Integration of Maslow's Hierarchy of Needs Theory and Maqāṣid al-Sharīʿah for Optimizing Childcare in Long-Distance Situations

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Abstract	Modern life often requires family members to live apart due to work or educational obligations, presenting challenges for effective parenting. This study examines strategies to optimize child-rearing in the context of physical separation by integrating Maslow's hierarchy of needs with the principles of Maqāṣid Syarīʿah. Using a qualitative, descriptive-analytical approach, the study draws on a range of scholarly sources, including journals and books. The findings demonstrate that children's essential needs—physiological, safety, love, esteem, and self-actualization—can still be met through consistent, technology-mediated communication, such as video calls and messaging. The involvement of extended family or caregivers also plays a critical role in supporting children's daily needs. Maslow's framework emphasizes structured emotional support, while Maqāṣid Syarīʿah highlights the preservation of religion, life, intellect, lineage, and property. Together, these frameworks offer a comprehensive model for distant parenting. The study concludes that effective parenting across distances is achievable through intentional collaboration, the appropriate use of digital tools, and alignment with both psychological and spiritual development goals.
Abstrak	Kehidupan modern sering kali mengharuskan anggota keluarga untuk hidup terpisah karena pekerjaan atau kewajiban pendidikan, sehingga menimbulkan tantangan dalam pengasuhan yang efektif. Studi ini mengkaji strategi untuk mengoptimalkan pengasuhan anak dalam konteks pemisahan fisik dengan memadukan hierarki kebutuhan Maslow dengan prinsip-prinsip Maqāṣid Syarīʿah. Dengan menggunakan pendekatan kualitatif, deskriptif-analitis, studi ini memanfaatkan berbagai sumber ilmiah, termasuk jurnal dan buku. Temuan penelitian menunjukkan bahwa kebutuhan esensial anak-anak—fisiologis, keamanan, cinta, penghargaan, dan aktualisasi diri—masih dapat dipenuhi melalui komunikasi yang konsisten dan dimediasi teknologi, seperti panggilan video dan pesan. Keterlibatan keluarga besar atau pengasuh juga memainkan peran penting dalam mendukung kebutuhan sehari-hari anak. Kerangka kerja Maslow menekankan dukungan emosional yang terstruktur, sementara Maqāṣid Syarīʿah menyoroti pelestarian agama, kehidupan, kecerdasan, garis keturunan, dan harta benda. Bersama-sama, kerangka kerja ini menawarkan model yang komprehensif untuk pengasuhan jarak jauh. Studi ini menyimpulkan bahwa pengasuhan anak yang efektif meski berjauhan dapat dicapai melalui kolaborasi yang disengaja, penggunaan alat digital yang tepat, dan keselarasan dengan tujuan perkembangan psikologis dan spiritual.
Keywords	Child-Rearing, Physical Separation, Maslow's Hierarchy of Needs, Maqāṣid Syarīʿah, Optimization

Introduction

Modern life frequently necessitates that family members live apart for various reasons, including employment,[1] education,[2] or other circumstances that require residence in different locations.[3] This phenomenon has become increasingly prevalent in the era of globalization, characterized by heightened individual mobility and the geographic dispersion of career and educational opportunities.[4] Such physical separation introduces distinct challenges, particularly in the realm of parenting, where maintaining active involvement in a child's development becomes more complex despite the distance.[5]

Several studies have explored aspects related to child-rearing within the context of geographically separated parents, focusing on psychological outcomes, parent-child relationship dynamics, and the roles of education and socioeconomic status. For example, a study by Kosova underscores the importance of direct communication in child development, asserting that voluntary separation often emerges in parent-child relationships and that legal frameworks should guarantee continued communication to preserve family well-being.[6] Similarly, research by Dicu suggests that parental separation can negatively affect children's mental health. Dicu categorizes co-parenting into three models: conflictual, cooperative, and parallel, of which only cooperative co-parenting fosters healthy parent-child interactions and mitigates adverse emotional impacts.[7]

Furthermore, Žilinčíková, Skopek, and Leopold found that children from separated families are more likely to have mothers with higher levels of education. Their study also highlights how declining fertility rates in parts of Europe have reduced the overall number of children experiencing parental separation, emphasizing the importance of demographic factors in shaping policy responses to family disruption.[8] Complementing this, research by Tosi and Guetto explores the role of social stratification in post-separation parent-child relationships. Their findings reveal that even highly educated parents often exhibit reduced contact with their children following separation, suggesting that educational

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[1] Kholifatun Qorifah, Taufik Kurohman, dan Mat Sahroni, "Dampak Pernikahan Jarak Jauh Terhadap Keharmonisan Rumah Tangga Perspektif Islam:(Studi Kasus Di Desa Trimodadi Kecamatan Abung Selatan)," *HUMANITIS: Jurnal Homaniora, Sosial Dan Bisnis* 1, no. 5 (2023): 494–505, https://humanisa.my.id/index.php/hms/article/view/47.

