

## THE PSYCHOLOGICAL DYNAMICS OF WOMEN IN REMARRIAGE FOLLOWING DIVORCE IN RURAL COMMUNITIES: A MAQASID AL-SHARI'AH PERSPECTIVE

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### Abstract

Repeated marriage following divorce among women in rural communities is a complex social phenomenon shaped by psychological experiences, marital relationships, and prevailing social norms. Women who remarry may face emotional distress resulting from previous marital experiences, as well as social stigma associated with widowhood. This study aims to analyze the psychological dynamics of women who experience repeated marriages following divorce in rural communities from the perspective of Maqāsid al-Sharī'ah. This empirical study employs a qualitative approach, drawing on in-depth interviews with women who have experienced divorce and remarriage. The data were analyzed using Attachment Theory, coping mechanisms, and Maqāsid al-Sharī'ah. The findings indicate that decisions to remarry are influenced not only by economic needs but also by experiences of domestic violence, neglect, emotional distress, and social stigma. Remarriage may provide opportunities to regain emotional security, affection, support, and life stability. It may also serve as a form of social negotiation against negative perceptions of widowhood in rural communities. From the perspective of Attachment Theory, remarriage may represent an attempt to establish a more secure emotional bond after an insecure relationship.

In terms of coping mechanisms, remarriage can function as a strategy for managing post-divorce psychological distress. From the perspective of Maqāṣid al-Sharī'ah, remarriage may contribute to well-being through the protection of life (*ḥifẓ al-naḥs*), property (*ḥifẓ al-māl*), honor (*ḥifẓ al-'ird*), and offspring (*ḥifẓ al-nasl*). These findings demonstrate that repeated marriage is not merely an economic decision but also a psychological and socio-cultural process.

**Keywords:** Repeated Marriage, Divorce, Psychological Dynamics, Rural Women, Maqasid al-Shariah.



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## INTRODUCTION

Marriage is a social institution that has an important position in human life because it not only functions as a means of fulfilling biological needs, but also as a space for the formation of social identity, emotional stability, and family sustainability. Through marriage, individuals build affective relationships that are expected to provide a sense of security, psychological support, and guarantee the sustainability of social life. However, reality shows that not all marriages are able to survive as the ideal goal aspires to. Various problems such as prolonged conflicts, domestic violence, relationship disharmony, and economic problems are often the cause of the end of a marriage through divorce. In recent decades, divorce has become an increasing social phenomenon and has multidimensional consequences for the lives of individuals, families, and society at large. This phenomenon shows that marriage is not only an institution that produces social stability, but can also be a breeding ground for various vulnerabilities when relationships between couples no longer run harmoniously (Sari Rahmaini et al., 2024)

The increase in divorce rates ultimately gives birth to the phenomenon of remarriage which is increasingly found in the lives of Indonesian people. Remarriage is a form of marriage carried out by individuals who have previously been married and then experienced divorce or lost their life partner. Various studies show that the decision to remarry cannot be understood solely as a personal choice, but is influenced by various social, psychological, economic, and cultural factors that are interrelated. In many cases, individuals who have experienced domestic failure still have hopes of building a new family as a means of obtaining a better life. In fact, research on the experience of remarriage shows that individuals who remarry often try to correct the mistakes that occurred in the previous marriage by building patterns of communication, self-adjustment, and healthier relationships with the new partner (Oktarina & Syafrini, 2024a).

However, the experience of divorce does not always lead to an easy process of adaptation. For women, divorce may involve complex psychological and social consequences, including the loss of a life partner, changes in social status, economic uncertainty, emotional distress, and the need to rebuild their lives after the dissolution of marriage. These experiences may trigger psychological responses such as trauma, anxiety, fear of forming new relationships, and difficulties in trusting a future partner. Consequently, women's decisions to marry again may be preceded by a prolonged and challenging process of psychological adjustment. In this study, *remarriage* refers to the formation of a new marital relationship following the dissolution of a previous marriage through divorce. The term is used to distinguish remarriage from the continuation of an existing marital relationship and to emphasize that entering a new marriage may involve psychological adjustment, the reconstruction of intimate relationships, and the negotiation of changing social roles. In this context, remarriage can be understood not merely as the repetition of marriage, but also as an individual effort to regain emotional security, social support, and life stability following divorce (Lubis & Zuliah, 2018). "The psychological distress experienced by women post-divorce, including diminished self-esteem and emotional anxiety, necessitates comprehensive marital readiness before entering a remarriage. Within Islamic family systems, building such psychological and spiritual readiness can be effectively facilitated through structured Islamic premarital counseling interventions (Irman et al., 2021). This approach is crucial to minimize recurrent marital conflicts and secure the long-term well-being (*maslahah*) of the new family unit."

