

## Workaholism as a Trigger for Marital Conflict: Psychological and Legal Perspectives

**Nurul Firdaus\***

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia  
[syamiamufisaa@gmail.com](mailto:syamiamufisaa@gmail.com)

**Bustanul Arifien Rusydi**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia  
[bustanul.rusydi@uin-suka.ac.id](mailto:bustanul.rusydi@uin-suka.ac.id)

### Article History:



DOI: <https://doi.org/10.32332/8jir1593>

Copyright ©2024 Author

Received: 24-07-2024

Revised: 24-12-2024

Accepted: 29-12-2024

Published: 30-12-2024

**Abstract:** *Workaholism is a phenomenon that is increasingly prevalent in modern society. While working is a positive activity, excessive focus on work can trigger an imbalance between professional and personal life. In the context of marriage, this imbalance can lead to conflicts, relationship breakdowns, and even divorce. A concrete example of the impact of workaholism on family life can be found in the Bantul Religious Court Decision No. 840/Pdt.G/2022/PA.Btl. In this case, workaholism was cited by the plaintiff as the reason for filing for divorce in court. This study employs a library research method with descriptive-analytical analysis of the court ruling as the object of research. The purpose is to explore the psychological and legal impacts of workaholism from a psychological perspective using the work-family conflict theory and the theory of spouses of workaholics. Additionally, the masalah mursalah approach is used to assess whether workaholism as a social phenomenon brings benefits or harms. The findings of this study reveal that workaholism can trigger disputes between married couples, leading to divorce. From the perspective of masalah mursalah, workaholism provides benefits, such as fulfilling the family's economic needs and achieving career goals. Moreover, there is also harm, such as being a trigger for conflicts within the household.*

**Keywords:** *workaholic; divorce; psychology; masalah mursalah.*

**Abstrak:** *Workaholisme merupakan fenomena yang semakin banyak terjadi dalam masyarakat modern. Meskipun bekerja merupakan hal yang positif, fokus yang berlebihan pada pekerjaan dapat memicu ketidakseimbangan antara kehidupan profesional dan pribadi. Dalam konteks pernikahan, ketidakseimbangan ini dapat menyebabkan konflik, keretakan hubungan, hingga perceraian. Salah satu contoh nyata dampak workaholisme terhadap rumah tangga dapat ditemukan dalam*

*Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl. Dalam kasus tersebut, workaholisme dijadikan alasan oleh penggugat untuk pengajuan perceraian ke pengadilan. Penelitian ini menggunakan metode studi kepustakaan dengan analisis deskriptif-analitik terhadap objek penelitian berupa putusan pengadilan. Tujuannya, yaitu mengeksplorasi dampak psikologis dan hukum workaholisme perspektif psikologi dengan teori work-family conflict dan teori spouses of workaholic. Sedangkan pendekatan masalah mursalah digunakan untuk menilai workaholic sebagai gejala yang ada di masyarakat apakah membawa kebaikan atau justru keburukan. Hasil penelitian ini menjelaskan bahwa workaholic dapat memicu terjadinya perselisihan pasangan rumah tangga yang berujung pada perceraian. Melalui perspektif masalah mursalah, workaholic memberikan kemaslahatan, seperti pemenuhan kebutuhan ekonomi keluarga dan pencapaian karir. Selain itu, juga terdapat kemudharatan seperti pemicu konflik dalam rumah tangga.*

**Kata Kunci:** *workaholic; perceraian; psikologi, masalah mursalah*

## A. INTRODUCTION

Working is an activity aimed at fulfilling needs, supporting the family economy, and enhancing well-being to ensure the family's needs are adequately met.<sup>1</sup> Moreover, working can be considered an act of worship if done with good intentions and without neglecting obligations to Allah SWT.<sup>2</sup> However, on the other hand, the demands of work can cause someone to become negligent, turning work into an addiction (workaholism) and neglecting other responsibilities.<sup>3</sup> This issue becomes particularly dangerous in married couples, as it can lead to disharmony in the household.

Workaholism, or work addiction, is a condition where a person feels compelled or uncontrollably driven to work incessantly.<sup>4</sup> This addiction often results in the neglect of other aspects of life for the sake of work, negatively

---

<sup>1</sup> Nurani Siti Anshori, "Makna Kerja (Meaning of Work) Suatu Studi Etnografi Abdi Dalem Keraton Ngayogyakarta Hadiningrat Daerah Istimewa Yogyakarta," *Jurnal Psikologi Industri Dan Organisasi* 2, no. 3 (Desember 2013).

<sup>2</sup> Musthofa Musthofa, *Bekerja Dengan Senang, Beribadah Dengan Tenang (Upaya Menanggapi Kebahagiaan Dunia Dan Akhirat)* (Indramayu: Penerbit Adab, 2022).