[2] Arif Sugitanata dan Moh Zakariya, "Peralihan Peran Pasangan Terdidik Antara Suami dan Istri," *Mahkamah: Jurnal Kajian Hukum Islam* 6, no. 2 (2021): 239–47.

[3] Ahmad Fikrul Islam dan Arif Sugitanata, "Tantangan Jarak Geografis dalam Keluarga (Dinamika Hubungan dan Upaya Membangun Keluarga Sakinah di Kota yang Berbeda)," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023): 109–23.

[4] Afthon Yazid dan Arif Sugitanata, "Menjaga Keharmonisan Keluarga Yang Terpisah Tempat Tinggal: Tantangan, Strategi, dan Implementasi Nilai-Nilai Islam," *Journal of Islamic Family Law* 3, no. 1 (2024): 26–41, https://ejournal.iaingorontalo.ac.id/index.php/jiflaw/article/view/1079.

[5] Muhammad Faisal Najmudin, Nurul Ashyfa Khotima, dan Ratna Febriany Lubis, "Peran orang tua terhadap psikologis anak rantau melalui komunikasi jarak jauh," *JKKP (Jurnal Kesejahteraan Keluarga Dan Pendidikan)* 10, no. 01 (2023): 88–99, https://doi.org/10.21009/JKKP.101.08.

[6] ОЮ Косова, "Разлучение родителей и детей в аспекте реализации права на воспитание," *Lex Russica* 76, no. 8 (201) (2023): 22–32, https://doi.org/10.17803/1729-5920.2023.201.8.022-032.

[7] Adriana Dicu, "The co-parenting experience in the dissociated space of children with separated parents," 2023, 195–200, http://dir.upsc.md:8080/xmlui/123456789/5453.

[8] Zuzana Zilincikova, Jan Skopek, dan Thomas Leopold, "Children of Separation: An International Profile," *Population and Development Review* 49, no. 4 (1 Desember 2023): 859–78, https://doi.org/10.1111/padr.12592.

attainment alone does not necessarily buffer the negative consequences of divorce.[9] Additionally, Aabbassi and Benali examined the psychological effects of parental separation on children. They discovered that separation could lead to emotional symptoms, behavioural issues, and academic difficulties, with effects varying based on the child's age, family background, and parental conflict dynamics.[10]

Building upon the contextual background outlined above, this study seeks to advance existing research, which has largely been confined to descriptive and diagnostic analyses. The primary objective is to adopt a more practical and solution-oriented perspective on optimizing child-rearing practices in the context of parental separation, with the ultimate goal of enhancing family harmony. This research addresses a critical gap in the literature by integrating *Maslow's hierarchy of needs* as a conceptual framework to provide nuanced insights into the fulfillment of children's psychological and emotional needs under complex familial conditions..

In parallel, the study incorporates the theoretical lens of *Maqāṣid Syarīʿah* to ensure that all aspects of child-rearing within separated family structures align with Islamic ethical and legal principles. Methodologically, the research employs a qualitative approach with a descriptive-analytical design, enabling an in-depth exploration of parenting strategies amidst parental separation. The study is both diagnostic and prescriptive in nature, aiming to identify actionable strategies that support effective parenting and foster familial well-being. Data are derived from a comprehensive literature review of scholarly journals, academic books, and credible web-based resources relevant to the research theme. The findings are systematically analyzed using Maslow's hierarchy to interpret the fulfillment of developmental needs and *Maqāṣid Syarīʿah* to evaluate the extent to which these practices conform to Islamic values.

The Phenomenon of Physical Separation Between Parents and Children in the Context of Parenting Patterns

The phenomenon of physical separation between parents and children has become an increasingly prominent aspect of family dynamics in Indonesia.[11] This situation is driven by a range of structural factors, including economic pressures, increased labor mobility, cultural shifts, and transformations within the educational system. Consequently, a growing number of children are being raised in the

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[9] Marco Tosi dan Raffaele Guetto, "The social stratification in parent-child relationships after separation: Evidence from Italy," *Journal of Family Research* 36 (2024): 25–42, https://doi.org/10.20377/jfr-982.

[10] Bouchra Aabbassi dan Abdeslam Benali, "The psychological issues of parental separation in children," *World Journal of Advanced Research and Reviews* 9, no. 1 (2021): 281–85, https://doi.org/10.30574/wjarr.2021.9.1.0022.

[11] Amita Diananda, *"Peranan Orang Tua Dalam Membantu Perkembangan Emosi Positif Dan Perilaku Sosial Anak,"* Jecies: Journal Of Early Childhood Islamic Education Study 1, No. 2 (2020): 123–40, Https://Doi.Org/10.33853/Jecies.V1i2.89.

absence of their parents' direct physical presence, often relying on alternative caregiving arrangements to meet their developmental needs.

