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Islamic Ethical Grounds for Assessing Marital Resilience and Divorce Justice in Aceh

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ABSTRACT

Divorce statistics record changes in legal status, but they say little about the ethical quality of a continuing marriage, a decision to separate, or the responsibilities that follow. Existing work on family resilience and Islamic marital justice offers useful resources for evaluation. The difficulty lies in matching those insights to the evidence each judgement requires. This article develops that connection through a critical normative-conceptual analysis of official Aceh statistics for 2022–2025, sociolegal scholarship, and Islamic ethical sources. The records show declining counts through 2024 and an increase in 2025, alongside a growing *cerai gugat* share. Differences in coverage qualify any longitudinal inference. Qur'anic reasoning about honourable treatment, retention, release, non-injury, and provision supports four domains: adaptive justice within marriage, fair access to marital decisions, responsible dissolution, and continuing obligations. The first domain evaluates marital resilience. The remaining three extend assessment to marital continuity and divorce justice. Access to decisions concerns the options available and the pressures brought to bear, whereas responsible dissolution concerns how separation is carried out. A single act can bear on both domains without making their questions identical. Hypothetical cases test these distinctions where protecting release and securing support may pull in different directions. The conceptual contribution is a requirement for domain-appropriate evidence: an achievement in one object of evaluation cannot substitute for justification concerning another.

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Introduction

Aceh's recorded divorces raise an ethical problem that the number of divorces cannot settle on its own. The Badan Pusat Statistik (BPS) marriage-and-divorce table records 7,796 divorces in 2022, 6,944 in 2023, 5,931 in 2024, and 6,471 in 2025. In every year, wife-initiated proceedings form the larger share.[1] These administrative counts carry changing coverage notes, but they give a starting point for ethical inquiry. Even a perfectly comparable series would leave an important question open: did a continuing marriage sustain its members fairly, or did separation protect someone from an untenable relationship? The practical stakes concern how family preservation is judged. Djawas and colleagues' assessment of marriage guidance in Aceh and South Sumatra describes a programme that operates well while expressing concern about continuing divorce and unmet family resilience.[2] A programme judged mainly by the number of divorces could be credited for relationships that continued through exclusion or dependency, while a justified separation could be counted as an unqualified failure. The standard of success being applied is therefore decisive. Assessing family preservation requires evidence of the goods a marriage sustains, the burdens its members bear, and the responsibilities that survive a change in marital status.

Existing scholarship supplies substantial resources for evaluating those responsibilities. Research in Aceh examines women's reasons for seeking divorce, the gender assumptions built into counselling, and judicial protection after separation. Indonesian studies also show how class and legal institutions shape divorce trajectories.[3] Islamic ethical scholarship questions whether legal marital rights adequately capture a moral relationship, while family-resilience theories identify adaptive processes across

[1] Badan Pusat Statistik Provinsi Aceh, "Nikah dan Cerai Menurut Kabupaten/Kota di Provinsi Aceh, 2022" (2023). https://aceh.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMV02VEdsbVVUMDkjMw%3D%3D/nikah-dan-cerai-menurut-kabupaten-kota-di-provinsi-aceh--2021.html?year=2022;
Badan Pusat Statistik Provinsi Aceh, "Nikah dan Cerai Menurut Kabupaten/Kota di Provinsi Aceh, 2023" (2024). https://aceh.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMV02VEdsbVVUMDkjMw%3D%3D/nikah-dan-cerai-menurut-kabupaten-kota-di-provinsi-aceh--2021.html?year=2023;
Badan Pusat Statistik Provinsi Aceh, "Nikah dan Cerai Menurut Kabupaten/Kota di Provinsi Aceh, 2024" (2025). https://aceh.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMV02VEdsbVVUMDkjMw%3D%3D/nikah-dan-cerai-menurut-kabupaten-kota-di-provinsi-aceh--2021.html?year=2024;
Badan Pusat Statistik Provinsi Aceh, "Nikah dan Cerai Menurut Kabupaten/Kota di Provinsi Aceh, 2025" (2026). https://aceh.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMV02VEdsbVVUMDkjMw%3D%3D/nikah-dan-cerai-menurut-kabupaten-kota-di-provinsi-aceh--2021.html?year=2025.

[2] Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of"Marriage Guidance" Program in Aceh and South Sumatera," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022), abstract. https://doi.org/10.19105/al-lhkam.v17i1.6150.

[3] M. Ikhwan et al., "Deciding to Be a Widow or Stay with A Husband: The Experience of Muslim Women Filing for Divorce in the Aceh Sharia Court," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 10, no. 1 (2025): 83–85. https://doi.org/10.22515/alahkam.v10i1.10825; Agustin Hanapi et al., "Addressing Gender Imbalance in Marriage and Wife-Initiated Divorce in Aceh: Rethinking the Role of Premarital Counselling," *De Jure: Jurnal Hukum dan Syar'iah* 17, no. 2 (2025): 483–484. https://doi.org/10.18860/j-fsh.v17i2.29131; Rachel Rinaldo, Eva F. Nisa, and Nina Nurmila, "Divorce Narratives and Class Inequalities in Indonesia," *Journal of Family Issues* 45, no. 5 (2024): 1195–1216. https://doi.org/10.1177/0192513X231155657.

several dimensions.[4] The analytical problem is how these insights bear on a particular judgement. What evidence warrants crediting a marriage as resilient, a decision as freely made, or a separation as responsibly conducted? These questions concern distinct achievements, even when they arise within a single family's experience. A decree can establish dissolution while leaving unresolved the conditions of consent and the performance of support obligations. The article develops this problem of evaluative fit without assuming that earlier scholarship has overlooked justice or multidimensionality. For Aceh, what matters is how counselling, community reconciliation, and judicial protection address related needs through different forms of authority.

The analysis separates marital resilience from the justice of marital decisions, dissolution, and continuing obligations. The analysis achieves this by linking administrative indicators and documentary accounts to the ethical reasons appropriate to each judgement. The central question is how Islamic ethics can distinguish marital resilience from the justice of marital decisions, dissolution, and continuing obligations in Aceh, going beyond what divorce statistics can establish. Three subsidiary questions organise the inquiry. What do divorce statistics and existing scholarship reveal about marital resilience in Aceh, and what do they leave out? How do Islamic ethical principles conceive justice, responsibility, and human dignity within marriage, during its dissolution, and after divorce? How can those principles be combined into a framework that separates marital resilience, fair access to marital decisions, responsible dissolution, and continuing obligations beyond administrative divorce indicators? The study addresses these questions through a descriptive reading of recorded patterns, a reconstruction of Islamic ethical responsibilities, and a conceptual test of the distinctions that result. Aceh provides the principal documentary context, and wider Indonesian and international scholarship supplies comparisons and challenges. The synthesis aims to identify what each form of evidence can substantiate, including cases in which a seemingly favourable institutional outcome leaves a separate ethical responsibility unmet.