<sup>3</sup> Eric Hermawan, "Analisis Pengaruh Beban Kerja, Konflik Pekerjaan-Keluarga Dan Stres Kerja Terhadap Kinerja PT. Sakti Mobile Jakarta," *Jurnal Ilmu Manajemen Terapan* 3, no. 4 (April 15, 2022): 379-87, <https://doi.org/10.31933/jimt.v3i4.939>.

<sup>4</sup> Agung Mulyono, "Hubungan Antara Perilaku Workaholic Dengan Timbulnya Gejala Insomnia" (Jakarta, UIN Syarif Hidayatullah, 2007).

impacting both health and family relationships.<sup>5</sup> If workaholism occurs in a family, the mutual obligations of husband and wife in marriage may not be fulfilled.<sup>6</sup> Such individuals are consumed with continuous work, ignoring other responsibilities, which can lead to prolonged conflicts.

In the case of Decision No. 840/Pdt.G/2022/PA.Btl. from the Bantul Religious Court, the plaintiff filed for divorce citing continuous disputes caused by the couple's respective work commitments. The court ruled in favor of the plaintiff, stating that the marriage could no longer be sustained. The plaintiff argued that their marital discord stemmed from the couple's work-related busyness, whereas working should ideally enhance harmony in marriage by fulfilling economic needs. In contrast, many marital conflicts are influenced by economic factors, such as unemployment or unmet household needs.<sup>7</sup>

Husbands are inherently obligated to work, as stipulated in legal regulations, to fulfill their family's economic needs.<sup>8</sup> Therefore, work plays a crucial role in maintaining family balance and well-being.<sup>9</sup> Therefore, work plays a crucial role in maintaining family balance and well-being. Through fair division of labor, each family member can contribute according to their roles and abilities, preventing household duties from becoming a burden on one party.<sup>10</sup> Moreover, cooperation in managing the household fosters responsibility, unity, and better communication among family members. This collaborative effort instills important values such as independence, discipline, and empathy, ultimately supporting a healthier and happier family life.

---

<sup>5</sup> Fariz Aryo Baskoro and Seger Handoyo, "Pengaruh Beban Kerja Berlebih Terhadap Konflik Kerja Keluarga Dan Tuntutan Keluarga Sebagai Variabel Moderator," *Analitika: Jurnal Magister Psikologi UMA* 12, no. 1 (June 30, 2020): 73–82, <https://doi.org/10.31289/analitika.v12i1.3399>.

<sup>6</sup> Rahmi Maharani and Apri Budianto, "Pengaruh Beban Kerja Terhadap Stres Kerja dan Kinerja Perawat Rawat Inap Dalam," *Journal of Management Review* 3, no. 2 (August 24, 2019): 327–32, <https://doi.org/10.25157/mr.v3i2.2614>.

<sup>7</sup> Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl. (Pengadilan Agama Bantul 2022).

<sup>8</sup> Hazarul Aswat and Arif Rahman, "Kewajiban Suami Memberi Nafkah Dalam Kompilasi Hukum Islam," *JURNAL AL-IQTISHOD* 5, no. 1 (March 25, 2021): 16–27.

<sup>9</sup> Yohana Madame Hutahaean and Jeffry Raja Hamonangan Sitorus, "Faktor-Faktor yang Memengaruhi Kemiskinan Rumah Tangga Bekerja di Pulau Jawa," *Seminar Nasional Official Statistics 2022*, no. 1 (November 1, 2022): 1165–76, <https://doi.org/10.34123/semnasoffstat.v2022i1.1388>.

<sup>10</sup> Nur Eka Setiowati, "Perempuan, Strategi Nafkah Dan Akuntansi Rumah Tangga," *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syariah* 8, no. 1 (June 30, 2016), <https://doi.org/10.24235/amwal.v8i1.664>.

Previous studies on workaholism and its link to divorce include Tiara Juliani's research on Long Distance Marriage (LDM) as a cause of divorce at the Yogyakarta Religious Court in 2021. She found that lack of communication and unfulfilled biological needs triggered prolonged disputes, even though LDM was considered a secondary reason.<sup>11</sup> Another study by Matt R. Huml, Elizabeth A. Taylor, and Marlene A. Dixon revealed that excessive work engagement poses a risk of workaholism, with work-family conflict serving as a contributing factor.<sup>12</sup> Meanwhile, Sania Aziz and Sadiia Thahir explained that workaholism exacerbates work-family conflict and diminishes mental well-being, particularly in competitive work environments. These studies highlight the adverse effects of work addiction on family balance and mental health.<sup>13</sup>

Building on these previous studies, there is a gap for further research from psychological and legal perspectives. From a psychological perspective, research could focus on the mechanisms that lead to workaholism and its effects on family dynamics and individual mental health. This perspective also examines the symptoms of workaholism within households. From a legal standpoint, particularly through the principle of *maslahah mursalah* (public interest), the study could evaluate the extent to which workaholism can be viewed as a condition with both positive and negative impacts on individuals, families, and society. This interdisciplinary research approach could provide a more comprehensive understanding of workaholism and contribute to resolving family conflicts through psychological and legal approaches.