According to the 2023 Indonesian Migrant Profile published by Statistics Indonesia (Badan Pusat Statistik/BPS), approximately 2.2% of Indonesian households are classified as migrant households, indicating the presence of at least one family member who has migrated either to another province or abroad.[12] This statistic implies that millions of Indonesian children are being raised in the absence of one or both parents. In such contexts, caregiving responsibilities are frequently delegated to grandparents or extended family members who may lack the emotional preparedness and pedagogical competencies necessary to address the developmental needs of children in today's complex social landscape.[13]

Beyond labor migration, educational choices—such as enrollment in boarding schools and Islamic boarding institutions (pesantren)—also significantly contribute to the phenomenon of parental separation. Data from the Ministry of Religious Affairs indicates that there are approximately 3.65 million santri (students of Islamic boarding schools) enrolled in over 25,000 pesantren across Indonesia.[14] These institutions often impose strict regulations, including restrictions on the use of communication devices like mobile phones, thereby limiting interactions between children and their parents. This communication gap is not merely a technical limitation but also carries profound emotional and psychological consequences, particularly for children in critical developmental stages.[15]

During such formative phases, children require sustained emotional connection and regular communication with their parents to facilitate affirmation, value transmission, and psychological security. The disruption of these interactions, whether due to geographic distance or institutional policies, can fragment the parenting function, undermining its role in character development and emotional support.[16] Additionally, the prevalence of early marriage and divorce further complicates family structures. BPS data reveals that 72.6% of adult migrants have been married, with a significant proportion experiencing divorce or widowhood. Furthermore, 19.5% of female migrants entered marriage before the age of 19.[17] Early marriage is frequently associated with household instability and

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[12] Direktorat Statistik Kependudukan Dan Ketenagakerjaan, *Profil Migran Hasil Survei Sosial Ekonomi Nasional*, 2024 Ed., Vol. 6 (Badan Pusat Statistik, T.T.).

[13] Lilliebeth Hadebe1, Moyo Lincolyn2, *"Practical Pedagogy As An Infinite Solution For All Generations' Devel-Opmental Challenges,"* 2023, 15–20, Https://Doi.Org/10.59652/Jetm.V1i2.15.

[14] *Profil Migran Hasil Survei Sosial Ekonomi Nasional.*

[15] Idhzha Wira Yudha, Rahmah Hastuti, Dan Jessica Jessica, *"Pengaruh Kualitas Attachment Remaja Dengan Orang Tua Terhadap Perilaku Phubbing Pada Keluarga Di Kalimantan Barat,"* Paedagogy : Jurnal Ilmu Pendidikan Dan Psikologi 4, No. 4 (18 Desember 2024): 342–51, Https://Doi.Org/10.51878/Paedagogy.V4i4.3797.

[16] *Siti Wardah Annisa, Ananda Ade Salsabila, Dan Aulia Meylindah Mahmud, "Perkembangan Emosional Remaja Broken Home,"* 2024.

[17] Direktorat Statistik Kependudukan dan Ketenagakerjaan, *Keadaan Angkatan Kerja di Indonesia* (Badan Pusat Statistik, 2024).

an increased likelihood of unplanned single parenting, both of which heighten the risk of inadequate caregiving.

In contexts characterized by emotional and social instability, children often grow up in environments where the parental role in character formation and value transmission is significantly diminished. Young parents, particularly those who lack emotional maturity, frequently encounter difficulties in managing interpersonal conflicts, providing psychological support, or balancing economic responsibilities with the demands of effective parenting.[18] These limitations critically undermine children's holistic development—cognitively, emotionally, socially, and spiritually.

The importance of parental presence in child development has been extensively explored across disciplines such as psychology,[19] sociology, and education.[20] A growing body of research affirms that parental involvement is foundational in shaping a child's personality, emotional regulation, and interpersonal skills.[21] Children who experience consistent attention, affection, and guidance from their parents are more likely to exhibit higher levels of self-confidence,[22] stronger social competence,[23] and better academic outcomes.[24]

Emotionally, parental presence offers children a stable foundation. Warm, affectionate parent-child interactions nurture healthy emotional development, instilling in children a sense of security and self-worth.[25] Such children are typically more resilient in the face of stress, better equipped to regulate negative emotions, and more capable of forming healthy relationships in adolescence and adulthood.[26]

Parents also function as primary role models through daily interactions. From these engagements, children internalize core values, social norms, and appropriate behaviors. Active and engaged parenting fosters the development of pro-social behaviors such as empathy, cooperation, and

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[18] Michael E Lamb dan Charlie Lewis, "The role of parent–child relationships in child development," dalam *Social and personality development* (Psychology Press, 2013), 259–308, https://www.taylorfrancis.com/chapters/edit/10.4324/9780203813386-8/role-parent%E2%80%93child-relationships-child-development-michael-lamb-charlie-lewis.

[19] Lamb dan Lewis.

[20] Anne Marie Ambert, *Parents, children, and adolescents: Interactive relationships and development in context* (Routledge: Routledge, 2020).

