, provisions regarding divorce, and prohibition of betrayal with non-mahram members of the opposite sex.

Second, *Hifdz an-Nasl*, which is to protect offspring. Sharia emphasizes that relationships with the opposite sex always aim to produce and multiply children, this is considered *sunnatullah* for humans, plants, and also animals. *Hifdz an-Nasl* has an important meaning, therefore Sharia has various rules, including: (1) *liwath* (anal sex) and *sahaaq* (homosexuality) are prohibited, (2) the prohibition of abortion which is prohibited by law, removing sperm outside the female genitals, or burying baby girls, as happened in the jahiliyah. According to Ibn Ashur, it is important to ensure the continuity of men and women by prohibiting castration (vasectomy) and other methods that can endanger the health of the uterus.

Third, *tahqiq al-sakn wa al-mawaddah wa al-rahmah*, namely the realization of the value of *sakinah*, *mawaddah*, and *rahmah*. Building harmony between spouses and developing a loving relationship is the purpose of establishing a relationship with the opposite sex in marriage. According to Athiyyah, *sakinah* is an element of family that is included in the category of urgent level *dharuriyah*, then *mawaddah* is included in the level of *hajiyyah*, in this case Athiyyah asks, “should every marriage be built on the basis of love?”, and the aspect of *rahmah* is included in the level of *kamaliyyah*.

Fourth, *hifdz an-Nasab* is to protect the clan. Athiyyah emphasizes the difference between *hifdz an-Nasl*, according to her, scholars of *ushul fiqh* have difficulty in distinguishing between the two. According to Athiyyah, the categorization of *maqashid sharia* into four dimensions makes it easier to distinguish between *hifdz an-Nasab* and *hifdz an-Nasl*. Athiyyah provides a thorough explanation of the differences in these family dimensions. According to Athiyyah, *an-Nasab* refers to offspring in a sociological context, while *an-Nasl* refers to offspring in a biological context. *An-Nasab* seeks to maintain lineage, while *an-Nasl* seeks to maintain the continuity of human existence.

Fifth, *hifdz al-tadayun fi al-usrah*, namely maintaining the religious aspects of the family. There are a number of legal requirements that need to be met for this *maqashid* to be achieved, such as the obligation of the head of the household to choose and practice religion and spread religious knowledge to his wife, children, and other responsibilities. Athiyyah argues that it is important to maintain the religious aspect in the family context, even in the *dharuriyah* dimension of the family. This is because the loss of religious elements in a family can have adverse effects that must be faced in the future.

Sixth, *tandhim al-janib al-mu'assasi li al-usrah* is to regulate the main aspects of family institutions. The head of the family has the responsibility and obligation to consult with family members in a conflict, even when solving a problem, considering that the family, in theory, is the principle or foundation of a lasting relationship and not a temporary relationship. Family here can include extended family members such as in-laws, in addition to the understanding in the context of a small or nuclear family. Sharia law, which has various aspects of *maqashid* issues, includes provisions on the rights of husbands towards wives, the rights of wives towards husbands, the rights of siblings, friendship, and others.

Seventh, *tandhim al-janib al-mali li al-usrah* is managing the basic aspects of the family economy. There are several components of *maqashid sharia* that apply to the family, but it is clearly not enough without an agreement on the issue of money and property differences between family members. *Maqashid sharia* relates to several matters such as good child maintenance, dowry, divorced wives, wives caring for children after divorce, inheritance, nursing mothers, wills, waqf in the name of the family, legal dependents of *diyath*, to control a property, and so on. The use of *maqashid sharia* in the family sphere makes it an ideal analytical tool for studying family law, as *maqashid* ideals encompass

every part of the family, including sociological, psychological, biological, and religious aspects (Athiyyah, 2003).