The issue of workaholism in marital relationships can be analyzed comprehensively through psychological and Islamic legal perspectives, using the work-family conflict theory and the principle of *maslahah mursalah*. Work-family

---

<sup>11</sup> Tiara Juliani, "Long Distance Marriage sebagai Alasan Perceraian (Studi Putusan Pengadilan Agama Yogyakarta Tahun 2021)" (skripsi, UIN SUNAN KALIJAGA YOGYAKARTA, 2022), <https://digilib.uin-suka.ac.id/id/eprint/53764/>.

<sup>12</sup> Matt R. Huml, Elizabeth A. Taylor, and Marlene A. Dixon, "From Engaged Worker to Workaholic: A Mediated Model of Athletic Department Employees," *European Sport Management Quarterly* 21, no. 4 (August 8, 2021): 583–604, <https://doi.org/10.1080/16184742.2020.1765404>.

<sup>13</sup> Sania Tahir and Saadia Aziz, "Workaholism as Predictor of Work-Family Conflict and Mental Well-Being of Public and Private Sector Employees," *Pakistan Journal of Commerce and Social Sciences (PJCSS)* 13, no. 2 (2019): 419–35.

conflict theory explains that workaholism, with excessive work involvement, disrupts the balance between professional and family life.<sup>14</sup> This imbalance creates conflicts that undermine household harmony, as an individual's time, energy, and attention are disproportionately allocated to work over family. The "spouses of workaholics" perspective reinforces this understanding by highlighting the psychological and emotional impact on partners, such as feelings of neglect, stress, and dissatisfaction in marriage, ultimately damaging the marital relationship.

From the perspective of *maslahah mursalah*<sup>15</sup>, the study examines how judges consider the welfare (*maslahah*) and prevent harm (*mafsadah*) in families affected by workaholism. This principle emphasizes solutions that align with Islamic law while remaining relevant to contemporary issues. The *maslahah mursalah* perspective also underscores the importance of promoting general welfare and preventing harm caused by workaholism in families. As such, it offers a normative solution to address this problem through education and the application of values that emphasize the importance of life balance. By integrating these approaches, workaholism can be understood as a phenomenon that not only impacts families psychologically but also requires legal interventions to preserve household harmony.

## B. METHOD

This research employs a qualitative methodology with a descriptive-analytic approach.<sup>16</sup> The study uses psychological and legal perspectives. From a psychological standpoint, it focuses on the impact of workaholic behavior on individuals and their families, such as work-family conflict resulting from stress, emotional exhaustion, and a decline in mental well-being. Meanwhile, the legal perspective evaluates the phenomenon of workaholism through the principle of *maslahah mursalah* to determine whether its negative effects can serve as valid

---

<sup>14</sup> Jeffrey H. Greenhaus and Nicholas J. Beutell, "Sources of Conflict between Work and Family Roles," *The Academy of Management Review* 10, no. 1 (January 1985): 76, <https://doi.org/10.2307/258214>.

<sup>15</sup> Imron Rosyadi et al., "Syathibi's Thoughts on *Maslahah Mursalah* and Its Impact on The Development of Islamic Law," *Journal of World Thinkers* 1, no. 01 (March 9, 2024): 63-74.

<sup>16</sup> Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *HUMANIKA: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021), <https://doi.org/10.21831/hum.v21i1.38075>.

grounds for divorce. In the context of Islamic law, the principle of *maslahah mursalah* is applied to assess the welfare of the family by emphasizing the balance of rights and responsibilities within the household.

The primary data for this research includes Decision No. 840/Pdt.G/2022/PA.Btl from the Bantul Religious Court, obtained through documentation. Additional primary data comes from interviews with the judge who ruled on the case. Secondary data consists of previous studies, reference books, and relevant legislation. The data analysis uses an inductive approach, where findings from various sources are analyzed to understand the relationship between workaholism and household conflicts.<sup>17</sup> This approach also aims to uncover solutions from both psychological and Islamic legal perspectives, offering recommendations on the matter. Data validity is strengthened through source triangulation involving case studies, theories, and supporting legal literature. Thus, this study aims to provide a comprehensive understanding of the root causes, impacts, and solutions to workaholism in the context of family life.

### C. RESULTS AND DISCUSSION

#### 1. Workaholic in the Household: Case Description in the Religious Court Decision of Bantul Number 840/Pdt.G/2022/PA.Btl.