This dynamic becomes even more interesting when placed in the context of rural communities. The characteristics of rural communities that still maintain strong social ties cause a person's personal life to often not be completely in a private space. Divorce and widowhood often become a concern for the community and give birth to various forms of social judgment. In various rural communities, women who hold widow status are often placed in vulnerable positions due to the emergence of certain social stereotypes and stigmas. Widowhood status is often associated with household failure, inability to maintain marriage, and even become the object of public discussion. As a result, some women face considerable social pressure to remarry immediately in order to regain social recognition and acceptance in their neighborhood. Research on the practice of remarriage in local communities shows that the stigma against widows is one of the factors that plays a role in maintaining the practice of remarriage in the community (Desmaisi et al., 2023).

In addition to being influenced by social pressure, women's decision to remarry is also related to the need to rebuild a more stable life. The hope of having a more responsible partner, a better economic life, social protection, and the opportunity to build a more harmonious family are the reasons often found in various studies on remarriage. In research on family remarriage, it was found that individuals who remarry generally bring hope to create a better quality relationship than the previous marriage. Therefore, remarriage can not only be understood as a change in marital status, but also as a process of adaptation, identity reconstruction, and life transformation that involves psychological, social, and relational aspects at the same time (Rindiyan, 2025).

Previous research has shown that the phenomenon *remarriage* has been studied from various perspectives. (Li et al., 2025) found that remarriage provides emotional assistance and economic support for women, but still leaves a variety of social and psychological vulnerabilities. then (Lobaka & Lobaka, 2026) affirms that *remarriage* affect the relationship in the new family, especially the relationship between the father and the child from the previous marriage. Meanwhile, (Dainton, 2019) found that individuals in *remarriage* tend to face more complex challenges than the first marriage, so the level of marital satisfaction is relatively lower. In the Indonesian context, (Rahmi et al., 2025) shows that the success of remarriage is determined by adaptability, communication, trust reconstruction, and adjustment to the new family.

(Sholihuddin et al., 2024) explained that the practice of remarriage is seen as a form of prudence and an effort to realize the benefits of the family in perspective *Maqāṣid al-Usrah*.

Based on previous research, studies on *remarriage* still focus on women's experiences after remarriage, relationships in new families, marital satisfaction, couple's adaptation strategies, and remarriage practices from the perspective of Islamic law. However, these studies have not specifically examined the subjective experiences of women who undergo repeated marriages due to divorce, especially in the context of rural communities that still have social pressure and stigma towards widowhood. In addition, most of the research focuses more on aspects of family adaptation, relationships between family members, and the practice of marriage law, so that women's psychological dynamics as a factor behind the decision to remarry have not received adequate attention. Departing from this void, this study offers a novelty in the form of an interdisciplinary analysis between psychology and Islamic family law by placing women as the main subjects of study and integrating the *perspective of Maqasid al-Shariah* to understand repeated marriages as an effort to obtain emotional security, self-protection, and the benefits of life after divorce. Based on this, this research is directed to answer two main questions, namely: (1) what are the psychological dynamics of women in repeated marriages after divorce in rural communities? and (2) how are repeated marriages understood in the perspective of *Maqasid al-Shariah*?

## RESEARCH METHOD

### *Research Design*

This research is an empirical research with a qualitative approach that aims to understand the subjective experiences of women who undergo repeated marriages after divorce. This study uses a psychological approach with a focus on the psychological dynamics that underlie women's decision to remarry after experiencing domestic failure. Theoretically, this study utilizes *Attachment Theory* to analyze the needs of affection, security, and attachment patterns that influence women's decisions in building new relationships, as well as the concept of *coping mechanism* to understand women's psychological adaptation strategies in dealing with post-divorce pressure.

### *Research Target/Subject*

The study subjects consisted of women who had undergone repeated marriages due to divorce and were domiciled in rural areas. The informants were selected purposively by considering the suitability of life experiences with the focus of the study, namely women who had experienced divorce and then decided to remarry more than once.