The governing proposition is that continuity becomes evidence of ethically valuable marital resilience only when the processes that sustain it uphold justice, dignity, and responsibility. Several qualifications follow. Commitment can sustain patient and difficult repair. Economic hardship can strain a relationship without making either spouse culpable. Freely chosen reconciliation deserves a place in ethical assessment. Equally, a formal separation may be justified while its conduct or financial aftermath remains unjust. The resulting account distinguishes marital resilience from the wider assessment of marital continuity and dissolution, and it comprises four domains: adaptive justice within marriage, fair access to marital decisions, responsible dissolution, and continuing obligations. Qur'anic injunctions on honourable retention and release carry particular

[4] Mulki Al-Sharmani, "Marriage in Islamic Interpretive Tradition: Revisiting the Legal and the Ethical," *Journal of Islamic Ethics* 2, no. 1-2 (2018): 76–96. https://doi.org/10.1163/24685542-12340017; Froma Walsh, "Family Resilience: A Framework for Clinical Practice," *Family Process* 42, no. 1 (2003): 1–18. https://doi.org/10.1111/j.1545-5300.2003.00001.x; Joän M. Patterson, "Integrating Family Resilience and Family Stress Theory," *Journal of Marriage and Family* 64, no. 2 (2002): 349–360. https://doi.org/10.1111/j.1741-3737.2002.00349.x.

weight, because they subject both routes to ethical discipline.[5] The contribution concerns the warrant for moving between these objects of judgement, including when they overlap in a single event. Ethical adequacy in one domain requires evidence suited to that domain, and an outcome in another domain cannot stand in for it. Administrative status locates the relationship under examination. Conduct, reasons, and the distribution of responsibility determine its ethical assessment.

The first distinction concerns the outcome that resilience is meant to explain. Marital continuity describes a marriage persisting over time. Stability usually refers to the likelihood that it will remain intact. Resilience adds a process of responding to adversity, although family researchers define it in different ways. Patterson distinguishes resilience as a process from resources or capacities, and warns against confusing protective processes with family-system outcomes.[6] Levinger's account of attractions, barriers, and alternatives gives a further reason to separate persistence from flourishing. A relationship can remain cohesive because leaving is costly as well as because staying is rewarding.[7] Duration therefore becomes an ambiguous indicator of successful adaptation. A specifically marital account should ask how spouses respond to pressures within the continuing relationship. Family resilience has a wider object: kin, children, and reorganised care can adapt after divorce, and the term can describe those achievements. Marital resilience concerns adaptation within the continuing spousal relationship. Keeping the two apart allows ethical inquiry to recognise valuable forms of endurance while asking what the particular relationship has sustained.

Multidimensional models already challenge the reduction of family functioning to formal duration. Walsh identifies belief systems, organisational patterns, and communication or problem-solving. Olson's Circumplex Model distinguishes cohesion, flexibility, and communication.[8] These approaches direct attention to how relationships cope with adversity, but their categories still need contextual interpretation. The Polish adaptation of the Family Resilience Assessment Scale discusses differences among national adaptations. That illustrates why a measurement structure established elsewhere cannot simply be assumed valid in Aceh.[9] Local scholarship offers the same caution. Mardhiah and colleagues describe legal, gender, material, and psychosocial dimensions of family quality, though their descriptive divorce analysis cannot establish the causal effectiveness of education.[10] Building on these multidimensional accounts, the ethical question becomes whose adaptation counts, how burdens are shared, and whether the means of preserving

[5] Qur'an, 2:229–231; 4:130.
[6] Patterson, "Integrating Family Resilience."
[7] George Levinger, "A Social Psychological Perspective on Marital Dissolution," *Journal of Social Issues* 32, no. 1 (1976): 21–47. https://doi.org/10.1111/j.1540-4560.1976.tb02478.x.
[8] Walsh, "Family Resilience"; David H. Olson, "Circumplex Model of Marital and Family Systems," *Journal of Family Therapy* 22, no. 2 (2000): 144–167. https://doi.org/10.1111/1467-6427.00144.
[9] Natalia Nadrowska, Magdalena Błażek, and Aleksandra Lewandowska-Walter, "Polish adaptation of the Family Resilience Assessment Scale (FRAS)," *Community Mental Health Journal* 57, no. 1 (2021), Introduction and Discussion. https://doi.org/10.1007/s10597-020-00626-3.
[10] Ainal Mardhiah et al., "Exploring Family Resilience through the Lens of Islamic Education and Law: Analysis of Divorce Trends in Banda Aceh City," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 9, no. 1 (2025): 525–526, 534–535. https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/15984.

the relationship sustain its worthwhile goods. A family can coordinate its activities effectively while assigning the costs disproportionately to one member. The distribution of benefits and burdens is therefore central to an ethical assessment of coping. It adds a question of justice to the functional question of how a family copes.

Literature on wife-initiated divorce brings these questions into the setting of decision-making. Ikhwan and colleagues report varied experiences of dissatisfaction, neglect, violence, and changing expectations among women seeking divorce in Aceh.[11] Nisa and Koentjoro's practice-based account considers psychological strain, stigma, and the need for economic and social support around and after filing.[12] Their accounts illuminate experiences hidden by an aggregate procedural category, though their scope limits population-level inference. Rinaldo, Nisa, and Nurmila identify class differences in Indonesian divorce narratives and trajectories, which complicates any uniform story of empowerment.[13] Nurlaelawati examines women's narratives and strategies in Indonesian religious courts. She treats litigants as legal actors whose reasons require interpretation.[14] Agency here means acting under particular constraints. A woman may make a decisive choice and still face a difficult aftermath. Allen and Hawkins make a similar argument: divorce research needs closer attention to the meanings and decision processes of people considering separation.[15] These approaches direct ethical evaluation toward the options actually available, the reasons for choosing among them, and the costs of each choice. The same attention to reasons and options recognises considered decisions to remain married.

