



Mass Divorce Filings Among Government Employees with Employment Agreements: Legal Analysis from *Maslahah Mursalah* Perspective

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Abstract

This study examines the increasing phenomenon of divorce filings among teachers employed under the Government Employees with Employment Agreements (PPPK) scheme in Blitar Regency. The issue has generated social, moral, and religious concerns, particularly due to work placement policies that often separate spouses and potentially weaken family resilience. Existing studies predominantly focus on administrative and employment aspects of PPPK policies, while limited attention has been given to their implications for family welfare and the objectives of *Maqasid al-Shari'ah*. This research employs a qualitative method with a normative-literature approach, analyzing *Maslahah Mursalah* in Islamic law, scholarly works, statutory regulations, and relevant media reports. The findings indicate that although divorce is legally permissible in Islam, the growing number of marital dissolutions associated with bureaucratic and placement-related pressures reflects insufficient consideration of public welfare and family protection. From the perspective of *Maslahah Mursalah*, public policies should not only pursue administrative efficiency but also safeguard family stability as a fundamental social institution. The study concludes that PPPK placement policies require greater integration of family-oriented considerations and that strengthening family resilience programs is necessary to minimize the risk of household disintegration and promote socially responsible governance.

Keywords: Divorce; PPPK Teacher; *Maslahah Mursalah*.

Introduction

Government policies aimed at addressing teacher shortages often generate consequences beyond their intended administrative objectives. In Indonesia, the recruitment of Government Employees with Employment Agreements (PPPK) was introduced through Government Regulation No. 49 of 2018 to improve teacher distribution and educational quality,

particularly in underserved regions. The policy has been widely regarded as an effective mechanism for strengthening the national education system and ensuring equitable access to qualified teachers (Juliani, 2021; Dariyo, 2023). Nevertheless, the implementation of this policy has also created social consequences that extend into the private sphere of family life.

One notable consequence is the rising number of divorce filings among PPPK teachers in Blitar Regency after being assigned in locations far from their families. Long-term geographical separation, increased economic burdens, and reduced family interaction have reportedly contributed to marital instability and ultimately led to divorce proceedings. This phenomenon raises an important legal and social issue concerning the extent to which state employment policies may indirectly affect family resilience. While divorce is commonly associated with interpersonal conflicts within marriage, the Blitar case demonstrates that structural and policy-related factors may also play a significant role in the dissolution of marital relationships. From the perspective of Islamic family law, this condition invites critical examination because family preservation constitutes one of the fundamental *Maqasid al-Shari'ah* (objective of Islamic law).

The urgency of this study lies in the growing need to evaluate public policies not only based on administrative effectiveness but also on their broader social impacts (Teguh, et al, 2023). Family stability is a fundamental element of social welfare, and policies that unintentionally weaken family cohesion may produce long-term social consequences. In Islamic legal thought, public policies are expected to promote *maslahah* (benefit) and prevent *mafsadah* (harm) within society (Purna Nisa, 2021). Therefore, when a policy designed to enhance educational services is associated with increasing family disruption, a normative assessment becomes necessary. Such an evaluation is particularly relevant in contemporary Indonesia, where balancing public service obligations and family welfare remains a persistent challenge. Consequently, examining the phenomenon of mass divorce among PPPK teachers contributes not only to legal scholarship but also to policy development aimed at

Several previous studies have examined divorce and its legal implications from different perspectives. Lakoni, Ardiansyah, and Juwita analyzed the reconstruction of marriage and divorce regulations for civil servants and emphasized the need for more equitable legal arrangements (Lakoni et al., 2023). Djawas et al. explored post-divorce child support obligations among civil servant and non-civil servant fathers, highlighting differences in judicial considerations (Djawas et al., 2023). Nelli et al. investigated divorce petitions filed by working wives and found that economic and emotional dissatisfaction significantly influenced divorce decisions (Nelli et al., 2023). Nafisah et al. examined the causes of divorce

in Indonesia from both Islamic family law and normative legal perspectives (Nafisah et al., 2024), while Yusuf focused on the fulfillment of women's rights after divorce (Yusuf et al., 2023). Collectively, these studies contribute valuable insights into divorce law, judicial practice, and post-divorce rights; however, they primarily concentrate on individual, economic, or procedural aspects of divorce rather than structural policy factors.