The case in the Bantul Religious Court Decision No. 840/Pdt.G/2022/PA.Btl. reveals a marital conflict between the plaintiff (wife) and the defendant (husband) that culminated in a divorce lawsuit. The couple married on November 12, 2021, but lived together for only three days before returning to Jakarta for work. Since then, they have not lived together, maintained communication, or fulfilled their marital obligations. In fact, sexual intercourse (*qobla dukhul*) never occurred.<sup>18</sup>

The plaintiff claimed that their relationship had been disharmonious from the beginning, dominated by disputes and quarrels. Their respective work commitments were cited as the primary reason for living separately and failing to reach an agreement to cohabit. Poor communication and the lack of goodwill from

---

<sup>17</sup> David Tan, "Metode Penelitian Hukum: Mengupas Dan Mengulas Metodologi Dalam Menyelenggarakan Penelitian Hukum," *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial* 8, no. 8 (2021), <http://dx.doi.org/10.31604/jips.v8i8.2021.2463-2478>.

<sup>18</sup> Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl.

both parties to resolve their conflicts further exacerbated the situation. The defendant also failed to provide financial or emotional support, which is the husband's obligation in marriage.<sup>19</sup>

Attempts at mediation, both by their families and through pre-trial mediation conducted by the court, were unsuccessful as both parties remained steadfast in their positions. Subsequently, the plaintiff presented evidence, including written documentation and witness testimonies, to support her claims. The court determined that the written evidence and witness statements met both formal and material requirements and substantiated the plaintiff's allegations. Based on this evidence, the court concluded that the marriage between the plaintiff and the defendant was no longer harmonious and held no prospect of reconciliation. Consequently, the divorce was granted.<sup>20</sup>

## 2. The Psychological Impact of Workaholism on Marital Relationships

Workaholism significantly impacts the emotional well-being of married couples in a marital relationship.<sup>21</sup> For spouses who are workaholics, the constant pressure to work can result in emotional exhaustion, stress, and a lack of time to address personal or family needs.<sup>22</sup> The tendency to prioritize work over personal relationships often leaves workaholics feeling guilty or incapable of meeting their partner's expectations.<sup>23</sup> worsening their stress levels and creating internal conflicts that affect their mental health.

On the other hand, the partners of workaholics often feel neglected or undervalued as the time and attention that should be devoted to the family are instead consumed by work. This can lead to feelings of loneliness, frustration, and even anger, especially if their emotional needs remain unmet. The emotional and physical absence of the workaholic spouse often creates a communication gap,

---

<sup>19</sup> Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl.

<sup>20</sup> Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl.

<sup>21</sup> Tahir and Aziz, "Workaholism as Predictor of Work-Family Conflict and Mental Well-Being of Public and Private Sector Employees."

<sup>22</sup> Hermawan, "Analisis Pengaruh Beban Kerja, Konflik Pekerjaan-Keluarga Dan Stres Kerja Terhadap Kinerja PT. Sakti Mobile Jakarta."

<sup>23</sup> Mulyono, "Hubungan Antara Perilaku Workaholic Dengan Timbulnya Gejala Insomnia."

exacerbating feelings of alienation within the relationship.<sup>24</sup> Consequently, the emotional well-being of both partners deteriorates. The inability to balance work demands and family needs can result in recurring conflict patterns that gradually erode intimacy and trust within the marriage. If left unaddressed, the emotional impact of workaholism can destabilize the relationship and ultimately lead to divorce. Thus, it is essential for couples to recognize the signs of workaholism and seek solutions to achieve a balance between work and personal life.

In the grounds for divorce filed in the Bantul Religious Court Decision No. 840/Pdt.G/2022/PA.Btl., the plaintiff explained the breakdown of her marriage with the defendant, stating that her life felt empty even shortly after their wedding. They had not consummated the marriage due to living apart for work-related reasons. As a working individual, the plaintiff also felt capable of independently meeting her needs. Given this situation, the plaintiff filed for divorce, citing an imbalance between work and family life caused by workaholism.<sup>25</sup>

This argument illustrates a tendency for individuals to excessively prioritize work, neglecting other vital aspects of life, including marital relationships. In this case, both the plaintiff and the defendant demonstrated a commitment to their work that overshadowed the emotional and physical needs required to build a shared household. Workaholic behavior is often marked by excessive involvement in work, even when it is not entirely necessary. In a marital context, this behavior can lead to significant work-family conflict, where time, energy, and attention meant for one's spouse are instead consumed by work.<sup>26</sup> As a result, essential interactions and communication crucial for nurturing the marital bond are neglected.

Furthermore, the unwillingness of both parties to compromise or adapt to find a shared solution reflects the detrimental impact of workaholism on their ability to balance roles in personal and professional life. Ultimately, these unresolved conflicts foster emotional and physical estrangement, forming a strong basis for divorce, as revealed in the case.

---

<sup>24</sup> Tahir and Aziz, "Workaholism as Predictor of Work-Family Conflict and Mental Well-Being of Public and Private Sector Employees."

<sup>25</sup> Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl.

<sup>26</sup> Huml, Taylor, and Dixon, "From Engaged Worker to Workaholic."