Agency has to be examined within institutional and material arrangements. Kasim and colleagues analyse protective decisions and practices in Aceh's Mahkamah Syar'iyah, including provision and care after divorce. Devy and Suci show that enforcing unpaid maintenance can require further procedural steps and costs.[16] Their findings separate two achievements within the same legal process: recognition of an entitlement and its effective receipt. Van Huis's study of maintenance claims across pre-trial, trial, and post-trial phases makes this point especially explicit. The same study identifies the continuing influence of local normative arrangements on bargaining.[17] His account is an important precedent for

[11] Ikhwan et al., "Deciding To Be a Widow," 83–85.
[12] Haiyun Nisa and Koentjoro, "Some issues about women who file for divorce in Aceh," *Gender Equality: International Journal of Child and Gender Studies* 8, no. 1 (2022): 79–82. https://doi.org/10.22373/equality.v8i1.12237.
[13] Rinaldo, Nisa, and Nurmila, "Divorce Narratives."
[14] Euis Nurlaelawati, "Muslim Women in Indonesian Religious Courts: Reform, Strategies, and Pronouncement of Divorce," *Islamic Law and Society* 20, no. 3 (2013): 242, abstract. https://doi.org/10.1163/15685195-0010A0003.
[15] Sarah Allen and Alan J. Hawkins, "Theorizing the Decision-Making Process for Divorce or Reconciliation," *Journal of Family Theory & Review* 9, no. 1 (2017): 50–68. https://doi.org/10.1111/jftr.12176.
[16] 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): 420–421, 427–428. https://doi.org/10.15408/ajis.v22i2.28747; Soraya Devy and Dwi Mekar Suci, "The Implementation of Verdict Execution on Providing Maḍiyah Maintenance Following Divorce According to Islamic Law (Case Study in Syar'iyyah Court Banda Aceh)," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 2 (2020): 433–436. https://doi.org/10.22373/sjhk.v4i2.6179.
[17] Stijn Cornelis van Huis, "The Shadow of Legal Pluralism in Indonesian Islamic Courts: Child and Spousal Maintenance," *The Indonesian Journal of Socio-Legal Studies* 4, no. 1 (2025). https://doi.org/10.54828/ijsls.2024v4n1.4.

evaluating responsibility over time. Community support can carry competing pressures as well. Zainuddin, Mansari, and Filzah describe customary reconciliation as social capital, while also reporting sanctions for disregarding established leaders' advice.[18] Mediation adds another tension. Jones and Aftab acknowledge its possible cooperative benefits, but argue for violence screening and exemptions from compulsory mediation, because intimidation undermines safe participation.[19] Taken together, this literature shifts attention from obtaining a formal marital outcome to the means of obtaining it and the ability to exercise recognised rights afterwards. For Aceh, the interaction among courts, relatives, and customary or religious leaders belongs inside the ethical assessment. The question is how their different forms of support and authority shape a person's available choices, including the practical ability to pursue a remedy after an agreement has been reached.

Assessing those choices through Islamic ethics requires substantive reasons drawn from the texts and their interpretation. *Maʿrūf* refers to appropriate or honourable conduct, *ʿadl* names justice, and *raḥmah* directs attention to mercy and care. Each concept gains evaluative force from the relationships and responsibilities addressed by the relevant text. Al-Sharmani examines the tension between ethical accounts of marriage and patriarchal constructions of spousal rights in legal interpretation and lived practice.[20] Ali's treatment of sexual ethics likewise puts the relation between lawfulness and ethical justification at issue.[21] These orientations challenge the assumption that formal permission settles moral adequacy, while leaving the interpretation of duties open to reasoned disagreement. Mufti's account grounded in *maqāṣid al-sharīʿah* relates Indonesian wife-initiated divorce to gender equality. Auda's systems approach supports attention to purposes, rights, and interconnected dimensions.[22] These approaches require the ethical reconstruction to show how particular criteria follow from identified reasons. Prevention of harm, for example, calls for a judgement about the seriousness and avoidability of injury. The approach also leaves room for the disagreements and difficult adjustments that responsible marriage can involve.

Disagreement becomes especially important when preservation and dissolution are considered together. Tucker's historical inquiry places gendered rights and power within Islamic legal thought and practice. Welchman's comparative study examines codification

[18] Muslim Zainuddin, Mansari, and Nadhilah Filzah, "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 928–930. https://doi.org/10.22373/sjhk.v6i2.15080.

[19] Balawyn Jones and Amira Aftab, "Inside Indonesia's Religious Courts: An Argument for Domestic and Family Violence Screening and Exemption from Compulsory Mediation," *Oxford Journal of Law and Religion* 12, no. 2 (2023): 217–219, 230–231. https://doi.org/10.1093/ojlr/rwad015.

[20] Al-Sharmani, "Marriage in Islamic Interpretive Tradition."

[21] Kecia Ali, *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*, 2nd ed. (Oneworld, 2016). https://oneworld-publications.com/work/sexual-ethics-and-islam-2/.

[22] Muhammad Mufti, "Gender Equality in Islamic Marriage Law through the Maqāṣid al-Sharī'a Perspective: A Study on Woman-initiated Divorce (Cerai Gugat) in Indonesia," *Sawwa: Jurnal Studi Gender* 19, no. 1 (2024): 29–46. https://doi.org/10.21580/sa.v19i1.22641; Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008), 21–25. https://doi.org/10.2307/j.ctvkc67tg.

and rights advocacy across marriage, divorce, and parenting.[23] Together they set marital justice within a long-running debate about the authority and effects of legal forms. Bowen's account of public reasoning in Aceh situates Islamic, local, and state norms within contested judgements about equality.[24] Mir-Hosseini's criticism of reductive binaries shows why religious commitment and women's agency require contextual interpretation.[25] Legal categories deserve equal care. The Compilation of Islamic Law (KHI) distinguishes divorce by *ṭalāq* (*cerai talak*) from divorce proceedings initiated through a lawsuit. Separately, it specifies *khulʿ*, including compensation and agreement.[26] Classical *khulʿ* and contemporary *cerai gugat* overlap on some questions of release, but the latter is a broader Indonesian procedural category. That difference keeps the ethical inquiry attentive to the route taken, the authority exercised, and the obligations attached to a given dissolution. Reconciliation and separation can then be assessed on their reasons and conditions within the relevant institutional setting.