This study offers a novel contribution by examining mass divorce filings among PPPK teachers as a consequence of state employment policies through the integrated perspectives of positive law and *Maslahah Mursalah* (public welfare). Unlike previous studies that primarily focus on individual, economic, psychological, or procedural causes of divorce, this research positions teacher placement policy as a structural variable that may influence family stability and marital sustainability. Although the literature on divorce and Islamic family law has expanded considerably, limited scholarly attention has been devoted to the relationship between public employment policies and marital dissolution. Furthermore, no previous study has specifically analyzed mass divorce among PPPK teachers using the *Maslahah Mursalah* framework to evaluate the balance between *maslahah* (public benefit) and *mafsadah* (potential social harm). Nevertheless, this research is limited to a normative legal analysis and focuses on PPPK teachers in Blitar Regency. Therefore, this study aims to examine the legal implications of mass divorce filings under Indonesian positive law and to assess whether employment policies that contribute to family vulnerability remain consistent with the principle of public welfare as embodied in the doctrine of *Maslahah Mursalah*.

Research Method

This study uses a qualitative approach with a normative-literature method (Zainuddin Ali, 2016), focusing on the review of documents, books, scientific articles, and factual data related to the divorce of PPPK teachers. As a literature study, the goal is to analyze these social issues within the framework of Islamic law. For this reason, this study applies three approaches, namely normative-literary to understand divorce law from the Qur'an, Hadith, and the book of jurisprudence: conceptual to explore *Maslahah Mursalah* as a theory of Islamic law; and religious sociology to read social reality and the impact of divorce on the family.

The data used is primary, including *fiqh* (jurisprudence) books such as Al-Mustashfa, the Qur'an, and Hadith. Secondary data are from journal articles, mass media news, government regulations on ASN/PPPK, and the opinions of contemporary scholars. All data will be analyzed in a descriptive-analytical manner, beginning with the depiction of the

phenomenon, then proceeding to normative analysis from the perspective of Islamic law, with *Maslahah Mursalah* as the primary analytical tool.

Result and Discussion

Description of the PPPK Teacher Mass Divorce Case in Blitar

At the beginning of 2024, information taken from the Blitar Class 1A Religious Court (PA) data website in 2024 from January to December 16, it was recorded that 3,323 divorce cases had been decided, including 805 divorces and 2,518 divorces (PA Blitar, 2024). A surprising phenomenon occurred in Blitar Regency, East Java, when as many as 20 teachers with the status of Government Employees with Employment Agreements (PPPK) filed for divorce with the local Education Office (Disdik) within just the first six months of 2025 (Sean, 2025). Based on this data in Blitar, there has been a significant surge in divorce applications from PPPK teachers. The number of cases increased unnaturally in just a short time, right after the teachers received a job placement decree from the Ministry of Education and Culture.

The main factor cited as the cause of divorce is work placement far from the spouse's domicile, even in cases in different districts or provinces (Kusmardani et al., 2022). Teachers who previously lived with their families are now forced to live alone in areas in Blitar. This situation was explained in a study of the distribution of PPPK placements, which revealed several assignment locations with difficult-to-reach geographic characteristics. Lack of communication, work pressure, loneliness, and unquenchable domestic conflicts have finally prompted many couples to file for divorce.

Some teachers admit they do not turn down the job, but the bureaucratic system, which leaves no room for negotiation over assignments, makes them feel they have no choice. Service, which is considered part of professional responsibility, has a significant impact on the household's personal life (Rahmayati, 2021). This fact reflects that a public policy, no matter how good its purpose, can cause social harm if it ignores the humanitarian dimension, especially family resilience as the basis for community stability.