Married individuals experiencing workaholism often feel torn between two dimensions: their role as a spouse and their identity as a worker. However, workaholics tend to prioritize their job above all else. At the same time, they cannot deny their responsibility to their partner. Those overly focused on work often feel burdened by continuous demands, leading to emotional and physical exhaustion. This condition is further compounded by a lack of time to rest or address personal needs, resulting in anxiety and a risk of burnout.<sup>27</sup> In this context, the plaintiff ultimately chose to end her marriage with the defendant, believing it to be the best decision for both parties.

The plaintiff's decision to file for divorce as a wife can be understood from a psychological perspective as a response to a relationship dynamic that was no longer balanced. In marriage, cooperation and commitment from both parties are essential to create harmony, especially when both have demanding careers. However, in this case, the lack of effort to live together or engage in direct interaction indicates that their relationship had lost fundamental elements such as togetherness, communication, and mutual support.

Additionally, the prioritization of work by both parties created an emotional and physical distance that was difficult to bridge. The plaintiff, as the wife, felt that maintaining the marriage would only prolong conflict and frustration without significant changes. In such situations, divorce is often viewed as a better option to reduce emotional stress and provide an opportunity to rebuild a more stable and focused life. This decision also reflects the plaintiff's independence as a working individual who feels capable of managing life without her husband.<sup>28</sup> Thus, the divorce filing represents the plaintiff's courage to exit a situation that no longer aligns with her emotional needs and life goals.

The conflict resulting from workaholism affects both partners. From the perspective of work-family conflict theory, workaholism disrupts marital stability

---

<sup>27</sup> Linda Permatasari, Wahyuningsih Safitri, and Dewi Suryandari, "Hubungan Beban Kerja Mental Dengan Burnout Perawat Di Ruang IGD Rumah Sakit UNS," *Avicenna: Journal of Health Research* 6, no. 1 (March 27, 2023): 81–92, <https://doi.org/10.36419/avicenna.v6i1.826>.

<sup>28</sup> Muhammad Julijanto, Masrukhin Masrukhin, and Ahmad Kholis Hayatuddin, "Dampak Perceraian Dan Pemberdayaan Keluarga Studi Kasus Di Kabupaten Wonogiri," *BUANA GENDER: Jurnal Studi Gender Dan Anak* 1, no. 1 (June 28, 2016): 55–77, <https://doi.org/10.22515/bg.v1i1.71>.

due to the inability to meet the expectations of a spouse and family.<sup>29</sup> The emotional absence of the workaholic partner can lead to feelings of loneliness, dissatisfaction, and anger in their spouse. This situation creates recurring conflict patterns that are challenging to resolve without effective communication or behavioral changes. As a result, the relationship becomes less stable, with a higher risk of breakdown and eventual divorce.

### 3. Legal Recognition of Workaholism as Grounds for Divorce

Continuous quarrels or disputes can be considered valid grounds for filing for divorce under Indonesian law. This is regulated in Article 19(f) of Government Regulation No. 9 of 1975, which implements Law No. 1 of 1974 on Marriage. The regulation states that divorce may be sought if continuous disputes occur, leaving no hope for reconciliation. Similarly, the Compilation of Islamic Law (KHI) addresses this in Article 116(f), which states that persistent disputes or quarrels with no possibility of reconciliation serve as grounds for divorce.

These legal foundations emphasize the importance of harmony in marital relationships. If prolonged quarrels lead to disharmony and prevent the fulfillment of marital objectives—such as a peaceful and loving life—divorce is considered a legitimate solution.<sup>30</sup> Thus, the law provides protection for individuals to end an unhealthy marriage that no longer offers emotional or psychological benefits to either party.<sup>31</sup> Couples with tendencies toward workaholism may experience ongoing disputes due to a work-focused lifestyle, which can trigger disharmony. Workaholism, characterized by excessive involvement in work to the neglect of other aspects of life, can create conflicts in marriage due to unmet emotional needs, poor communication, and lack of time spent together.

Continuous disputes often arise from poor communication patterns. Workaholic spouses may lack the time or space to discuss household issues, causing

---

<sup>29</sup> Greenhaus and Beutell, "Sources of Conflict between Work and Family Roles."

<sup>30</sup> Rizqi Maulida Amalia, Muhammad Yudi Ali Akbar, and Syariful Syariful, "Ketahanan Keluarga Dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 2 (2017): 129–35, <https://doi.org/10.36722/sh.v4i2.268>.

<sup>31</sup> Musda Asmara and Reti Andira, "Urgensi Talak Di Depan Sidang Pengadilan Perspektif Masalah Mursalah," *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (December 29, 2018): 207–26, <https://doi.org/10.29240/jhi.v3i2.626>.

minor conflicts to escalate into major arguments. When such conflicts become repetitive and neither party is willing to compromise, the relationship becomes increasingly strained and difficult to repair.