Method

The unit of analysis was the claim linking a recorded marital outcome, a reported relationship condition, or an identified obligation to a judgement about resilience or justice. Administrative divorce records for Aceh in 2022–2025 supplied the principal statistical material. The Aceh aggregate rows in BPS's marriage-and-divorce table supplied the counts and the split between *cerai talak* and *cerai gugat*. The 2024 factors table was examined separately, because its total and classification notes differed. Published Aceh studies supplied accounts of marital experiences, counselling, reconciliation, adjudication, and enforcement. Wider Indonesian studies clarified institutional processes, while international resilience literature supplied concepts whose applicability required contextual testing. The Islamic corpus addressed marital treatment, repair, release, and continuing provision. The materials were compared according to the claims they could support. An administrative event, a reported experience, and a normative injunction remained different kinds of evidence.

The inquiry combined critical normative-conceptual library research with descriptive analysis of secondary statistics. The design followed from the evaluative question. Administrative records could establish recorded events and their composition, whereas judgements about acceptable conduct required reasons concerning persons, relationships, and obligations. Descriptive tabulation checked the numerical pattern. Conceptual analysis distinguished status, adaptation, decision-making, and responsibility. Normative reconstruction assessed how the obligations governing retention and release could justify

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[23] Judith E. Tucker, *Women, Family, and Gender in Islamic Law* (Cambridge University Press, 2008). https://doi.org/10.1017/CBO9780511841316; Lynn Welchman, *Women and Muslim Family Laws in Arab States: A Comparative Overview of Textual Development and Advocacy* (Amsterdam University Press, 2007). https://www.jstor.org/stable/j.ctt46mwz6.

[24] John R. Bowen, *Islam, Law, and Equality in Indonesia: An Anthropology of Public Reasoning* (Cambridge University Press, 2003). https://doi.org/10.1017/CBO9780511615122.

[25] Ziba Mir-Hosseini, "Beyond 'Islam' vs 'Feminism'," *IDS Bulletin* 42, no. 1 (2011), abstract and sections 1, 3–4. https://doi.org/10.1111/j.1759-5436.2011.00202.x.

[26] Indonesia, *Kompilasi Hukum Islam* (1991), Book I, arts. 1(i), 114, 132, 148. https://jdih.usu.ac.id/id/regulasi/kompilasi-hukum-islam-khi.

related but separate evaluations. McDougall's account of critical interpretive review informed the purposive selection of relevant ideas and their synthesis.[27] The review was non-systematic. No interviews, surveys, field observations, or original collection of judicial cases were undertaken. Published empirical studies were treated as evidence of their authors' investigations. Hypothetical situations were constructed to test the coherence of the derived criteria, including the tension between protecting release and securing continuing provision.

Sources were selected for a specific analytical role: defining an official indicator, examining adaptation or agency, documenting a relevant institutional process, or supplying an ethical reason. The scholarly corpus brought family-resilience and dissolution theory into dialogue with Aceh and Indonesian sociolegal research, and with Islamic ethical and family-law scholarship. Official BPS tables and explanatory notes were preferred to press reports of the same figures. Relevant Qur'anic passages were read in Arabic and in English translation. The Thabit ibn Qays report was consulted within its published hadith collection and translation. Ibn Kathir was read through the verse-specific pages of a digital English abridgment. Interpretive disagreement was kept wherever it affected the argument. Access also constrained attribution. Abstracts, first-page excerpts, indexed passages, and publisher descriptions supported only the limited propositions available in those materials. Bibliographic identity was distinguished from substantive support, particularly where a complete scholarly text was inaccessible.

Targeted searches in English and Indonesian combined Aceh, divorce, *cerai gugat*, *ketahanan keluarga*, maintenance, mediation, marital resilience, and Islamic ethical terms. Named studies and references in retrieved publications were followed selectively. Inclusion depended on relevance to the research questions and on whether the material was sufficient for the attribution intended. For each work, bibliographic identity and the passage supporting the attribution were checked separately. Published bylines and issue records resolved conflicting metadata, and drafts were distinguished from published texts. For the statistical material, the year-specific rows were read alongside variable labels, source information, and coverage notes. The search aimed to capture relevant concepts and competing interpretations. It did not claim to exhaust every database, every available study, or every school of Islamic jurisprudence.

Analysis separated descriptive statements, the authors' interpretations, primary textual reasons, and the article's own deductions. The *talak* and *gugat* counts were added together to check each published total, and the *gugat* proportion was calculated against that year's recorded divorce total. Recorded marriages were kept as context, not as an exposure denominator. Coverage notes were compared before the sequence was interpreted. Scholarly passages were examined for the relation between adaptation and continuity, the conditions of choice, and the distinction between rights awarded and rights received. Normative reconstruction then considered the addressees, conduct, and obligations specified in texts on treatment, retention, release, non-injury, and provision. These reasons were compared with contemporary ethical arguments to derive separate

[27] Rosalind McDougall, "Reviewing Literature in Bioethics Research: Increasing Rigour in Non-Systematic Reviews," *Bioethics* 29, no. 7 (2015): 523–528. https://doi.org/10.1111/bioe.12149.

objects of evaluation. Conceptual counterexamples tested whether the distinctions unfairly favoured either preservation or exit, and whether overlapping responsibilities could be assessed without being merged. The synthesis therefore yields a normative argument. Empirical prevalence and predictive validity lie outside its evidential scope.

Results

Recorded patterns and the limits of administrative inference

The selected BPS table family records a decline through 2024 followed by an increase in 2025. The *talak* and *gugat* components were 1,879 and 5,917 in 2022; 1,575 and 5,369 in 2023; 1,192 and 4,739 in 2024; and 1,265 and 5,206 in 2025.[28] Their sums reproduce the four published totals. Within those totals, the *gugat* proportions were 75.9, 77.3, 79.9, and 80.5 per cent, rounded to one decimal place. The published series therefore shows fewer recorded events in 2025 than in 2022, alongside a larger *gugat* share. The gap between the total and its procedural composition matters: the *gugat* share can grow while the overall count falls. Table 1 keeps the annual denominator for each composition calculation and places the separate factors aggregate alongside, without merging the two. The observations concern recorded events and their procedural composition. In these data, wife-initiated divorce denotes *cerai gugat*, while *cerai talak* denotes the husband-initiated route. Understanding a litigant's options, motives, bargaining resources, and later well-being requires other evidence.