[21] Arif Sugitanata, "Analisis Ekologi Sistem Bronfenbrenner Terhadap Upaya Perlindungan Anak Dari Bahaya Pornografi Di Era Globalisasi Digital," *SPECTRUM: Journal of Gender and Children Studies* 3, no. 2 (2023): 129–38, https://doi.org/10.30984/spectrum.v3i2.778.

[22] Asla De Vega, Hapidin Hapidin, dan Karnadi Karnadi, "Pengaruh Pola Asuh dan Kekerasan Verbal terhadap Kepercayaan Diri (Self-Confidence)," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 3, no. 2 (2019): 433–39, https://doi.org/10.31004/obsesi.v3i2.227.

[23] Sriyanti Rahmatunnisa, "Kelekatan antara anak dan orang tua dengan kemampuan sosial," *Yaa Bunayya: Jurnal Pendidikan Anak Usia Dini* 3, no. 2 (2019): 97–107, https://doi.org/10.24853/yby.3.2.97-107.

[24] Indah Septiya Rini, Sri Enggar Kencana Dewi, dan Supangat Supangat, "Pengaruh Perhatian Orang Tua dalam Kegiatan Belajar Terhadap Prestasi Belajar Siswa di SD Negeri Nusa Tunggal Kecamatan Belitang III," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 2, no. 2 (2020): 96–107, https://doi.org/10.30599/jemari.v2i2.582.

[25] Diananda, "Peranan Orang Tua Dalam Membantu Perkembangan Emosi Positif Dan Perilaku Sosial Anak."

[26] Dewi Rayani dan Eneng Garnika, "Pentingnya Perilaku Responsive Orang Tua dalam Menumbuhkan Rasa Percaya Diri dan Kemampuan Mengelola Emosional Pada Anak," *Jurnal Cahaya Mandalika ISSN 2721-4796 (online)* 5, no. 2 (2024): 966–72, https://doi.org/10.36312/jcm.v5i2.3263.

a sense of responsibility.[27] Parents who model respectful and caring interactions enable their children to mirror these attitudes, which are essential for constructive social functioning.[28]

Furthermore, parental support is critical in a child's cognitive development.[29] Involvement in a child's education—through activities such as reading together, assisting with homework, and participating in school events—enhances motivation and academic performance. Numerous studies demonstrate that children with actively involved parents are more likely to excel academically and to aspire to higher educational attainment.[30]

Moreover, parental presence is instrumental in safeguarding both the physical and mental health of children.[31] Attentiveness to fundamental needs—such as balanced nutrition, regular physical activity, and healthy sleep patterns—contributes to physical well-being.[32] Simultaneously, the provision of emotional support and the teaching of adaptive coping mechanisms play a vital role in preventing mental health disorders, including anxiety and depression.[33]

Beyond these domains, parental presence significantly influences the development of a child's identity and self-concept. During critical developmental stages, children require guidance in navigating their sense of self and articulating life goals. Parents who are consistently involved in their children's lives provide not only moral encouragement but also psychological scaffolding, enabling children to construct a coherent and positive identity.[34] Such support is particularly vital during major life transitions, such as starting school or entering adolescence, when children are most vulnerable to confusion and insecurity.[35]

Parental involvement is also associated with a reduced risk of problematic behaviours in children. Children who feel noticed and supported by their parents are less likely to engage in risky

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[27] JPAU Dini, "Keteladanan orang tua dalam mengembangkan moralitas anak usia dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 5 (2023): 5369–79, https://doi.org/10.31004/obsesi.v7i5.5191.

[28] Mira Yanti Lubis, "Mengembangkan sosial emosional anak usia dini melalui bermain," *Generasi Emas* 2, no. 1 (2019): 47–58, https://doi.org/10.25299/ge.2019.vol2(1).3301.

[29] Nur Hotimah dan Yanto Yanto, "Peran Orang Tua Dalam Meningkatkan Kecerdasan Spiritual Anak Usia Dini," *Indonesian Journal of Learning Education and Counseling* 1, no. 2 (2019): 85–93, https://doi.org/10.31960/ijolec.v1i2.66.

[30] Amirah Diniaty, "Dukungan Orangtua terhadap Minat Belajar Siswa," *Jurnal Al-Taujih: Bingkai Bimbingan Dan Konseling Islami* 3, no. 1 (2017): 90–100, https://doi.org/10.15548/atj.v3i1.592.

[31] Mukti Amini, "Profil keterlibatan orang tua dalam pendidikan anak usia TK," *JIV-Jurnal Ilmiah Visi* 10, no. 1 (2015): 9–20, https://doi.org/10.21009/JIV.1001.2.

[32] Irma Farida Batu Bara dkk., "Peran Orang Tua dalam Tumbuh Kembang Anak," *Jurnal Pendidikan Sosial dan Humaniora* 1, no. 4 (2022): 341–47, https://publisherqu.com/index.php/pediaqu/article/view/96.

[33] Sri Hartati dkk., "Peningkatan Pengetahuan Orangtua Tentang Kesehatan Mental Remaja Melalui Pendidikan Kesehatan Di Wilayah Kerja Puskesmas Cianjur Kota," *INCIDENTAL: Journal Of Community Service and Empowerment* 1, no. 02 (2022): 7–15, https://doi.org/10.62668/incidental.v1i02.453.