Mass Divorce Filings among Government Employees with

The following is a table of data processed by the researcher to make it easier to analyze the findings of this study, related to the divorce application of PPPK teachers in Blitar, which were taken from trusted media sources:

Table. 1
List of Online Media Highlights the Divorce Application of PPPK Teachers in Blitar

No	Heading	Media Name	Link
1	Viral! The Phenomenon of Dozens of Teachers Filing for Divorce After Being Inaugurated as PPPK	CNBC Indonesia	https://www.cnbcindonesia.com/lifestyle/20250723152511-33-651580/viral-fenomena-puluhan-guru-ajukan-cerai-usai-dilantik-jadi-pppk
2	6 Facts About Teachers in Blitar Filing for Divorce After Being Appointed by PPPK	detikJatim	https://www.detik.com/jatim/berita/d-8021350/6-fakta-guru-di-blitar-ramai-ramai-ajukan-cerai-usai-dilantik-pppk
3	Dozens of PPPK Elementary School Teachers in Blitar Apply for Divorce Lawsuit Permits, Allegedly About the Economy	KumparanNEWS	https://kumparan.com/kumparannews/puluhan-guru-sd-pppk-di-blitar-ajukan-izin-gugatan-cerai-diduga-soal-ekonomi-25VwCMxM9nT/full
4	Dozens of Elementary School Teachers in Blitar File Divorce Lawsuit, Disdik: Majority of Women with PPPK Status	Kompas.com	https://surabaya.kompas.com/read/2025/07/22/193027978/puluhan-guru-sd-di-blitar-ajukan-gugat-cerai-disdik-mayoritas-perempuan?page=all
5	The "PPPK Syndrome" Phenomenon: Dozens of Female Teachers in Blitar File for Divorce After Being Appointed by ASN, Here's the Reason!	Radar Nganjuk	https://radarnganjuk.jawapos.com/berita/2176331795/fenomena-pppk-sindrom-puluhan-guru-wanita-di-blitar-ajukan-cerai-usai-diangkat-asn-ini-alasannya

6	After Passing PPPK, Teachers in Blitar Filed for Divorce from Husbands, Here's Why	Radar Mukomuko	https://radarmukomuko.bacakorana.co/read/15897/usai-lulus-pppk-ibu-guru-di-blitar-ramai-ramai-ajukan-ceraikan-suami-ini-sebabnya
7	20 PPPK Teachers in Blitar Regency Filed for Divorce After Being Inaugurated by PPPK	Ragam Nusantara	https://ragamnusantara.id/20-guru-pppk-di-kabupaten-blitar-gugat-suaminya-cerai-setelah-di-lantik-pppk/
8	The Ironic Phenomenon of ASN Divorce in Cianjur, After Being Inaugurated then Divorced	Times Indonesia	https://blitar.times.co.id/news/berita/wD8eNyg9y/Fenomena-Ironis-Perceraian-ASN-di-Cianjur-Setelah-Dilantik-Lalu-Berpisah
9	Viral PPPK Officials Are Demanding Husband's Divorce: Dysfunction of Marriage Institutions	Mubadalah	https://mubadalah.id/viral-pegawai-pppk-ramai-ramai-gugat-cerai-suami-disfungsi-institusi-pernikahan/
10	Dozens of PPPK Teachers in Blitar File for Divorce, Divorce Rate Increases	Info Aceh Timur	https://infoacehtimur.com/puluhan-guru-pppk-di-blitar-ajukan-cerai-angka-perceraian-meningkat/#google_vignette

The phenomenon of dozens of PPPK (Government Employees with Employment Agreements) teachers in Blitar filing a divorce lawsuit after being inaugurated has been in the spotlight. Based on the analysis of the 10 links processed by the author above, here are the causes and findings of the divorce case:

1. Significant Increase in Divorce Rates: In the first six months of 2025 (January-June), it was recorded that around 20 PPPK teachers in Blitar applied for divorce permits to the Blitar Regency Education Office. This figure shows a drastic surge compared to 2024, which recorded 15 divorce applications from PPPK and ASN (civil servants) throughout the year. It is predicted that this increase could reach 100% by the end of 2025.
2. The Majority of Plaintiffs are Women: About 70% to 75% of divorce applicants are female teachers who sue for divorce from their husbands.

3. Average Marriage Age: The average age of a couple filing for divorce is more than 5 years apart.
4. Sanctions Case: There were findings of one PPPK teacher who was sanctioned with a 50% salary cut for one year for remarrying without completing the divorce process and without official permission.

The phenomenon of dozens of PPPK teachers in Blitar filing for divorce is believed to be triggered by prolonged conflict, economic pressure, disharmony, infidelity, and unfulfilled family responsibilities. This aligns with the grounds for divorce stipulated in Government Regulation 9/1975, which include persistent disputes, adultery, neglect, violence, and the inability to fulfill household obligations in accordance with applicable national law.