Table 1. Divorce Indicators in Aceh: Recorded Patterns, Interpretive Scope, and Limitations

Indicator and year	Recorded values	Interpretive scope and limitation
Marriage-and-divorce series 2022	Talak 1,879; gugat 5,917; total 7,796; gugat share 75.9%	Event counts for Muslims; notes refer to decisions with certificates not yet printed.
Same table family 2023	Talak 1,575; gugat 5,369; total 6,944; gugat share 77.3%	Same procedural components; notes again refer to unprinted certificates.
Same table family 2024	Talak 1,192; gugat 4,739; total 5,931; gugat share 79.9%	Notes specify decided cases with certificates issued; comparison with earlier years is qualified.
Same table family 2025	Talak 1,265; gugat 5,206; total 6,471; gugat share 80.5%	Notes specify plaintiff domicile and residence in Indonesia; no exposure denominator.
Separate factors table 2024	Aggregate 6,103; persistent conflict 5,035	Multiple factors per case permitted; 172 above the other aggregate. No documented reconciliation found.

Sources: BPS annual tables and explanatory notes. [29]

[28] BPS Aceh, "Nikah dan Cerai, 2022"; BPS Aceh, "Nikah dan Cerai, 2023"; BPS Aceh, "Nikah dan Cerai, 2024"; BPS Aceh, "Nikah dan Cerai, 2025."

[29] Sources: BPS Aceh, "Nikah dan Cerai, 2022"; BPS Aceh, "Nikah dan Cerai, 2023"; BPS Aceh, "Nikah dan Cerai, 2024"; BPS Aceh, "Nikah dan Cerai, 2025"; Badan Pusat Statistik, "Jumlah Perceraian Menurut Provinsi dan Faktor Penyebab Perceraian, 2024" (2025). https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw%3D%3D/jumlah-perceraian-menurut-provinsi-dan-faktor.html?year=2024.

The explanatory notes restrict interpretation more sharply than the table titles suggest. The 2022 and 2023 notes refer to decided cases whose certificates had not yet been printed. The 2024 note specifies issued certificates, and the 2025 notes identify plaintiff domicile and restrict coverage to plaintiffs domiciled in Indonesia.[30] These changes prevent treating the four years as an established, fully homogeneous measure of underlying divorce incidence. The factors table separately lists 6,103 for Aceh in 2024, compared with 5,931 in the marriage-and-divorce table, a difference of 172. Its notes also allow several factors within a single case.[31] The documentation examined offers no explicit reconciliation of the difference, so its cause and its relation to distinct households remain undetermined. Persistent conflict appears in 5,035 entries within the factors table's own classification. That administrative label records an attributed reason and leaves the underlying history open to investigation. These rows supply no exposure denominator for the population of marriages. Accordingly, Table 1 reports counts and within-year composition, and coverage changes qualify comparisons over time. It gives no basis for estimating individual divorce risk or ranking Aceh by a population-based rate.

Published accounts identify conditions that remain invisible within those categories. Ikhwan and colleagues report emotional neglect and violence, while Husin's study of three older couples shows that long marriages can coexist with serious fragility and divergent family consequences.[32] Nisa and Koentjoro describe distress and support needs that extend beyond the court decision.[33] Their contribution to RQ1 is to identify processes a status category leaves unresolved: the quality of long-term treatment, the circumstances of filing, and the support available after a decision. Hanapi and colleagues interpret counselling through gendered expectations and institutional constraints, while Djawas and colleagues evaluate marriage guidance in Aceh and South Sumatra.[34] These accounts place family support within institutions whose achievements must be examined at the level of practice. Cammack, Young, and Heaton's empirical assessment of Indonesian divorce law likewise treats legal effects as a question that requires evidence. The existence of a regulation cannot settle it.[35] For Aceh, this shifts the inquiry toward the relationship between counselling, community reconciliation, and judicial remedies. A return to married life after advice and the completion of a *gugat* proceeding are different institutional outcomes. Assessing either requires attention to how concerns were heard and how the resulting responsibilities were addressed.

[30] BPS Aceh, "Nikah dan Cerai, 2022"; BPS Aceh, "Nikah dan Cerai, 2023"; BPS Aceh, "Nikah dan Cerai, 2024"; BPS Aceh, "Nikah dan Cerai, 2025."
[31] BPS, "Faktor Penyebab Perceraian, 2024."
[32] Ikhwan et al., "Deciding to Be a Widow," 84–85; Asna Husin, "Falling Out of Love: Divorce of Three Acehnese Ubanan Couples in the Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023): 1890–1891. https://doi.org/10.22373/sjhk.v7i3.19433.
[33] Nisa and Koentjoro, "Some Issues," 79–82.
[34] Hanapi et al., "Addressing Gender Imbalance," 483–484, 501–503; Djawas et al., "Creating Family Resilience."
[35] Mark Cammack, Laurence A. Young, and Tim B. Heaton, "An Empirical Assessment of Divorce Law in Indonesia," *Studia Islamika* 4, no. 4 (1997): 93–96. https://doi.org/10.15408/sdi.v4i4.766.

Ethical responsibilities across marriage and separation

Islamic textual reasoning gives substantive content to that attention to conduct. Qur'an 30:21 associates the spousal relationship with tranquillity, affection, and mercy. Qur'an 4:19 requires honourable treatment and prohibits coercive appropriation in the marital context. Qur'an 17:70 affirms human dignity more broadly.[36] These verses identify relational goods and constraints that bear on what continuity preserves, and applying them requires interpreting particular duties. In the digital English abridgment, Ibn Kathir's commentary on 4:19 explains honourable treatment through kind speech and conduct, alongside its gendered account of marital relations.[37] Extending these reasons to reciprocal participation is this article's own ethical deduction. The classical sources do not use this terminology. An adaptation secured through a spouse's preventable degradation undermines the dignity that marriage is meant to sustain. Responsibility therefore includes responding to needs, acknowledging burdens, and keeping open the possibility of justified complaint. The assessment concerns the exercise of available capacities and obligations in response to hardship. Shared patience under constraint can express responsibility, provided the demand for an ideal material outcome does not misidentify the source of the difficulty.