[34] Kurnia Sary dkk., "Pentingnya Peran Orang Tua Dalam Membentuk Identitas Gender," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 5 (2023): 503–8, https://doi.org/10.5281/zenodo.10436992.

[35] Yunanto Muhadi, *Sudah benarkah cara kita mendidik anak?: mendidik anak berbasis karakter dan kepribadian* (Yogyakarta: Diva Press, 2016).

behaviours such as juvenile delinquency,[36] substance abuse,[37] and criminal activities.[38] Proactive and engaged parental presence can provide essential supervision and enable early detection and intervention before these issues escalate into more serious problems.[39]

Moreover, involved parenting offers children a strong sense of stability and security when facing life's challenges.[40] Children who know that their parents are consistently available to support them tend to feel more confident and secure in navigating difficulties.[41] This sense of reassurance applies not only in day-to-day situations but also during major life transitions, such as relocating to a new home, experiencing parental separation,[42] or coping with the loss of a family member.

Optimization of Parenting in Long-Distance Situations to Foster Family Harmony

Maximizing parenting effectiveness for parents separated by distance from their children—whether toddlers or adolescents—requires a comprehensive, strategic, and empathetic approach. A critical first step is to leverage technological advancements that not only bridge physical separation but also foster emotional closeness.[43] Through video calls, messaging platforms, and social media, parents can remain actively involved in their children's lives, provide emotional support, and monitor developmental progress.[44] For example, scheduling regular conversations, actively listening to children's experiences, and offering guidance or encouragement can help maintain emotional bonds. These consistent and meaningful interactions ensure that children feel valued and connected, despite the physical distance. Parental collaboration with other key figures in the child's environment—such as extended family members, teachers, and caregivers—is also vital.[45] Such partnerships ensure that children's needs are

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[36] Zurriyatun Thoyibah, *Komunikasi dalam Keluarga: pola dan kaitannya dengan kenakalan remaja* (Pekalongan: Penerbit NEM, 2021).

[37] Tri Annisa, "Pentingnya Peran Orang Tua Dalam Mendidik Anak Di Usia Remaja Untuk Mencegah Penyalahgunaan Narkoba," *Jurnal Dinamika Sosial Budaya* 25, no. 1 (2023): 351–54, https://doi.org/10.26623/jdsb.v25i1.4573.

[38] Novelia Koraag, Mariam Sondakh, dan Joanne Pingkan M Tangkudung, "Peranan komunikasi antarpribadi orangtua dalam mengantisipasi tindak kriminal anak remaja di Desa Pineleng 1," *Acta Diurna Komunikasi* 3, no. 3 (2021): 1, https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/34913.

[39] "Menjadi Orangtua Proaktif atau Reaktif, yang Mana Pilihan Anda?," *school of parenting*, Oktober 2021, https://schoolofparenting.id/menjadi-orangtua-proaktif-atau-reaktif-yang-mana-pilihan-anda/.

[40] Fatiha Sabila Putri Matondang dkk., "Peran dan Pola Asuh Orang Tua Terhadap Tingkah Laku Anak," *Indo-MathEdu Intellectuals Journal* 5, no. 3 (2024): 3424–33, https://doi.org/10.54373/imeij.v5i3.1353.

[41] Masyhuda Fahim Akhmada dan Indria Nurul Uyun, "Peran Orang Tua Dalam Membangun Resiliensi Pada Anak Usia Dini," vol. 1, 2019, 243–48, http://proceeding.semnaslp3m.unesa.ac.id/index.php/Artikel/article/view/55.

[42] Muhammad Hamdi, Arif Sugitanata, dan Hamroni Hamroni, "MEMBANGUN KETAHANAN MENTAL ANAK DARI KELUARGA BROKEN HOME: Integrasi Maqashid Syariah dan Teori Ekologi Sistem Bronfenbrenner," *AL-BALAD: Jurnal Hukum Tata Negara dan Politik Islam* 3, no. 1 (2023): 73–82, https://doi.org/10.59259/ab.v3i1.94.

[43] Somprakash Bandyopadhyay dkk., *Bridging the education divide using social technologies* (Springer, 2021).

[44] Perdian Muhamad Thoha, Rizki Puja Kurniawan, dan Andhita Risko Faristiana, "Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital," *Student Scientific Creativity Journal* 1, no. 4 (2023): 415–31, https://doi.org/10.55606/sscj-amik.v1i4.1682.

[45] Islamiyah Islamiyah, Faizah Binti Awad, dan Laode Anhusadar, "Outcome Program Bina Keluarga Balita (BKB): Konseling Orang Tua Dalam Tumbuh Kembang Anak Usia Dini," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020): 38–55, https://www.academia.edu/download/68541975/1300.pdf.

met consistently. Sharing detailed information about routines, preferences, or specific challenges with those providing daily care creates a cohesive support system.[46] Clear and ongoing communication between all parties fosters stability and a sense of safety for the child.