A Review of Jamaludin 'Athiyyah's *Maqashid al-Usrah* on the Choice of Post-Marriage Residence

Jamaluddin Athiyyah's first *maqashid al-Usrah* is *tandhimu 'alaqah baina jinsain*, namely managing interactions with the opposite sex. In this context, the purpose of Sharia is to regulate the relationship between the opposite sex, namely husband and wife in order to avoid unwanted things. Choosing not to live in your parents' or in-laws' house after marriage is a wise decision in the context of maintaining social boundaries between non-mahram members of the opposite sex, such as in-laws, as taught in Islamic law. This aims to avoid potential unwanted interactions and maintain the honor and privacy of the newly formed small family. It does not rule out the possibility that a married couple will have relations with the opposite sex, albeit with the limits of Sharia. However, the thing that is feared in this case is the occurrence of a relationship that is prohibited by sharia, as the opinion of the Prophet Muhammad SAW regarding brother-in-law that brother-in-law is death. As depicted in the true story that was made into a movie titled "Ipar adalah maut", a piece of literature states that it is forbidden to be alone with one's brother or sister's spouse when their spouse is absent (Kholilurrahman et al., 2024). Living in the same house with parents or in-laws certainly makes it more likely to have a closer relationship with siblings-in-law. Therefore, the decision to live separately from parents or in-laws after marriage can avoid relationships with the opposite sex.

Jamaluddin 'Athiyyah's second *maqashid al-usrah* is *hifdz al-nasl*, namely preserving offspring or maintaining generations. According to sharia, multiplying offspring is one of the *sunnatullah*, what needs to be done to have offspring is the validity of marriage which then has intercourse between husband and wife. Choosing to live in the house of in-laws or parents after marriage will be an obstacle for a couple to have sex because of the discomfort and embarrassment towards parents or in-laws, especially when big hadith. Unlike in their own homes, they are free to do what they want without any embarrassment and discomfort, especially in having intercourse with their husband and wife, who are required to take a ritual bath afterwards. Therefore, having intercourse in one's own home will feel more free which will later give birth to the offspring one aspires to.

Jamaluddin 'Athiyyah's third *maqashid al-usrah* is *tahqiq al-sakn wa al-mawaddah wa al-rahmah*, namely the realization of the value of *sakinah*, *mawaddah*, and *rahmah*. Everyone must aspire to have a harmonious, peaceful, and loving family. Living in your own home after marriage will make it easier to create a close, harmonious and peaceful relationship. In their own home, a couple will be free to express themselves, be it in making decisions without interference from parents or in-laws, making good rules without interference from other parties, can resolve conflicts peacefully in private without other people knowing, and other positive activities. However, if they live in their parents' or in-laws' house after marriage, the couple will be hampered in making decisions for the benefit of their family due to interference from parents or in-laws, potential conflicts with parents or in-laws due to differences in outlook on life, and so on. Therefore, a couple will be more peaceful and comfortable if they live in their own house rather than living in their parents' or in-laws' house.

Jamaluddin 'Athiyyah's fourth *maqashid al-usrah* is *hifdz an-nasb*, which is to protect the clan or maintain family ties. In married life, a husband and wife must maintain their lineage, both from the husband and wife. Especially the importance of marriage, where it is not allowed to marry fellow mahrams, and related to the distribution of inheritance, who is entitled to inheritance. Choosing to live in your own home or in the home of your parents and in-laws after marriage, you still have an obligation to maintain your lineage. Living with parents or in-laws after marriage can provide greater opportunities to learn the family tree and strengthen kinship ties, especially in traditional communities. However, the understanding of lineage is not solely determined by the place of residence, but rather by the intense communication and awareness of the family in passing on genealogical information on an ongoing basis.

This is especially true in rural areas, where people are very protective of their lineage and parents or in-laws often tell their children or in-laws who their lineage is. However, when living separately from parents, there is less knowledge about lineage because interaction with parents or in-laws is limited. Protection of lineage is not only about regeneration, but also encompasses all means (*washilah*) that support it, both in terms of quantity and quality. In this context, parents or grandparents can explain and educate their children or grandchildren about their lineage, thereby preventing them from engaging in incestuous marriages or marriages between mahrams, which could damage the lineage (Dalimunthe et al., 2021). From both places of residence after marriage, husband and wife are obliged to maintain their lineage, namely by extending the ties of kinship and maintaining good family relations.