Reconciliation is valued within a textual framework that also recognises legitimate separation. Qur'an 4:35 directs the appointment of arbiters when a breach is feared. Qur'an 2:229–231 regulates honourable retention and release and prohibits retention intended to injure. Qur'an 4:130 envisages provision after spouses separate.[38] The Ibn Kathir abridgment connects 2:231 with manipulative cycles of divorce and revocation. Its discussion of 4:35 allows for remaining together or parting, and records disagreement about the binding force of a decision to separate.[39] The preference for repair therefore operates within limits on harmful treatment and amid disagreement over arbitral authority. Bukhari's report 5273 describes Thabit's wife seeking release without alleging defects in his character or religion. The garden was returned, and she was instructed to divorce once.[40] This supports a limited proposition: demonstrated abuse is one of several concerns visible in the narrated request for release. The report remains a narrated instance of *khulʿ*. Its juristic conditions and its relation to Indonesian procedures require separate interpretation. The ethical result joins a serious preference for repair with scrutiny of the conditions under which repair is pursued. The opportunity to leave matters within the same tradition that values reconciliation, so preservation must be justified by the treatment it sustains.

[36] Qur'an, 30:21; 4:19; 17:70.

[37] Ibn Kathir, *Tafsir Ibn Kathir (Abridged)*, commentary on 4:19; 4:19: https://quran.com/an-nisa/19/tafsirs/en-tafisr-ibn-kathir.

[38] Qur'an, 4:35; 2:229–231; 4:130.

[39] Ibn Kathir, *Tafsir (Abridged)*, commentaries on 2:231 and 4:35; 2:231: https://quran.com/al-baqarah/231/tafsirs/en-tafisr-ibn-kathir; 4:35: https://quran.com/an-nisa/35/tafsirs/en-tafisr-ibn-kathir.

[40] Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, Book 68 (Divorce), chapter on khulʿ, report 5273 (in-book hadith 22). https://sunnah.com/bukhari:5273.

Table 2. Islamic Ethical Principles Across Marriage, Dissolution, and Post-Divorce Responsibilities

Textual or interpretive foundation	Ethical significance	Limit of application
Qur'an 30:21; 4:19; 17:70	Care, honorable treatment, and dignity constrain the way continuity is sustained.	Contemporary criteria require argument; the verses are not direct survey indicators.
Qur'an 4:35; Ibn Kathir abridgment	Serious efforts at repair include examination of wrongs and the possibility of separation.	The commentary records disagreement about arbiters' binding authority.
Qur'an 2:229–231; 4:130	Retention and release both require ethical justification; harmful retention is prohibited.	Recognition of release does not make every motive or procedure ethically adequate.
Bukhari 5273; KHI arts. 1(i), 114, 148	A narrated request for release and differentiated legal routes protect conceptual precision.	Classical *khulʿ* differs from the broader Indonesian *cerai gugat* category.
Qur'an 2:233; 65:6–7; KHI art. 156	Provision, care, consultation, and responsibilities concerning children continue across dissolution.	Entitlements, capacity, enforcement, and lived realization require separate assessment.

Source: Author's reconstruction from Islamic texts and the cited legal provisions.[41]

The texts also attach responsibilities to the transition out of marriage. Qur'an 2:233 addresses provision, consultation, and the avoidance of injury in parental arrangements. Qur'an 65:6–7 concerns housing and provision in separation-related circumstances, with expenditure related to means.[42] The relation between provision and means matters to the ethical assessment, though specific legal entitlements depend on the circumstances of dissolution. The Compilation's distinction between divorce routes and its child-support provisions further separates formal dissolution from continuing obligations.[43] Kasim and colleagues describe protective judicial practices, yet they also report a tension when securing payment delays release. Devy and Suci identify additional execution steps where payment is not voluntary.[44] Read together, these findings distinguish protective adjudication from practical receipt and identify the burdens that can arise between the two. Table 2 sets out the relevant ethical connections while keeping these limits in view. The resulting answer to RQ2 is that justice governs conduct within marriage, the means of deciding and bringing about separation, and the responsibilities that remain afterwards. For the Mahkamah Syar'iyah, this directs attention to the link between the terms of release, enforceable orders, and what women and children actually receive. A right can be formally recognised while the claimant still bears the time, expense, and dependency involved in securing it.

[41] Sources and author's reconstruction: Qur'an; Ibn Kathir, *Tafsir (Abridged)*; 4:19: https://quran.com/an-nisa/19/tafsirs/en-tafisr-ibn-kathir; 2:231: https://quran.com/al-baqarah/231/tafsirs/en-tafisr-ibn-kathir; 4:35: https://quran.com/an-nisa/35/tafsirs/en-tafisr-ibn-kathir; Bukhari, *Sahih*, no. 5273; Indonesia, *Kompilasi Hukum Islam*.

[42] Qur'an, 2:233; 65:6–7.

[43] Indonesia, *Kompilasi Hukum Islam*, arts. 114, 148–149, 156.

[44] Kasim et al., "Protection of Women and Children," 420–421; Devy and Suci, "Implementation of Verdict Execution," 434–436.

Deriving and testing an ethical evaluation

The combined analysis yielded four domains: adaptive justice within marriage, fair access to marital decisions, responsible dissolution, and continuing obligations. Their basis lies in the differentiation of responsibilities within the normative sources. Honourable treatment and care concern how an ongoing relationship is sustained. The narrated request for release gives reasons and voice significance in deciding the relationship's future. Injunctions on release constrain how separation is conducted, and provision and consultation address duties that extend across the change in status.[45] The first domain evaluates marital resilience itself. The other three place it within a wider assessment of marital continuity and divorce justice. They are evaluative objects, not stages through which families pass in sequence. Multidimensional resilience models and van Huis's phase-sensitive analysis of maintenance provide important precedents for this differentiation.[46] The additional restriction is evidential. A judgement in one domain requires reasons and evidence suited to that object, even when a favourable outcome has been established elsewhere. A decree establishes a legal change. The fairness of the process and the receipt of support remain separate questions.

Table 3 specifies the questions and the evidence associated with each object. Adaptive justice concerns responses to adversity that sustain dignity, safety, care, and a feasible sharing of responsibilities. Fair access to marital decisions concerns opportunities to speak, to understand the options, to obtain advice, and to consider repair or separation without intimidation. Responsible dissolution concerns how separation is carried out: negotiation, procedural treatment, delay, and the use of financial dependence or other leverage. Continuing obligations concern actual provision and care, their adjustment to needs and means, and feasible enforcement.[47] A single event can bear on several domains. Withholding money during negotiations, for example, may restrict a spouse's practical choice and constitute coercive conduct in the dissolution process. Whether a support duty has been performed raises a further question. The domains keep these judgements apart without counting the event as several independent observations of harm. They also separate inability from unwillingness. A parent's means, efforts, and access to support bear on responsibility, while hardship does not by itself justify intimidation. A combined score would obscure these differences, because it would let one favourable achievement offset an unrelated wrong.