In the legal considerations of the judges in the Bantul Religious Court Decision No. 840/Pdt.G/2022/PA.Btl., the prioritization of work by both parties was identified as a key factor worsening their marital relationship. The judges found that excessive work commitments, where both parties prioritized work over marital obligations, resulted in their failure to cohabit after marriage and their inability to maintain effective communication. This contradicts Article 32 of Law No. 1 of 1974 on Marriage and Article 78 of the Compilation of Islamic Law, which mandate that spouses live together to harmoniously manage household duties.

The judges also noted that the self-centered behavior of prioritizing work created ongoing tension and disputes, as well as a breakdown in communication. This situation demonstrated the absence of harmony in the household, which is one of the primary objectives of marriage as outlined in Article 1 of Law No. 1 of 1974. Referring to the principles of Islamic law and the concept of *maslahah* (welfare) in divorce, the judges ruled that divorce was preferable to continuing an unharmonious relationship.

The judges supported their decision with facts showing that after the marriage, the plaintiff and defendant lived together for only three days before returning to Jakarta for work, and since then, they never cohabited. Their work commitments kept them apart, and they never met, reflecting their inability to balance work and household responsibilities. Attempts to discuss solutions to their marital issues failed because both parties remained adamant about prioritizing their work. This demonstrated that work had become their primary focus, overshadowing their responsibilities to build a harmonious marital relationship. This situation was further exacerbated by minimal communication between the plaintiff and defendant, which completely ceased by December 2021.

Moreover, the defendant never provided financial or emotional support to the plaintiff, and marital relations (*qobla dukhul*) never occurred from the start of the marriage. This reflects how their work commitments hindered their efforts to fulfill their marital obligations. The judges also noted that their excessively work-focused

lifestyle created emotional and physical distance that could not be bridged, resulting in prolonged disputes. Based on these facts, the judges concluded that the prioritization of work by both parties had caused a deep fracture in their relationship, making their household unharmonious and failing to meet the objectives of marriage. This provided valid grounds for granting the divorce.

#### 4. Masalah Mursalah Evaluation of Workaholism Cases

The decision for divorce in cases of workaholism, as seen in this case, aligns with Islamic principles that prioritize *maslahah* (welfare) and seek to avoid *mudarat* (harm) in family life. Islam views marriage as a physical and emotional bond aimed at building a family characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion).<sup>32</sup> When this goal cannot be achieved due to certain factors—such as workaholism disrupting harmony—divorce can become a more beneficial solution.<sup>33</sup>

From an Islamic perspective, the principle of avoiding harm (*dar'ul mafasid*) is one of the fundamental tenets of *shari'ah*, intended to protect individuals from physical, emotional, or spiritual harm.<sup>34</sup> Harm in the context of marriage arises when the marital relationship no longer provides its intended benefits, such as peace, affection, and harmonious cooperation. Instead, the relationship becomes a source of conflict, tension, or even neglect of obligations toward Allah SWT and one's spouse. In cases of workaholism, harm emerges from the imbalance between work and family life, leading to neglect in fulfilling marital duties. When one or both parties become overly focused on work to the detriment of their domestic roles, it not only creates emotional distance but also threatens the primary purpose of marriage as outlined in the Qur'an (Surah Ar-Rum: 21): to establish a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

---

<sup>32</sup> Hamsah Hudafi, "Pembentukan Keluarga Sakinah Mawaddah Warahmah Menurut Undang-Undang Nomor 1 Tahun 1974 Dan Kompilasi Hukum Islam," *Al-Hurriyah: Jurnal Hukum Islam* 5, no. 2 (December 31, 2020): 172–81, <https://doi.org/10.30983/alhurriyah.v5i2.3647>.

<sup>33</sup> Eka Susylawati, "Perselisihan Dan Pertengkaran Sebagai Alasan Perceraian Di Pengadilan Agama," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 3, no. 1 (2008): 81–94, <https://doi.org/10.19105/al-lhkam.v3i1.2598>.

<sup>34</sup> Muhammad Rusfi, "Validitas Masalah Mursalah Sebagai Sumber Hukum," *Al-'Adalah* 11, no. 1 (February 28, 2017): 63–74, <https://doi.org/10.24042/adalah.v12i1.175>.

Avoiding harm means providing solutions to prevent more significant negative impacts. In Islamic jurisprudence, divorce is permitted if the marital relationship no longer brings welfare but instead results in continuous harm. Thus, divorce in this case is not only a legal option but also a shari'ah-compliant step to protect both parties from greater potential harm.

The principle of prioritizing *maslahah* in Islam serves as a fundamental basis of shari'ah, aimed at bringing goodness and benefit to individuals and society.<sup>35</sup> In the context of marriage, *maslahah* is reflected in achieving the primary purpose of marriage: creating a family characterized by *sakinah*, *mawaddah*, and *rahmah*.<sup>36</sup> *Maslahah* encompasses emotional and spiritual well-being, as well as the fulfillment of rights and responsibilities between husband and wife. In cases of workaholism, prioritizing *maslahah* means offering a solution that can restore life balance for both parties. When a marriage becomes disharmonious and filled with conflict due to excessive focus on work, the marriage loses its fundamental purpose. In such situations, maintaining an unproductive marriage would only prolong the emotional suffering and loss for both parties.