1. Economic Factors
 - a. Economic Inequality: Many husbands of PPPK teachers are unemployed or work in the informal sector (e.g., as labourers or farmers) and have uncertain incomes. Meanwhile, after becoming PPPK, female teachers have a fixed income and are more stable as ASN. This financial inequality allegedly triggers imbalances and conflicts in the household.
 - b. Wives' Economic Independence: With ASN status and a more established income, female teachers feel more economically independent, which gives them the courage and choice to leave an unhealthy or no longer harmonious marriage.
2. Mismatch
Some articles mention a mismatch as a reason, in which the couple feels they are no longer compatible.
3. Changing Roles in the Household
Changes in the economic status and financial independence of PPPK teachers are also alleged to affect the dynamics and roles of couples in the household, which can cause tension.
4. Dysfunction of Marriage Institutions and Family Relations
One article suggests that the root of the divorce problem, more broadly, is the dysfunction of the institution of marriage and family relationships, including neglect, poor conflict resolution, and violence, which the wife's financial vulnerability may have previously masked.
5. PPPK Syndrome
This term refers to the surge in divorces among PPPK teachers after their inauguration, especially due to economic factors.

Overall, this phenomenon shows that the economic stability wives gain after becoming PPPK has a significant impact on marital dynamics, often triggering divorce lawsuits, especially when imbalances or problems already exist in the household. The placement of Government Employees with Employment Agreements (PPPK) by the local and central

governments often causes serious problems due to insufficient consideration of the geographical proximity between the workplace and the domicile or family of prospective Civil Servant (ASN) candidates (Sholihah et al., 2023). This policy, which often ignores the humanitarian aspect, results in the separation of married couples by hundreds of kilometers, with each placed in a different location. This condition directly creates a complex and layered range of negative impacts.

One of the most obvious impacts of long-distance families is significant emotional tension in the family (Taufiiqoh & Krisnatuti, 2024). The physical distance between partners automatically triggers stress, anxiety, and loneliness. Limited interaction makes it difficult for couples to share daily burdens and happiness, ultimately eroding intimacy and mutual understanding (Halila & Fauzan, 2025). Furthermore, this situation results in a lack of communication between couples. Time and technical constraints are often barriers to quality communication, turning what should be meaningful interactions into mere routines or even becoming altogether. This separating distance also opens up the potential for infidelity and relationship fractures. A life apart for a long time can lead to a sense of emptiness and loneliness, making individuals more vulnerable to seeking comfort outside the marital relationship (Wibisono et al., 2025). This is a serious threat to the integrity of the household that can lead to divorce.

Not only does it have an impact on couples, but it also has a huge psychological burden on children and extended families. Children often lose their parents physically, which can affect their emotional and social development (Indra Abdul Majid & Mirna Nur Alia Abdullah, 2024). They may feel abandoned or confused by their parents' situation. Meanwhile, extended families also feel the impact of the tension and difficulties experienced by separated family members, as they must shoulder part of the parenting burden or provide extra emotional support.

Thus, although it aims for equitable placement, this policy actually creates profound social and psychological problems, sacrificing family welfare for the sake of administrative efficiency alone. The government needs to review the PPPK placement policy better to consider the humanitarian and sustainability aspects of family life. If this condition is left unchecked, it can trigger a rise in divorce, not because of personal intentions but because of structural pressure from the bureaucratic system. Therefore, the policy must be evaluated based on the principle of benefit, whether it brings *maslahah* (benefits) or *mafsadah* (harm). The study of *fiqh* (jurisprudence) holds that *taghayyur al-fatwa bi taghayyur az-zamān wal-makān* (the law changes with changes in time, place, and circumstances). Thus, the approach to Islamic law is not rigid, but responsive to changing social realities.

Islamic Law's Analysis of Divorce in a Structural Context

Islamic law views divorce as the last resort in resolving domestic conflicts. In QS. Al-Baqarah [2]: 229 is mentioned: "*Talaq* (which can be referred) is twice. After that, you can refer in a good way or divorce in a good way..." Islam does not prohibit divorce but strongly emphasizes ethical and moral considerations in its practice (Masykurotus Syarifah & Suadi, 2022). Divorce that occurs due to an internal quarrel, physical violence, or betrayal is a legally justifiable form. However, in the context of PPPK teacher divorce, the causes of divorce are more external and systemic. Not because the couple doesn't love each other or doesn't fulfil obligations, but because of structural pressures such in of distance, work pressure, and loss of access to communication.