Table 3. A Multidimensional Ethical Framework for Evaluating Marital Continuity and Divorce Justice

Domain and object	Ethical question	Evidence required and prohibited shortcut
Adaptive justice within marriage	Does coping with adversity sustain dignity, care, safety, and fair responsibility?	Examine conduct, burdens, resources, and change over time. Duration alone is insufficient.

[45] Qur'an, 2:229–233; 4:19, 35, 130; 65:6–7; Bukhari, *Sahih*, no. 5273; Indonesia, *Kompilasi Hukum Islam*, arts. 114, 148–149, 156.

[46] van Huis, "Shadow of Legal Pluralism"; Walsh, "Family Resilience"; Patterson, "Integrating Family Resilience."

[47] Qur'an, 2:231, 233; 65:6–7; Jones and Aftab, "Inside Indonesia's Religious Courts," 230–231; Devy and Suci, "Implementation of Verdict Execution," 434–436.

Domain and object	Ethical question	Evidence required and prohibited shortcut
Fair access to marital decisions	Can each person understand options, voice concerns, and consider repair or exit without intimidation?	Evidence of options, information, support, pressures, and ability to act on a considered choice.
Responsible dissolution	Are negotiation and proceedings conducted honorably and without harmful leverage?	Evidence of negotiation, treatment, delay, costs, and use of process as leverage; distinguish conduct from the decree.
Continuing obligations	Are provision and care fulfilled or responsibly addressed according to needs and means?	Examine actual performance and feasible remedies. Distinguish an award from actual receipt.

Source: Author's conceptual synthesis.[48]

Discussion

The decisive result is that ethical credit must attach to the achievement actually established. Administrative status locates a relationship for inquiry. A favourable judgement, however, concerns conduct, reasons, or the discharge of a responsibility. Existing resilience theories and phase-sensitive sociolegal studies already give strong reasons to look beyond a single outcome.[49] The contribution specifies which ethical judgements each outcome can support, and which responsibilities and evidence are relevant to those judgements. Evidence of cooperative adaptation may justify crediting marital resilience while leaving the fairness of a later exit unresolved. A justified exit may protect a person while leaving support obligations unmet. Where counselling, community reconciliation, courts, and enforcement address related aspects of family life in Aceh, an institutional success may be real yet ethically incomplete. Each institutional achievement keeps its value within its own scope. Further judgements require evidence about the responsibilities still at issue.

This changes the ethical use of marital resilience without requiring the replacement of existing resilience theory. Walsh's domains and Patterson's distinction between adaptive processes and outcomes already move beyond legal duration. Olson likewise directs attention to relational functioning.[50] The further question is whether an adaptive achievement warrants moral approval. Household coordination may protect collective functioning while distributing its costs unequally, so a family-level assessment needs additional reasons before it can become a judgement about just treatment between spouses. Adaptive justice makes that evaluative step explicit. The approach further protects the value of commitment from an unrealistic standard of comfort or frictionless choice. Shared histories, care for children, patience, and credible repair can give spouses

[48] Author's synthesis, drawing on: Qur'an; Bukhari, *Sahih*, no. 5273; Indonesia, *Kompilasi Hukum Islam*; Walsh, "Family Resilience"; Patterson, "Integrating Family Resilience"; van Huis, "Shadow of Legal Pluralism"; Jones and Aftab, "Inside Indonesia's Religious Courts"; Devy and Suci, "Implementation of Verdict Execution."

[49] Walsh, "Family Resilience"; Patterson, "Integrating Family Resilience"; van Huis, "Shadow of Legal Pluralism."

[50] Walsh, "Family Resilience"; Patterson, "Integrating Family Resilience"; Olson, "Circumplex Model."

good reasons to remain together through serious difficulty. Material hardship alone establishes little about culpability. What matters is whether the response to hardship respects the people whose endurance sustains the relationship. The ethical qualification therefore concerns the means and the distribution of adaptation. It avoids treating every continuing marriage either as a success or as a hidden failure.

For institutions, the distinction changes what a successful outcome can demonstrate. Kasim and colleagues' published account illustrates the tension between requiring payment before a *talak* pledge and avoiding a delay that prolongs suffering. Devy and Suci describe the further steps needed to execute unpaid maintenance.[51] Securing release and securing provision can each protect a legitimate interest while imposing different practical burdens. An award, its enforceability, and its actual receipt therefore call for separate evidence. Reconciliation raises a comparable problem. Jones and Aftab's analysis of violence screening concerns the conditions for safe participation. Zainuddin and colleagues' favourable account of community reconciliation also reports social sanctions for disregarding leaders' advice.[52] A recorded reconciliation can establish an agreement to continue the marriage. Meaningful consent, however, requires evidence about information, available alternatives, and pressure. The same agreement also warrants scrutiny of how mediators and other authorities obtained it. This reasoning identifies what may remain invisible when courts or mediators are judged only by completed cases or preserved marriages. It supplies questions for assessing institutional work. Nothing here establishes that a particular policy caused divorce, harm, or protection.

These objects need not move together, because they concern different actions, capacities, and bearers of responsibility. A spouse can obtain a legal release while depending on another person's provision and on institutional help to secure it. Van Huis's account of pre-trial, trial, and post-trial maintenance claiming is the closest procedural precedent. It shows how non-state normative arrangements continue to shape bargaining across formal legal processes.[53] Al-Sharmani supplies the related ethical challenge to treating legal constructions of marriage as a sufficient account of a just relationship.[54] The additional evaluative task is to distinguish an entitlement awarded, the fairness of the process that secured it, and the performance of the resulting duty, including within a single procedural phase. Mardhiah and colleagues' multidimensional account of family quality and Hanapi and colleagues' criticism of gender assumptions in counselling already link resilience to substantive relational conditions.[55] These accounts establish why those conditions matter. The four-domain synthesis specifies how they bear on separate judgements. Evidence of coping supports an assessment of adaptation. Evidence about options and pressure supports an assessment of choice. Evidence about negotiation and

[51] Kasim et al., "Protection of Women and Children," 420–421; Devy and Suci, "Implementation of Verdict Execution," 434–436.
[52] Jones and Aftab, "Inside Indonesia's Religious Courts," 230–231; Zainuddin, Mansari, and Filzah, "Divorce Problems," 929–930.
[53] van Huis, "Shadow of Legal Pluralism."
[54] Al-Sharmani, "Marriage in Islamic Interpretive Tradition."
[55] Mardhiah et al., "Exploring Family Resilience," 525–526; Hanapi et al., "Addressing Gender Imbalance," 501–503.

payment bears on conduct and fulfilment. One event can inform several judgements, but each inference needs its own justification. Tucker's historical treatment of gender and family law supplies context for this comparison.[56] Applied in Aceh, the approach yields a more discriminating picture of how religious, customary, and state arrangements distribute voice, burdens, and remedies.