### *Research Procedure*

Primary data were obtained through in-depth interviews (*in-depth interview*) which were carried out directly to explore the experiences, motivations, feelings, psychological considerations, and meanings they give to repeated marriages. In addition, secondary data were obtained from a variety of relevant literature, such as books, scientific journals, and other supporting documents related to family psychology, repeated marriage, and Islamic family law.

### *Instruments, and Data Collection Techniques*

Primary data were obtained through in-depth interviews (*in-depth interview*) which were carried out directly to explore the experiences, motivations, feelings, psychological considerations, and meanings they give to repeated marriages. In addition, secondary data were obtained from a variety of relevant literature, such as books, scientific journals, and other supporting documents related to family psychology, repeated marriage, and Islamic family law.

### *Data Analysis Technique*

Data analysis was carried out in stages through the process of data reduction, theme categorization, and data interpretation. At the data reduction stage, the results of the interviews were selected and focused on information relevant to the research objectives. Furthermore, the data were grouped into several main themes, such as divorce experiences, social pressure, emotional needs, motivation for remarriage, and life experiences in the next marriage. These themes were then analyzed using the perspective *Attachment Theory* and *coping mechanism* to understand the psychological dynamics of informants. In the final stage, the findings of the study are interpreted through perspective *Maqasid al-Shariah*, especially in the framework of life protection (*hifz al-nafs*) and the achievement of women's life benefits after divorce. To ensure the validity of the data, this study uses source triangulation and theoretical triangulation by comparing interview results, field findings, and various relevant literature.

## RESULTS AND DISCUSSION

### Negotiating Social Stigma and Repeated Marriage in Rural Communities

Divorce not only ends the marital relationship, but also changes the social position of women in society. In the context of rural communities, widowhood is often not seen as a purely personal condition, but rather as a social identity that is vulnerable to various forms of judgment and stigma. The findings of the study show that informants not only face the experience of divorce, but also have to deal with the views of people who consider widowhood as something less than ideal. This condition is in line with research (Desmaisi et al., 2023) who found that stigmatization of widows is one of the social structures that encourages the occurrence of *remarriage* in society, because women try to avoid the various negative labels attached to the status. In addition, (Oktarina & Syafrini, 2024b) Explains that widowhood is often seen as a position that is prone to stigma, temptation, and various negative judgments from society, which encourages some women to end this status through remarriage.

This phenomenon is also seen in the experiences of the informants of this study. The third informant admitted that she did not experience trauma due to divorce, but was worried if society perceived her as a "unfit" or unsellable woman. The statement suggests that social pressure does not always appear in the form of direct actions, but is also present through cultural constructs that shape the way women see themselves after divorce. "*I'm not really traumatized, I'm just scared that I'm not going to be able to do it or that I'm not going to be able to do it.*" (Ibu J.Y.T.N, personal communication, Mei 2026).

A similar experience was found in the first informant who admitted that the decision to remarry could not be separated from the strong social pressure of the surrounding community. According to the informant, widow status is often the subject of public conversation even when they leave the village. In such conditions, remarriage is seen as a way to regain social legitimacy that had been lost due to divorce. "*I want to get married again because I'm afraid of being called unhappy. I'm afraid of what the community says, even other villages to the point of excitement.*" (Mrs. S.M.P, personal communication, May 2026).

The findings show that recurrent marriage in rural communities is not always based on affectionate or economic needs alone, but is also related to the need to gain social acceptance. In the study (Rindiyan, 2025), social stigma is even one of the main obstacles that women have to face in the process *remarriage*, in addition to the differences in family backgrounds and the complexities of social relationships that arise after remarriage. In other words, women who remarry are not only building new relationships, but also renegotiating their social position before society.

In addition to the stigma of widowhood, this study also found the strong influence of matchmaking culture in the marriage journey of informants. Two informants admitted that their first marriage occurred through family arranged marriage from a relatively young age. The third informant got married at the age of 14, while the second informant got married at the age of 17

through a family decision. This condition shows that in rural communities, the family still has a dominant role in determining a woman's life partner. However, arranged marriage does not always result in a harmonious household because most of the informants actually experience domestic conflicts, violence, neglect of livelihood, and divorce. *"I got married first at the age of 14, was matched by my family, my first marriage was 17 years old, my parents were matched."*(Ibu J.Y.T.N, personal communication, Mei 2026).