From an Islamic legal perspective, several crucial aspects need to be examined regarding the impact of work policies on the family. The nature of family responsibility in Islam is very fundamental (Wahyu, Ramdani, 2022). Islam emphatically emphasizes the essence of togetherness, mutual protection, and the fulfillment of couples' right, as enshrined in QS. Ar-Rum [30]: 21 (Muhammad Fuad Mubarak & Agus Hermanto, 2023). This verse underscores that marriage is a means of achieving calm and affection. Therefore, if a work policy, whether a bureaucratic system or a professional demand, directly or indirectly causes the husband and wife to be emotionally and physically separated, this is clearly contrary to *maqāṣid nikah*, (noble purpose of marriage). The purpose of marriage in Islam is not limited to an outward bond but also an inner bond that fosters *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (affection) among family members.

Furthermore, the principle of prohibiting acts that cause *mafsadah* (harm) is an important pillar in Islamic law. The Prophet Muhammad PBUH said, "It is not permissible to harm oneself and others" (HR. Ibn Majah), which became a strong foundation (Ummal Khoiriyah & Fahmi Basyar, 2023). This hadith prohibits all actions or policies that could harm individuals or the wider community. If a particular bureaucratic system or work policy is proven to have a destructive impact on family relationships, cause dysfunction, or even trigger divorce. Then, based on this principle, the policy fundamentally needs to be evaluated and revised. Negative impacts on the family unit, the core of Islamic society, are considered *mafsadah* and are to be avoided.

Finally, this phenomenon highlights structural injustice as a cause of divorce. In the discipline of *ushul fiqh* (principles of jurisprudence), there is an important rule, namely "*Taghayyur al-fatwa bi taghayyur az-zamān wal-hāl*," which means that changes in *fatwa* or policies are possible due to changes in social conditions and times (Rohmah & Nuruddin, 2022). This

rule shows the flexibility of Islamic law in adapting to contemporary realities. If there is evidence that existing policies or systems create social and economic pressures that significantly contribute to an increase in divorce rates, then this calls for more responsive Islamic legal thinking. Scholars and policymakers need to consider the current social context to formulate solutions that are just and in line with the spirit and purpose of Islamic law in maintaining the integrity of the family and the welfare of the *ummah* (society) (Mun'im, 2021). This underscores the importance of critically evaluating policies that could weaken family structure and resilience. This criticism is directed at regulations that disregard moral values, the well-being of family members, and their long-term impacts. Therefore, policy reforms are needed that are more oriented toward comprehensive and sustainable family protection and harmony for the wider community.

Talāq (divorce) in Islamic law is the right of the husband, which is permissible by Sharia, but it is highly discouraged without a good reason. As the hadith of the Prophet Muhammad SAW said: "The halal thing that Allah hates the most is *talaq*." (HR. Abu Dawud, no. 2178). This hadith is the basis that Islam opens up space for divorce, but narrows the conduct of its use without *shari'i* (rightful) reasons (Asman, 2021). The reasons for allowing *talaq* usually include prolonged quarrels, domestic violence, loss of harmony, or the inability of one of the parties to carry out the obligations of marriage.

Islamic law affirms that the main purpose of marriage is to realize *sakinah, mawaddah, wa rahmah* (Ni'ami, 2022). Therefore, if the divorce is not due to internal rifts but to external factors such as work policies, it is necessary to review more deeply whether it remains in line with *Maqāṣid al-Shari'ah*. The schools in Islam also have different views on the terms and procedures of *talaq*, but in general emphasize the importance of maintaining family institutions and not making divorce an instant solution to structural problems.

Maslahah Mursalah's Review of Mass Divorce Cases

The concept of *Maslahah Mursalah* (public welfare) is very important in analyzing the phenomenon of mass divorce among PPPK teachers (Government Employees with Employment Agreements). This situation, although not explicitly regulated in the religious *nash* (authoritative textual proof), has a significant impact on the benefit of the *ummah* (society), thus requiring a flexible and contextual approach within the framework of the sharia. *Maslahah Mursalah* allows the determination of law based on considerations of the public interest that are not directly supported or rejected by certain Sharia postulates, but are in line with the basic principles of Sharia.