In Islamic perspective, divorce is seen as a measure taken to ensure *maslahah* (welfare). This aligns with the principle of Islamic jurisprudence: "Legal rulings are determined by their benefits." Divorce provides both parties with the option to end an unhealthy relationship and start anew with a better path. By granting each individual the freedom to pursue a more beneficial life, the decision to divorce reflects the application of shari'ah principles that emphasize the importance of achieving holistic well-being.

#### **D. CONCLUSION**

The phenomenon of workaholism in the household poses a significant threat to the harmony of marital relationships. From a psychological perspective, workaholism reflects an obsessive behavior toward work, often at the expense of

---

<sup>35</sup> Rosyadi et al., "Syathibi's Thoughts on *Maslahah Mursalah* and Its Impact on The Development of Islamic Law."

<sup>36</sup> Toha Ma'arif, "Pencatatan Pernikahan (Analisis Dengan Pendekatan Qiyas, Istihsan, Sadd al-Dzari'ah, *Maslahah Mursalah* Dan Hukum Positif Di Indonesia)," *ASAS* 11, no. 01 (August 13, 2019): 119-41, <https://doi.org/10.24042/asas.v11i01.4647>.

time, attention, and energy for other aspects of life, including family. In the context of marriage, this can lead to poor communication, a lack of emotional connection, and neglect of marital obligations. Prolonged psychological stress and unresolved conflicts are often inevitable consequences. From the perspective of masalah mursalah, Islam emphasizes balance in fulfilling life roles, including maintaining harmony within marriage. When workaholic behavior results in harm, such as disharmony, prolonged conflict, or neglect of rights and obligations within the household, Islam permits measures oriented toward ensuring welfare (masalah). Although divorce is not an ideal solution, it may be considered a last resort to prevent greater harm and restore balance to the lives of both parties.

## E. REFERENCES

- Amalia, Rizqi Maulida, Muhammad Yudi Ali Akbar, and Syariful Syariful. "Ketahanan Keluarga Dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian." *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 2 (2017): 129–35. <https://doi.org/10.36722/sh.v4i2.268>.
- Anshori, Nurani Siti. "Makna Kerja (Meaning of Work) Suatu Studi Etnografi Abdi Dalem Keraton Ngayogyakarta Hadiningrat Daerah Istimewa Yogyakarta." *Jurnal Psikologi Industri Dan Organisasi* 2, no. 3 (Desember 2013).
- Asmara, Musda, and Reti Andira. "Urgensi Talak Di Depan Sidang Pengadilan Perspektif Masalah Mursalah." *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 December (December 29, 2018): 207–26. <https://doi.org/10.29240/jhi.v3i2.626>.
- Aswat, Hazarul, and Arif Rahman. "Kewajiban Suami Memberi Nafkah Dalam Kompilasi Hukum Islam." *JURNAL AL-IQTISHOD* 5, no. 1 (March 25, 2021): 16–27.
- Baskoro, Fariz Aryo, and Seger Handoyo. "Pengaruh Beban Kerja Berlebih Terhadap Konflik Kerja Keluarga Dan Tuntutan Keluarga Sebagai Variabel Moderator." *Analitika: Jurnal Magister Psikologi UMA* 12, no. 1 (June 30, 2020): 73–82. <https://doi.org/10.31289/analitika.v12i1.3399>.
- Fadli, Muhammad Rijal. "Memahami Desain Metode Penelitian Kualitatif." *HUMANIKA: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021). <https://doi.org/10.21831/hum.v21i1.38075>.
- Greenhaus, Jeffrey H., and Nicholas J. Beutell. "Sources of Conflict between Work and Family Roles." *The Academy of Management Review* 10, no. 1 (January 1985): 76. <https://doi.org/10.2307/258214>.
- Hermawan, Eric. "Analisis Pengaruh Beban Kerja, Konflik Pekerjaan-Keluarga Dan Stres Kerja Terhadap Kinerja PT. Sakti Mobile Jakarta." *Jurnal Ilmu*