These findings show that the decision to remarry cannot be separated from previous marital experiences shaped by the social structure of rural communities. As explained (Sari Rahmaini et al., 2024) Phenomenon *remarriage* It is basically influenced by various social, economic, and individual life experiences after divorce. In the context of this study, the experience of divorce and the social pressure experienced by women are precisely factors that encourage them to rebuild a married life that is considered better than before.

Thus, remarriage in rural communities can be understood as a form of women's negotiation against the social stigma attached to widowhood. Remarriage is not only a means of building a new family, but also a strategy to regain social recognition, avoid the label of "not payu", and build a social identity that is more accepted by the community. These findings reinforce the view that *remarriage* It is not only a personal event, but also a social phenomenon influenced by culture, societal structure, and social construction regarding women after divorce.

### **Women's Psychological Dynamics in Post-Divorce Repeated Marriages**

The results of the study showed that the divorce experienced by the informants did not occur suddenly, but was the culmination of an accumulation of psychological pressure that lasted for a long time. The pressure arose due to the husband's inability to carry out family functions, both in economic and relational aspects. The second informant revealed that during the marriage she had to work and bear most of the household needs, while the husband did not make an adequate contribution. This situation caused prolonged inner pressure until finally divorce was seen as the most rational way out to stop the suffering she experienced. *"I have inner pressure because I continue to be hurt. It's better to separate than me continuing to pay for my husband"*(Mrs. S.M.P, personal communication, May 2026). The statement shows that the main source of the informant's psychological suffering is not the divorce itself, but the injustice of the relationship that takes place during the marriage. The informant feels that the basic function of marriage as a space for cooperation, protection, and emotional support is lost. In such conditions, divorce is perceived as a form of release from ongoing pressure. This finding is in line with the research of Sutarjo et al. who explain that domestic conflicts and economic problems contribute to the decline in the quality of marriage and increase the risk of divorce.(Sutarjo et al., 2016,)

In addition to inner pressure, the experience of domestic violence is the dominant factor that encourages divorce in some informants. The third informant revealed that she experienced abusive treatment from her husband so that she lived in fear during the marriage. When conflicts occur, small problems develop into larger and recurring quarrels, thus eliminating the sense of security in the relationship. *"The case is divorced because my husband is abusive, often domestic violence. I'm already afraid, small problems get bigger and bigger, so I don't want to be peaceful anymore."* (Ibu J.Y.T.N, personal communication, Mei 2026, p. 3). The phrase "I am already afraid" indicates the existence of a psychological condition in the form of a loss of sense of security (*sense of security*) in the marital relationship. The husband who is supposed to be a source of protection is actually perceived as a source of threat. In the perspective of Attachment Theory, Bowlby explains that every individual has a basic need to build a relationship that provides a sense of security (*secure base*) so that when the relationship turns into a source of threat, the individual will try to find another relationship that is better able to provide emotional protection. Thus, the informant's decision to end the marriage can be understood as an effort to maintain his psychological security from a destructive relationship (Bowlby, 1988).

The findings of the study also showed that neglect of alimony became a recurring experience for the informants. The first informant explained that she had to work in a factory

because the alimony provided by her husband was not enough to meet the needs of the family. Even after the divorce, the economic rights decided by the court were not fully fulfilled by the ex-husband (Mrs. L.S.M, personal communication, May 2026, p. 1). Meanwhile, the third informant also revealed that one of the reasons for divorce was the husband's inability to meet the needs of the family properly. "*Providing but not enough, in the end I am the one who works. There is a living, but it is not enough.*" (Ibu J.Y.T.N, personal communication, Mei 2026). This condition not only causes economic difficulties, but also presents emotional pressure in the form of feelings of disappointment, lack of value, and loss of trust in the partner. In the research of Istiqomah et al., economic problems and the fulfillment of living needs were found to be one of the main sources of conflict that affect the stability of the marital relationship. Therefore, the husband's inability to carry out the maintenance function not only has an impact on material aspects, but also affects the psychological well-being of women (Istiqomah & Anganthi, n.d.)