Imam al-Ghazali, one of the great scholars in Islamic history, defined *maslahah* as everything essential to the maintenance of the five main *Maqasid al-Shari'ah* (objective of Islamic law) (Muslim, 2023). These five goals serve as a moral and legal compass in Islam, ensuring that every action and policy brings benefits and prevents harm to individuals and society. The first is *hifz ad-din* (protection of religion). Divorce, especially on a mass scale, can potentially erode religious values related to the integrity of the family and marriage, which in Islam is highly recommended as worship. This phenomenon can cause doubt or even distance individuals from religious teachings if not managed wisely.

Second, *hifz an-nafs* (protection of life). Divorce often harms the mental and physical health of the individuals involved, both the PPPK teachers themselves and their children. Stress, depression, and a decline in quality of life are real consequences that can threaten their lives and well-being. Third, *hifz al-'aql* (protection of intellect). The pressure and problems caused by divorce can interfere with teachers' ability to think clearly and productively. This has the potential to reduce their focus on educating students, ultimately harming the quality of education and the future of generations. Fourth, *hifz an-nasl* (protection of lineage). Children are the most vulnerable parties in a divorce. The loss of a complete parental figure, the disruption of emotional development, and the potential for abandonment of their education are serious threats to the sustainability and quality of the next generation. Lastly, *hifz al-māl* (protection of property). Divorce often involves the division of property and alimony, which can cause financial hardship for one or both parties. This can affect family economic stability and impact the ability to meet basic needs, including children's education.

Considering these five aspects of *Maqasid al-Shari'ah* (objective of Islamic law), it becomes clear that mass divorce among PPPK teachers is an issue that requires serious attention from the perspective of *Maslahah Mursalah*. This approach allows scholars, governments, and related parties to seek innovative solutions that not only address the root of the divorce problem but also safeguard the overall welfare of the *ummah*, for the sake of achieving the good of this world and the hereafter. The phenomenon of mass divorce is directly related to *hifz an-nasl* because divorce weakens family institutions, impacts child care, and causes psychological wounds in the long term. If the policy of teacher placement actually weakens the resilience of the family. Then, in principle, the policy is contrary to the benefits of Sharia. *Maslahah Mursalah*, as the basis of contemporary *ijtihad* (reasoning), serves to address new problems not found in classical literature (Syamsuddini, 2022). Scholars such as al-Shatibi and Ibn 'Ashur state that the law that brings about *maslahah* and prevents *mafsadah* should be given priority (Fauzan, 2023).

In this context, the placement of PPPK teachers needs to be reviewed by paying attention to three criteria of *Maslahah Mursalah*:

1. It does not contradict *nash* (authoritative textual proof). There is no *nash* that says that families can be sacrificed for the sake of work.
2. It is common and sustainable. Family harmony is a benefit everyone needs, every time.
3. Maintaining the main *Maqasid al-Shari'ah* (objective of Islamic law). Mass divorce is contrary to the goal of preserving human descent and dignity.

Thus, *Maslahah Mursalah* provides a strong basis for demanding a revision of work policies that negatively impact the family institution. Terminologically, *Maslahah Mursalah* is a form of benefit that is not explicitly mentioned in the *nash*, but does not contradict the general principles of sharia.

Imam al-Ghazali in al-Mustashfa defines *maslahah* as "*The objective of Islamic law, which are protection of religion, life, intellect, lineage, and property*" (Abdussalam & Shodiq, 2022). *Maslahah Mursalah*, as one of the methods of *istinbāt* (determination of law) in Islamic law, can serve as a legal basis if it meets a series of strict conditions (Prahasti Suyaman, 2025). These conditions ensure that the determination of the law based on the public interest does not deviate from the established principles of Sharia. First and foremost, *Maslahah Mursalah* must not contradict the Sharia, both the Qur'an and As-Sunnah. This is a fundamental principle in the establishment of Islamic law. If a benefit is believed to exist but is contrary to the explicit text of primary legal sources, then that benefit is automatically forfeited. Sharia have the highest authority and cannot be overridden by the consideration of *maslahah* alone. It maintains the integrity and consistency of Islamic law, ensuring that its interpretation and application remain rooted in divine revelation.