Equally important is the establishment of clear, consistent expectations and guidance, even from a distance. Parents must set developmentally appropriate rules and boundaries and ensure they are enforced fairly. Consistency in parenting promotes a sense of security and helps children understand behavioural expectations.[47] Moreover, providing regular praise and recognition for achievements, regardless of how minor, nurtures children's self-esteem and motivation.[48]

Parental mental and emotional well-being also plays a critical role in effective long-distance parenting. Managing personal stress and maintaining psychological health enables parents to provide stable and supportive care. Emotionally healthy parents are better equipped to navigate challenges and serve as positive role models.[49] Engaging in self-care, seeking counselling, or joining peer support groups can help parents address feelings of loneliness, guilt, or anxiety related to physical separation from their children.

Fostering responsibility and independence in children is another essential element. Encouraging children to participate in household tasks, manage their time, and make age-appropriate decisions promotes autonomy.[50] This skill development is particularly beneficial when children are physically apart from their parents, as it empowers them to function confidently and responsibly in daily life.

Central to successful long-distance parenting is open communication and trust-building.[51] Parents must ensure that their children feel comfortable expressing personal thoughts, emotions, or concerns. Open, empathetic, and non-judgmental dialogue creates a psychologically safe environment

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[46] Maulidya Ulfah, *DIGITAL PARENTING: Bagaimana Orang Tua Melindungi Anak-anak dari Bahaya Digital?* (Tasikmalaya: Edu Publisher, 2020).

[47] Firli Ersa Ananda, Zulismi Novrianti Novrianti, dan Vira Putri Yunita Sari, "Konsistensi Aturan di Rumah dalam Mengurangi Tantrum Anak," *EJIP: Educational Journal of Innovation and Publication* 3, no. 1 (2024): 81–90, https://ejournal.periexca.org/index.php/ejip/article/view/91.

[48] Desy Rosmalinda dan Marni Zulyanty, "Dukungan Orang Tua Terhadap Motivasi Belajar Siswa Kelas Unggul," *Jurnal Gentala Pendidikan Dasar* 4, no. 1 (2019): 64–75, https://doi.org/10.22437/gentala.v4i1.6848.

[49] Sarah Aqila dan Arif Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah," *An-Nubuwwah: Journal of Islamic Studies* 3, no. 1 (2024): 1–14, https://journal.iaimkotamobagu.ac.id/index.php/annubuwwah/article/view/17.

[50] Ratna Pangastuti dkk., "Pengaruh pendampingan orangtua terhadap kemandirian dan tanggung jawab anak selama belajar dari rumah," *JECED: Journal of Early Childhood Education and Development* 2, no. 2 (2020): 132–46, https://doi.org/10.15642/jeced.v2i2.727.

[51] Nadia Elena Siregar, "Intensitas interaksi komunikasi jarak jauh antara orangtua dan mahasiswa angkatan 2016 Fakultas Dakwah dan Ilmu Komunikasi IAIN Padangsidimpuan" (Skripsi, Padangsidimpuan, IAIN Padangsidimpuan, 2021).

and reduces feelings of isolation or emotional disconnection.[52] This approach not only strengthens the parent-child bond but also supports emotional resilience.[53]

Stability and routine are not just crucial factors. They are the foundation of a harmonious family.[54] Young children, in particular, thrive on consistent daily structures.[55] Parents can coordinate with caregivers to maintain regular sleep schedules, mealtimes, and play routines,[56] even in their absence. Predictable routines provide children with a sense of order and control, while also reinforcing the parent's continued involvement.

Additionally, parents need to remain involved in their children's education.[57] Despite the distance, parents can monitor their children's academic progress, assist with homework, and communicate with teachers to understand their children's needs and progress.[58] Parents can also create a supportive learning environment at home by providing reading materials, stationery, and ample time for studying.[59] This involvement shows children that their education is valued and essential.

In cases where parents and children live in different cultural contexts, such as in transnational families, navigating cultural differences becomes essential.[60] Parents must help children reconcile new cultural experiences with family traditions and values. Promoting inclusivity while reinforcing family identity supports healthy adaptation and identity formation.

Finally, ongoing emotional support remains the cornerstone of effective parenting across distance.[61] Parents must validate their children's emotions, encourage healthy expression, and teach adaptive coping strategies. Techniques such as guided relaxation, open conversations, and structured problem-solving help children manage stress and build emotional strength. This continuous emotional

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[52] Kumpulan Tulisan Buah Hati, *Biarkan anak bicara* (Jakarta: Penerbit Republika, 2003).

[53] Alimuddin Mahmud dan Kustiah Sunarty, *Mengenal Teknik-Teknik Bimbingan dan Konseling* (Makassar: Badan Penerbit Universitas Negeri Makassar, 2012), http://eprints.unm.ac.id/2219/1/BUKU-%20MENGENAL%20TEKNIK-TEKNIK%20BIMBINGAN%20DAN%20KONSELING.pdf.