Jamaluddin 'Athiyyah's fifth *maqashid al-usrah* is *hifdz al-tadayun fi al-usrah*, namely maintaining the religious aspects of the family. The husband, as the head of the family, is obliged to protect, guide, and provide religious education to his wife and children (Rouf, 2024). A good religious life is certainly greatly influenced by the leadership of the father or husband. In household life at home, the role of the father is very important in educating the religion of his wife and children properly. Likewise, mothers who are the first *madrasah* for their children, need to teach their children how to maintain religious values in their lives. Similarly, when living in the home of parents or in-laws, the role of in-laws, parents, grandparents, and grandmothers is very important to teach their children, sons-in-law, and grandchildren how to practice religion and maintain religious values properly. However, living in your parents' or in-laws' home after marriage often poses its own challenges, especially when there are differences in worldview, values, or parenting patterns between the couple and their parents. If not addressed with good communication, these differences can trigger tension and negatively affect the harmony of the husband and wife relationship (Yulianti et al., 2023). On the other hand, it is feared that a husband's role in leading his household may be lost, because it is taken over by his parents or in-laws. However, it cannot be denied that the role of parents or in-laws in providing religious understanding to their children is also needed. Therefore, it is necessary to find a good religious partner so that a husband or wife can deliver a household that is *sakinah*, *mawaddah*, and *rahmah*.

Jamaluddin 'Athiyyah's sixth *maqashid al-usrah* is *tandhim al-janib al-mu'assasi li al-'usrah*, namely regulating the main aspects of family institutions. In this case 'Athiyyah mentions that the head of the family has the responsibility and obligation to deliberate with family members when there is a conflict, even when solving a problem. The family in this case can also be said to be an extended family such as in-laws and others. To carry out this, the husband's role as head of the family will be easily realized when living in his own house, because in it there is no interference from parents or in-laws, and a husband will be free to lead his household. Regarding conflicts in the family, it is first seen whether the conflict is in a small family or in a large family. If the conflict is in a small family, then a husband can deliberate with his wife and children only and if the conflict is in a large family, then he can deliberate with his in-laws, sister-in-law, and other family members. A husband's leadership will be lost if he lives in his parents' or in-laws' house, because this role can be taken over by his parents or in-laws. In this case, a husband as the head of the family is also not free in managing the household, due to the interference of his parents or in-laws. Therefore, in this case, a husband can use the following methods

Jamaluddin 'Athiyyah's seventh *maqashid al-usrah* is *tandhim al-janib al-mali li al-usrah*, namely managing the basic aspects of the family economy. In this case, 'Athiyyah includes all matters relating to property into the discussion of the economy. Couples will find it easier and freer to manage the economic aspects of the household if they live in their own home, without intervention from other parties, they are free to want to make a policy, for example, want to save or buy something without any restrictions from their parents or them. If they live in the house of their parents or in-laws, they will have difficulty managing their economy due to the interference of their parents or in-laws. Especially when they want to save, shop, or even build a business, then this does not escape the intervention of parents which could lead to the destruction of their economy.

Conclusion

Choosing to live in one's own home or in the home of parents and in-laws after marriage in maintaining family resilience has several benefits, first, living in one's own home, a married couple avoids having a relationship with an unauthorized person of the opposite sex, namely a sister-in-law. Second, a married couple will more easily and freely reproduce offspring with husband and wife relations when living in their own home. Third, living in one's own home is easier to create a *sakinah mawaddah* and *rahmah* relationship because there is no third party interference in the husband and wife's household. Fourth, living in the home of parents or in-laws is easier and knows a lot about nasab relationships, but in maintaining nasab, living anywhere is good, the important thing is to always maintain and create good family relationships. Fifth, living in one's own home or in the home of parents or in-laws both have an obligation to maintain religion in the family, the husband and wife have the right to teach their children's religion well, as well as parents or in-laws who must also provide religious teaching to their children and grandchildren well. Sixth, living in their own homes will make it easier for husband and wife to play their roles, where the husband is a family leader and the wife is more flexible in nurturing her children without any different attitudes and thoughts from her parents or in-laws. Seventh, living in one's own home will be easier to manage.

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