Despite experiencing various negative experiences in previous marriages, the informants did not show rejection of the institution of marriage. Instead, they still had hope of getting a better partner. The second informant revealed that he wanted to get a husband who was able to honor women and provide a more decent life than the previous marriage (Mrs. S.M.P, personal communication, May 2026, p. 2). Meanwhile, the third informant stated that he felt comfortable in his third marriage because he had a partner who was able to provide for the family and provide peace of mind. "*I want to get a better husband and be able to provide for him. This third I feel is suitable because I can provide for him.*" (Ibu J.Y.T.N, personal communication, Mei 2026). These findings show that the decision to remarry is not solely driven by economic needs, but also by the need for affection, attention, protection, and security that were not obtained in previous relationships. In Attachment Theory, this condition indicates the existence of rebuilding efforts *secure attachment* after the individual has experienced an unsafe relationship (*insecure attachment*). Bowlby explained that humans will naturally continue to seek relationships that can provide emotional protection and a sense of security (Bowlby, 1988). These findings are reinforced by research showing that *secure attachment* have a strong positive relationship with the quality of marriage (Konradus et al., 2024).

The results of the study also show that there are various forms of *coping mechanism* that women use to deal with post-divorce pressure. Second informant (Mrs. S.M.P, personal communication, May 2026) chose divorce as a way to stop the suffering he experienced during the marriage, while the third informant (Ibu J.Y.T.N, personal communication, Mei 2026) chose to ignore society's negative assessment of her widow's status. This strategy shows the existence of two forms of coping described by Lazarus and Folkman, namely *problem-focused coping* and *emotion-focused coping*. Divorce is a form of *problem-focused coping* Because informants try to eliminate the source of problems directly, while ignoring social stigma is a form of *emotion-focused coping* because the informant is trying to manage the emotional impact of the pressure he or she is experiencing (S. Lazarus & Folkman, 1984).

Overall, women's psychological dynamics in recurrent marriages suggest that divorce is not the end of their need for healthy interpersonal relationships. The experience of domestic violence, neglect, and social pressure does leave a profound psychological impact, but informants still have a need to regain a sense of security, affection, and emotional protection in marital relationships (Bowlby, 1988). On the other hand, the informants also showed relatively good adaptability in dealing with various post-divorce pressures through decision-making, emotional management, and efforts to build a more stable life (S. Lazarus & Folkman, 1984). Therefore, repeated marriages in this study not only reflect the rediscovery of emotional security, but also show women's coping strategies in dealing with divorce experiences and building a better quality of life in subsequent marriages.

### Repeated Marriage and Women's Maslahah in the Perspective of Maqasid al-Shariah

In his masterpiece *Al-Muwafaqat*, Imam Abu Ishaq Ash-Shaatibi formulated that the main essence of all Islamic sharia (*as-shari'ah*) is to realize, maintain, and guarantee the benefits of human life both in this world and in the hereafter (*mashalih al-'ibad*). Ash-Syaatibi divided the level of benefits into a very strict hierarchical structure, namely *dharuriyyat* (an absolute primary need must exist for the upright of life), *hajiyyat* (secondary needs that if ignored will cause difficulties or *al-masyaqqah*), and *tahsiniyyat* (tertiary needs that complement the moral and aesthetic goodness of life). The institution of marriage in Islam is not just a bond of biological fulfillment, but an instrument of sharia that simultaneously integrates the five universal pillars *dharuriyyat* (*al-kulliyat al-khams*), namely religious care (*hifzh ad-din*), soul (*hifzh an-nafs*), Sense (*hifzh al-'aql*), descendants (*hifzh an-nasl*), and treasures (*Hifzh Al-Mal*), which was later perfected by contemporary scholars with the pillar of honor guard (*Hifzh al-'ard*). When a reality of marriage in society actually triggers damage (*mafsadah*) against these universal pillars, the methodology of Ash-Shaatibi legal thinking requires a critical evaluation through the principles of *Dar'u al-mafasid muqaddamun 'ala jalbi al-mashalih* (rejecting harm should take precedence over taking benefit) (Ash-Syatibi, 2006a).