[54] Arif Sugitanata dan Muannif Ridwan, "Menuju Keluarga yang Harmonis: Manajemen Konflik Politik dalam Keluarga di Tengah Perbedaan Pilihan Politik," *Jurnal Indragiri Penelitian Multidisiplin* 4, no. 1 (2024): 67–74, https://ejournal.indrainstitute.id/index.php/jipm/article/view/706.

[55] Chitra Wulan Aprilia, Elan Elan, dan Anggi Maulana Rizqi, "Peran Orang Tua dalam Mendorong Kemandirian Anak Usia 4-5 Tahun," *Indonesian Research Journal on Education* 4, no. 2 (2024): 61–67, https://doi.org/10.31004/irje.v4i2.487.

[56] Mia Zakaria dan Dewi Arumsari, *Jeli Membangun Karakter Anak* (Jakarta: Bhuana Ilmu Populer, 2018).

[57] Nia Ulfasari dan Puji Yanti Fauziah, "Pendampingan Orang Tua pada Pendidikan Anak di Masa Pandemi Covid-19 Berdasarkan Profesi Orang Tua," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (2021): 935–44, https://doi.org/10.31004/obsesi.v6i2.1119.

[58] SS Sarwa, *Pembelajaran Jarak Jauh: Konsep, Masalah dan Solusi* (Indramayu: Penerbit Adab, 2021).

[59] JPAU Dini, "Peran orang tua dalam menyediakan home literacy environment (HLE) pada anak usia dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2022): 1367–81, https://doi.org/10.31004/obsesi.v6i3.2022.

[60] Wahyu Wingit Widjayanti, Muhammad Zulfikar Wicaksono, dan Safira Suci Athika, "Komunikasi antara Orang Tua dan Anak di Perantauan," *JURNAL HARMONI NUSA BANGSA* 1, no. 2 (2024): 105–12, https://doi.org/10.47256/jhnb.v1i2.318.

[61] Kusmawati Hatta, "Peran orangtua dalam proses pemulihan trauma anak," *Gender Equality: International Journal of Child and Gender Studies* 1, no. 2 (2015): 57–74, https://doi.org/10.22373/equality.v1i2.790.

investment assures children that they are loved, understood,[62] especially in situations filled with uncertainty.

In conclusion, long-distance parenting—when approached with intentionality, empathy, and consistency—can be both effective and nurturing. By harnessing technology, collaborating with caregivers, maintaining open communication, fostering independence, and prioritizing both the child's and the parent's well-being, families can sustain strong connections and support children's holistic development. This comprehensive approach not only mitigates the challenges of physical separation but also lays a solid foundation for resilient, independent, and emotionally secure individuals.

Integration of Maslow's Hierarchy of Needs Theory into Parenting Strategies for Long-Distance Parents

The efforts of parenting for parents who are separated by distance from their children can be explained using Maslow's hierarchy of needs. Maslow's hierarchy of needs, developed by Abraham Maslow, is a psychological theory that identifies five levels of human needs that must be satisfied for individuals to achieve complete satisfaction and self-development. This hierarchy of needs begins with basic physiological needs such as food and water, followed by the need for safety and security, the need for love and belonging, the need for esteem and self-respect, and finally, the highest need, self-actualization, which is the desire to achieve one's full potential and self-fulfilment.[63]

The function of Maslow's hierarchy of needs is to map out how lower-level needs must be fulfilled first before an individual can focus on meeting higher-level needs.[64] For instance, in the context of parenting efforts for parents who are separated by distance from their children, Maslow's hierarchy of needs operates by ensuring that children's basic needs, such as food and security, are met through cooperation with caregivers before focusing on fulfilling needs for love and esteem through regular communication and emotional support.

At the most fundamental level, children's physiological needs must be met, even when parents are physically distant. These basic needs include adequate nutrition, shelter, and access to healthcare.[65] Parents can ensure these needs are fulfilled by coordinating with caregivers or extended family members who are in close proximity to the children.[66] Effective communication with these individuals

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[62] Ana Saputri dan Mohammad Fauziddin, "Peran Dukungan Orang Tua Terhadap Motivasi Belajar Siswa Sekolah Dasar," *MIMBAR PGSD Undiksha* 10, no. 3 (2022): 455–62, https://doi.org/10.23887/jjpgsd.v10i3.51036.

[63] A. H. Maslow, "A theory of human motivation.," *Psychological Review* 50, no. 4 (1943): 370–96, https://doi.org/10.1037/h0054346.

[64] A. H. Maslow, *Motivation and personality.*, Motivation and personality. (Oxford, England: Harpers, 1954).

[65] Janet A Simons, Donald B Irwin, dan Beverly A Drinnien, "Maslow's hierarchy of needs," *Retrieved October* 9, no. 2009 (1987): 222.