Several objections limit how the assessment should be applied. A considered decision to remain deserves attention to the person's reasons, just as a preference for separation can be ethically intelligible without any allegation of defective character or religion, as in the narrated case of Thabit's wife.[57] Rinaldo and colleagues' class-sensitive account and Mir-Hosseini's treatment of situated agency resist a uniform narrative of emancipation. Killewald's US findings also challenge any general explanation based solely on economic independence.[58] A second objection concerns the differentiated spousal duties recognised in Islamic jurisprudence. The criteria do not settle the entire legal allocation of those duties. They ask how their exercise is justified alongside the demands of honourable treatment, non-injury, and provision. Ibn Kathir's recorded disagreement over arbitral authority and Auda's attention to interrelated purposes reinforce the need for interpretation, and they stop short of claiming universal consensus.[59] Finally, demanding standards can unfairly become accusations against people with few resources. Ethical scrutiny should distinguish preventable neglect from constrained capacity, and it should examine institutional responsibilities as well as individual conduct. These qualifications preserve the value of voluntary endurance and responsible reconciliation, while keeping their costs open to reasoned assessment.

The practical lesson is to assess family support through the responsibilities it enables people to fulfil. Counsellors can examine respectful communication, recognition of wrongs, realistic planning, and access to information about available options. Mediators can examine the conditions of agreement, including whether a person can raise a grievance without intimidation. Courts and support organisations can distinguish an entitlement recognised from one received, and can weigh the burdens of pursuing enforcement.[60] These tasks connect institutions without making their achievements interchangeable. An assessment of improvement should specify who benefited, which responsibility was addressed, and whether the means of securing that benefit introduced another burden. Amato's account of varied divorce outcomes supports the same caution against assuming a uniform trajectory after separation.[61] Administrative reporting remains useful for

[56] Tucker, *Women, Family, and Gender*.
[57] Bukhari, *Sahih*, no. 5273.
[58] Rinaldo, Nisa, and Nurmila, "Divorce Narratives"; Mir-Hosseini, "Beyond Islam vs Feminism," abstract and sections 1, 3–4; Alexandra Killewald, "Money, Work, and Marital Stability: Assessing Change in the Gendered Determinants of Divorce," *American Sociological Review* 81, no. 4 (2016): 696–719. https://doi.org/10.1177/0003122416655340.
[59] Ibn Kathir, *Tafsir (Abridged)*, commentaries on 2:231 and 4:35; 2:231: https://quran.com/al-baqarah/231/tafsirs/en-tafisr-ibn-kathir; 4:35: https://quran.com/an-nisa/35/tafsirs/en-tafisr-ibn-kathir; Auda, *Maqasid Al-Shariah*, 21–25.
[60] Hanapi et al., "Addressing Gender Imbalance," 501–503; Jones and Aftab, "Inside Indonesia's Religious Courts," 230–231; Devy and Suci, "Implementation of Verdict Execution," 434–436.
[61] Paul R. Amato, "The Consequences of Divorce for Adults and Children," *Journal of Marriage and Family* 62, no. 4 (2000): 1269–1287. https://doi.org/10.1111/j.1741-3737.2000.01269.x.

identifying recorded events and their procedural composition. Relational and institutional evidence is needed to evaluate what those events meant. The resulting guidance concerns what a responsible assessment should contain. Nothing in this shows that any intervention has worked. Its value is a clearer basis for judging repair, release, and care, without asking any single legal outcome to carry the whole ethical verdict.

Conclusion

The most consequential finding is that ethical adequacy follows the responsibility being judged. A family's legal status by itself settles nothing about it. Marital resilience concerns the adaptation of an ongoing spousal relationship, and its ethical value depends on how that adaptation treats the people who sustain it. Decisions about the relationship, the conduct of dissolution, and the obligations that continue afterwards each require their own reasons and evidence. Islamic injunctions on honourable treatment, retention, release, non-injury, and provision make these distinctions substantive. They support serious efforts at repair, while disciplining the means of preservation and recognising legitimate separation. An assessment of Aceh's recorded outcomes becomes ethically defensible when it identifies the conduct and responsibility at issue, and it does not treat continuity or divorce as a complete judgement.

The contribution is a conceptual development that makes ethical evaluation more precise. Multidimensional resilience theory, Islamic ethical criticism of marital law, and phase-sensitive sociolegal analysis already provide indispensable foundations. The four-domain account connects them through a requirement for evidence suited to each evaluative object. The domains can be told apart without being isolated from one another. A single act can affect a person's opportunity to decide, the conduct of separation, and the performance of a duty, while the relevant questions remain different. This helps identify what an institutional achievement warrants and what it leaves unresolved. The gain is a discipline of justification across marital and divorce justice. It adds no new inventory of moral values, and it produces no empirically validated resilience scale.

The scope of these conclusions is limited by purposive source selection, unequal access to scholarly texts, the changing coverage of administrative records, and the contexts of the published studies. Some attributions rely on abstracts or descriptions, and the classical commentary was consulted in an abridgment. The inquiry establishes no population prevalence, no policy effect, and no empirical validity for the criteria. Future research could examine how spouses, children, counsellors, and judges understand acceptable repair, fair exit, and feasible support, while protecting sensitive testimony. Longitudinal investigation could distinguish the recognition of rights from their realisation, and could test how administrative definitions affect the patterns reported. Such work would assess practical usefulness while keeping an independent ethical task in view: a family outcome warrants a moral conclusion only to the extent that its evidence concerns the responsibility being judged.

Declarations

Use of Artificial Intelligence (AI). The authors used ChatGPT/Codex (OpenAI) as a technical aid for language editing, structural refinement of the manuscript, and reformulation of sentences. The tool did not generate any research data. The authors reviewed and independently verified all references, substantive descriptions, and interpretations in the manuscript. AI is not listed as an author. The authors bear full responsibility for the accuracy, originality, academic integrity, and final content of the manuscript.

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