In marriage, *maqashid ashliyah* is to create peace of mind (*Sakinah*), hereditary continuity (*hifzh an-nasl*), and the maintenance of a moral society. Meanwhile, *Maqashid-e-Tabi'ah* It includes the fulfillment of legitimate biological needs, economic assistance, and the fulfillment of domestic rights. When a marriage bond in the real world experiences extreme deviations that trigger destruction (*mafsadah*) against these main pillars, the methodology of Ash-Syaatibi's thinking requires legal intervention in order to reject damage through rules *Dar'u al-mafasid muqaddamun 'ala jalbi al-mashalih* (denying harm should take precedence over taking benefit) In concept *Maqashid Syariah* formulated by Imam Ash-Shaatibi, the benefits of human beings are divided into three main levels, namely *dharuriyyat* (primer), *hajiyyat* (secondary), and *tahsiniyyat* (tertiary), where one of the fundamental elements in the *dharuriyyat* is *Hifzh an-Nafs* or protection of the soul, physical, and mental . Data in *Interview results* shows that the practice of early marriage due to forced marriage such as the one experienced by the mother (J.Y.T.N.) at the age of 14 is very vulnerable to injuring the principle of protection. Due to age, psychological, and emotional maturity, this early marriage actually gives birth to Domestic Violence (KDRT) and heavy inner pressure on women (Ibu J.Y.T.N, personal communication, Mei 2026). When a marriage institution is no longer capable of being a safe domestic space (*Sakinah*) rather turns into a source of physical and mental safety threats (*madharat*), then the decision to divorce shifts its legal status to an urgency of benefit that must be taken to save women's lives (Ash-Syatibi, 2006b).

The next important aspect of marriage according to the perspective of sharia is the fulfillment of alimony, which theoretically functions as an instrument of the welfare of life (*tahshil al-mashalih*) as well as the guarantor of the economic welfare of the wife. Based on the concept *Hifzh al-Mal* (property protection) in Ash-Syaatibi's theory, the fulfillment of women's financial rights must be protected in a fair and measurable manner (Ash-Syatibi, 2006b). However, the empirical reality experienced by the three informants actually shows the occurrence of massive economic neglect, ranging from husbands who refuse to provide for themselves, husbands who are lazy to work and only sleep, to the actions of ex-husbands who deprive themselves of inherited property after divorce such as cattle and goats (Mrs. S.M.P, personal communication, May 2026). This inequality forces female informants to work in factories to support independent living, while post-divorce maintenance rights (*Mut'ah* or *Iddah*) that has been decided by the court judge is often ignored by the male side. The failure to fulfill this financial right confirms that in the domestic relations of the informants, the *Hifzh al-Mal* for women has not been implemented properly due to the negligence of the husband's responsibility (Mrs. L.S.M, personal communication, May 2026).

Imam Ash-Shaatibi also emphasized the significance of *Hifzh al-'Ard* (Maintaining human honor and dignity) as an important pillar of social welfare (Ash-Syatibi, 2006b). The

reality on the ground shows how heavy the moral burden and social stigmatization are borne by women who hold the status of widows in society. The emergence of collective fears such as assumptions "*Not Breasted*" (does not sell), unilateral judgment from the surrounding environment, and the actions of the ex-husband who deliberately exposes the disgrace of the household to the public are tangible forms of violation of women's honor. Therefore, the motive of repeated marriages (second and third) carried out by the informants is essentially a self-defense mechanism (*defensive mechanism*) to restore their dignity and avoid bullying (*bullying*) social. When they finally manage to get a partner who is able to honor women, provide for themselves, and provide offspring, the ideal function of marriage is as a means of maintaining honor (*Hifzh al-'Ard*) and generational continuity (*Hifzh an-Nasl*) can only be realized in its entirety (Mrs. S.M.P, personal communication, May 2026). This psychological phenomenon underscores that rural women's emotional dynamics are profoundly intertwined with the local cultural constructs and social values surrounding them. The pervasive social stigma toward widowhood often compels women to engage in cultural negotiations to safeguard their social status. Consequently, psychological interventions and counseling processes for women in rural settings must employ a culturally responsive approach (*culture-based counseling*) to effectively address their distinct emotional challenges (Mahmuda & Silvianetri, 2025).

To strengthen the analysis and facilitate the reading of the research findings, the author presents a synthesis of Maqasid al-Shariah which maps the relationship between the findings of the interview, the dimension of harm (*mafsadah*), the principle of protection in Maqasid al-Shariah, and the form of benefit (*maslahah*) achieved through repeated marriage as presented in Table 1 below:

**Table 1. Analysis of Recurrent Marriage in the Perspective of Maqasid al-Shariah**

| <b>Interview Findings</b>                                                            | <b>Analysis Findings</b>                                   | <b>of Dimensions of Maqasid</b> | <b>Argument Maqasid</b>                                                                                                |
|--------------------------------------------------------------------------------------|------------------------------------------------------------|---------------------------------|------------------------------------------------------------------------------------------------------------------------|
| <b>Informant experiences domestic violence and lives in fear</b>                     | Divorce is done to avoid physical and psychological harm   | Hifz al-Nafs                    | Repeated marriages are a means of obtaining protection of life and emotional security that were previously unfulfilled |
| <b>Informants do not earn a decent living</b>                                        | There is economic vulnerability during the first marriage  | Hifz al-Mal                     | Subsequent marriages provide economic stability and fulfillment of women's financial rights                            |
| <b>Informants fear being perceived as "unattractive" and facing widowhood stigma</b> | There is a threat to women's dignity and social acceptance | Hifz al-'Ard                    | Repeated marriage serves to restore women's social honor and position in rural society                                 |
| <b>Informants acquire a more responsible partner</b>                                 | Meet the needs of affection, protection, and peace         | Hifz al-Nafs                    | The goal of sakinah is realized through healthier and safer relationships                                              |

|                                                        |                                                           |              |                                          |                                            |
|--------------------------------------------------------|-----------------------------------------------------------|--------------|------------------------------------------|--------------------------------------------|
| <b>Informants build new families and have children</b> | There is a continuation of family functions after divorce | Hifz al-Nasl | Repeated support offspring and stability | marriages support the continuity of family |
|--------------------------------------------------------|-----------------------------------------------------------|--------------|------------------------------------------|--------------------------------------------|

The table shows that repeated marriages in this study cannot be understood as a mere repetition of domestic failure. Interview data show that women's decision to remarry is closely related to efforts to avoid various forms of mafsadah experienced in previous marriages, such as violence, neglect, and social stigma. In this context, repeated marriage functions as an instrument to achieve benefits through the protection of the soul (*hifz al-nafs*), the protection of property (*hifz al-mal*), the protection of honor (*hifz al-'ard*), and the protection of offspring (*hifz al-nasl*).

## CONCLUSION

This study found that women's psychological dynamics in repeated post-divorce marriages in rural communities are shaped by marital experiences that are fraught with psychological stress, such as domestic violence, neglect of livelihood, family conflicts, and social stigma against widowhood. These experiences not only cause fear, disappointment, and inner distress, but also affect the way women interpret their subsequent marital relationships. Despite this, the informants do not show rejection of the institution of marriage. Instead, they still have a need to gain affection, protection, security, and life stability through healthier relationships. In the perspective of Attachment Theory, the decision to remarry reflects women's efforts to rebuild *secure attachment* after experiencing an insecure relationship (*insecure attachment*), while in perspective *coping mechanism*, recurrent marriage is an adaptive strategy to deal with psychological distress and improve the quality of life after divorce.

This study also found that women's decision to remarry is not solely driven by personal needs, but is influenced by the social context of rural communities that still place widowhood as an identity that is vulnerable to stigma. Labels such as "not breast", pressure to remarry immediately, and strong social control of the community are factors that influence the decision-making process of the informants. In this context, repeated marriage functions not only as a means of building a new family, but also as a form of social negotiation to regain acceptance, recognition, and social legitimacy that had been reduced due to divorce. Thus, the phenomenon of repeated marriage in rural communities cannot be understood solely as an individual event, but as a psychological as well as a social phenomenon influenced by the cultural and environmental construction of the community.

In the perspective of Maqasid al-Shariah, repeated marriages carried out by informants represent an effort to realize the benefits of life after experiencing various forms of harm in previous marriages. The findings of the study show that divorce and marriage are again a means of protection for the soul (*hifz al-nafs*) from violence and psychological pressure, protection of property (*Hifz Al-Mal*) from economic neglect, protection of honour (*hifz al-'ard*) from social stigma, as well as protection of offspring (*Hifz Al-Nasl*) through the formation of a more stable family. Therefore, repeated marriages in this study cannot be seen as a failure of repeated marriages, but rather as a process of rediscovering emotional security, social dignity, and the benefits of life that are in line with the fundamental goals of Islamic law.

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## AUTHOR CONTRIBUTIONS

**Author 1:** Conceptualization; formulation of the research idea; development of the research framework; methodology; data collection; investigation; initial drafting of the manuscript.

**Author 2:** Conceptualization; project administration; supervision; data management and analysis; methodological review; critical review and refinement of the manuscript; final approval of the manuscript.

**Author 3:** Data curation; investigation; literature review; reference collection; identification and recommendation of relevant literature; validation of findings; critical review and refinement of the manuscript.

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