Second, *Maslahah Mursalah* must be general and sustainable. This means that the benefits underlying the law's determination must benefits to society at large, not only certain individuals or groups. In addition, the benefits produced must be sustainable, not just temporary. This principle prevents the use of *Maslahah Mursalah* for partial or short-term benefits that can be detrimental in the long term. The law established on *Maslahah Mursalah* must provide stable, sustainable solutions to people's problems.

Finally, *Maslahah Mursalah* must touch *darūriyyāt* (the basic needs of the community), not just *taḥsīniyyāt* (complementary needs). These needs include five in Islam: *hifẓ al-dīn* (protection of religion), *hifẓ al-nafs* (protection of life), *hifẓ al-'aql* (protection of intellect), *hifẓ al-nasl* (protection of offspring), and *hifẓ al-māl* (protection of property). If a benefit is only related to the improvement or complement of life without touching this primary need, then it cannot be used as a legal basis. The

emphasis on *darūriyyāt* ensures that *Maslahah Mursalah* is used to deal with fundamental issues that are essential for the survival and well-being of human life, so that the resulting laws have a significant and urgent impact in safeguarding the welfare of the *ummah*.

Imam Malik and the Malikiyah scholars widely used the concept of *Maslahah Mursalah* to establish the law in new cases (Sadari & Mesraini, 2022). Al-Syatibi in *al-Muwāfaqāt* also emphasizes the importance of *Maslahah Mursalah* in connecting the principles of law with social reality (Kasdim Bustami, 2021). In the contemporary context, many scholars hold that *Maslahah Mursalah* can be used to assess government policies and social phenomena not discussed textually in the Qur'an and hadith, as long as they do not contradict the spirit of sharia.

Critical Reflection and Solutions in the Perspective of Islamic Law

In highlighting government policies related to the Government Employees with Employment Agreements (PPPK) program, it is important to note that although the equitable distribution of quality education is a noble goal, the humanitarian and social aspects should not be neglected. When the PPPK teacher placement system actually causes family disintegration, this shows state's failure in carry out its role as a *hākim* (judge), who is obliged to ensure the public benefit. This is especially important in Blitar, where PPPK teachers may face unique challenges related to distance and family support.

From an Islamic perspective, several solutions can be offered within the framework of *maslahah*, or the common good. First, a review of the placement system must be conducted in accordance with the principles of justice and humanity. The government can implement stricter zoning mechanisms or even allow teachers to exchange placements, as long as this does not interfere with the education system as a whole. This will help maintain family integrity and provide stability for teachers.

Second, the state's role in family protection is vital. The state is obliged to facilitate, including by formulating family-friendly work policies. This means creating a work environment where PPPK teachers can pursue a career without sacrificing their family ties. Third, increasing religious guidance for PPPK teachers needs to be an integral part of the recruitment process. Premarital debriefing and mental-spiritual training will equip teachers to deal with psychological pressures that may arise due to placement away from family. This coaching can help them build self-resilience and family.

Finally, strengthening the role of *ulama* (scholars) and community leaders is needed. Religious leaders need to actively voice the importance of *Maqasid al-Shari'ah* (objective of Islamic law) in public policy and advocate for the protection of the family. Thus, they can become moral

voices that ensure that government policies are in line with human and religious values, for the realization of a more empowered and prosperous society.

Conclusion

This study demonstrates that the phenomenon of mass divorce among PPPK teachers in Blitar cannot be understood merely as a private family issue but should be viewed as a structural consequence of public policies that insufficiently consider family sustainability and social welfare. The findings highlight a significant gap between the objectives of state employment policies and the socio-religious realities experienced by affected families, particularly those separated by long-distance work placements. From the perspective of Islamic law, especially through the principles of Maqāṣid al-Sharī'ah and *Maslahah Mursalah*, policies that indirectly contribute to family disintegration require critical evaluation because they may undermine the protection of family well-being, emotional stability, and future generations. The study contributes to the development of Islamic legal discourse by demonstrating the relevance of maqāṣid-based policy assessment in evaluating contemporary bureaucratic regulations. Practically, the findings suggest the need for a more family-responsive placement system that integrates considerations of social justice, family unity, and public welfare. Since this study focuses on a specific regional context, future research is encouraged to examine similar cases in other regions and explore broader policy models that balance administrative effectiveness with family resilience and societal benefit.

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