- Manajemen Terapan* 3, no. 4 (April 15, 2022): 379–87. <https://doi.org/10.31933/jimt.v3i4.939>.
- Hudafi, Hamsah. “Pembentukan Keluarga Sakinah Mawaddah Warahmah Menurut Undang-Undang Nomor 1 Tahun 1974 Dan Kompilasi Hukum Islam.” *Al-Hurriyah: Jurnal Hukum Islam* 5, no. 2 (December 31, 2020): 172–81. <https://doi.org/10.30983/alhurriyah.v5i2.3647>.
- Huml, Matt R., Elizabeth A. Taylor, and Marlene A. Dixon. “From Engaged Worker to Workaholic: A Mediated Model of Athletic Department Employees.” *European Sport Management Quarterly* 21, no. 4 (August 8, 2021): 583–604. <https://doi.org/10.1080/16184742.2020.1765404>.
- Hutahaean, Yohana Madame, and Jeffrey Raja Hamonangan Sitorus. “Faktor-Faktor yang Memengaruhi Kemiskinan Rumah Tangga Bekerja di Pulau Jawa.” *Seminar Nasional Official Statistics 2022*, no. 1 (November 1, 2022): 1165–76. <https://doi.org/10.34123/semnasoffstat.v2022i1.1388>.
- Juliani, Tiara. “Long Distance Marriage sebagai Alasan Perceraian (Studi Putusan Pengadilan Agama Yogyakarta Tahun 2021).” Skripsi, UIN SUNAN KALIJAGA YOGYAKARTA, 2022. <https://digilib.uin-suka.ac.id/id/eprint/53764/>.
- Julijanto, Muhammad, Masrukhin Masrukhin, and Ahmad Kholis Hayatuddin. “Dampak Perceraian Dan Pemberdayaan Keluarga Studi Kasus Di Kabupaten Wonogiri.” *BUANA GENDER : Jurnal Studi Gender Dan Anak* 1, no. 1 (June 28, 2016): 55–77. <https://doi.org/10.22515/bg.v1i1.71>.
- Ma’arif, Toha. “Pencatatan Pernikahan (Analisis Dengan Pendekatan Qiyas, Istihsan, Sadd al-Dzari’ah, Masalah Mursalah Dan Hukum Positif Di Indonesia).” *ASAS* 11, no. 01 (August 13, 2019): 119–41. <https://doi.org/10.24042/asas.v11i01.4647>.
- Maharani, Rahmi, and Apri Budianto. “Pengaruh Beban Kerja Terhadap Stres Kerja dan Kinerja Perawat Rawat Inap Dalam.” *Journal of Management Review* 3, no. 2 (August 24, 2019): 327–32. <https://doi.org/10.25157/mr.v3i2.2614>.
- Mulyono, Agung. “Hubungan Antara Perilaku Workaholic Dengan Timbulnya Gejala Insomnia.” UIN Syarif Hidayatullah, 2007.
- Musthofa, Musthofa. *Bekerja Dengan Senang, Beribadah Dengan Tenang (Upaya Menanggapi Kebahagiaan Dunia Dan Akhirat)*. Indramayu: Penerbit Adab, 2022.
- Permatasari, Linda, Wahyuningsih Safitri, and Dewi Suryandari. “Hubungan Beban Kerja Mental Dengan Burnout Perawat Di Ruang IGD Rumah Sakit UNS.” *Avicenna : Journal of Health Research* 6, no. 1 (March 27, 2023): 81–92. <https://doi.org/10.36419/avicenna.v6i1.826>.
- Putusan Pengadilan Agama Bantul Nomor 840/Pdt.G/2022/PA.Btl. (Pengadilan Agama Bantul 2022).
- Rosyadi, Imron, Arafiq Fathul Haq Rumaf, Meti Fatimah, and Najib Yaman. “Syathibi’s Thoughts on Masalah Mursalah and Its Impact on The

- Development of Islamic Law.” *Journal of World Thinkers* 1, no. 01 (March 9, 2024): 63–74.
- Rusfi, Muhammad. “Validitas Masalah Mursalah Sebagai Sumber Hukum.” *Al-’Adalah* 11, no. 1 (February 28, 2017): 63–74. <https://doi.org/10.24042/adalah.v12i1.175>.
- Setiowati, Nur Eka. “Perempuan, Strategi Nafkah Dan Akuntansi Rumah Tangga.” *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syari’ah* 8, no. 1 (June 30, 2016). <https://doi.org/10.24235/amwal.v8i1.664>.
- Susylawati, Eka. “Perselisihan Dan Pertengkaran Sebagai Alasan Perceraian Di Pengadilan Agama.” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 3, no. 1 (2008): 81–94. <https://doi.org/10.19105/al-lhkam.v3i1.2598>.
- Swasti, Keksi Girindra, Wahyu Ekowati, and Eni Rahmawati. “Faktor-Faktor Yang Mempengaruhi Burnout Pada Wanita Bekerja Di Kabupaten Banyumas.” *Jurnal Keperawatan Soedirman (The Soedirman Journal of Nursing)* 12, no. 3 (November 2017).
- Tahir, Sania, and Saadia Aziz. “Workaholism as Predictor of Work-Family Conflict and Mental Well-Being of Public and Private Sector Employees.” *Pakistan Journal of Commerce and Social Sciences (PJCSS)* 13, no. 2 (2019): 419–35.
- Tan, David. “Metode Penelitian Hukum: Mengupas Dan Mengulas Metodologi Dalam Menyelenggarakan Penelitian Hukum.” *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial* 8, no. 8 (2021). <http://dx.doi.org/10.31604/jips.v8i8.2021.2463-2478>.