[66] Islamiyah, Awad, dan Anhusadar, "Outcome Program Bina Keluarga Balita (BKB): Konseling Orang Tua Dalam Tumbuh Kembang Anak Usia Dini."

allows parents to remain involved and informed, ensuring that children continue to receive proper nourishment, comfortable living conditions, and necessary medical attention.

The second level of Maslow's hierarchy is the need for safety and security,[67] both physical and emotional. Despite the absence of physical proximity, parents can foster a sense of safety by establishing clear, consistent rules and offering emotional reassurance through digital communication. Regular video calls, supportive messages, and verbal affirmations can significantly reduce the anxiety children may experience due to separation.[68] Additionally, cooperation with caregivers or teachers to ensure a stable and safe environment is crucial.[69]

The third level, the need for love and belonging, becomes especially significant for children in long-distance family contexts.[70] Parents can build strong emotional bonds with their children through quality and regular interactions.[71] Using technology to communicate routinely, listening to their children's feelings, and sharing stories or activities together can strengthen family ties. This emphasis on the quality and regularity of interactions can make parents feel more connected and involved in their children's lives despite the physical distance. Collaboration with other parties involved in the children's lives is also important to ensure that the children feel cared for and loved.[72] This helps children feel like they are part of the family even though they are not always in the same place.

At the fourth level, the need for esteem, children require both self-confidence and external recognition.[73] Parents can nurture these elements by consistently acknowledging and celebrating their children's achievements, whether academic, behavioural, or personal. Positive reinforcement, even from a distance, helps build children's self-worth and motivation.[74] Feeling valued for their efforts contributes to their psychological well-being and encourages them to pursue goals with confidence and persistence.

At the top of Maslow's hierarchy is the need for self-actualization, where children strive to achieve their full potential and become fully developed individuals.[75] Here, parents play a crucial role in supporting their children's journey. By encouraging independence and responsibility, involving

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[67] Stephen Thielke dkk., "Maslow's Hierarchy of Human Needs and the Adoption of Health-Related Technologies for Older Adults," *Ageing International* 37, no. 4 (1 Desember 2012): 470–88, https://doi.org/10.1007/s12126-011-9121-4.

[68] Thoha, Kurniawan, dan Faristiana, "Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital."

[69] Islamiyah, Awad, dan Anhusadar, "Outcome Program Bina Keluarga Balita (BKB): Konseling Orang Tua Dalam Tumbuh Kembang Anak Usia Dini."

[70] Amity Noltemeyer dkk., "The relationship among deficiency needs and growth needs: An empirical investigation of Maslow's theory," *Children and Youth Services Review* 34, no. 9 (1 September 2012): 1862–67, https://doi.org/10.1016/j.childyouth.2012.05.021.

[71] Thoha, Kurniawan, dan Faristiana, "Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital."

[72] Islamiyah, Awad, dan Anhusadar, "Outcome Program Bina Keluarga Balita (BKB): Konseling Orang Tua Dalam Tumbuh Kembang Anak Usia Dini."

[73] Simons, Irwin, dan Drinnien, "Maslow's hierarchy of needs."

[74] Rosmalinda dan Zulyanty, "Dukungan Orang Tua Terhadap Motivasi Belajar Siswa Kelas Unggul."

[75] Thielke dkk., "Maslow's Hierarchy of Human Needs and the Adoption of Health-Related Technologies for Older Adults."

children in daily decision-making, and assigning age-appropriate responsibilities, parents can help their children develop essential life skills. [76] Equally important is the continuous support in education and learning. Parents can monitor their children's academic progress, assist with school assignments, and communicate with teachers to understand their children's needs and progress, thereby fostering their self-actualization.[77]

By understanding and applying Maslow's hierarchy of needs, parents can develop a structured, empathetic framework for supporting their children's development, even across physical distance. Meeting children's physiological, safety, emotional, esteem, and self-actualization needs helps mitigate the challenges of separation and ensures that children continue to feel secure, valued, and empowered to grow into well-adjusted individuals.

Long-Distance Parenting from the Perspective of *Maqāṣid Syarīʿah* to Achieve Family Well-Being

The *Maqāṣid Syarīʿah* theory, which focuses on the objectives of Sharia to achieve human well-being, can be applied in the context of long-distance parenting. The five main principles of *Maqāṣid Syarīʿah* are *Hifz al-Din* (preserving religion), *Hifz al-Nafs* (preserving life), *Hifz al-ʿAql* (preserving intellect), *Hifz al-Nasl* (preserving progeny), and *Hifz al-Mal* (preserving wealth).[78] This analysis will examine how comprehensive and strategic long-distance parenting efforts can fulfil these five principles.

Hifz al-Din

Parenting that focuses on building a solid emotional bond between parents and children can include continuous religious education. Parents can use technology to teach religious values and family traditions through stories or activities during virtual meetings. For example, reading religious stories before bedtime or having discussions about religious values can help children understand and internalize their religious teachings, even if they are physically separated. It ensures that children remain connected to their religious values, which are an essential part of their identity and spiritual well-being.

In the Quran, Surah al-Tahrim states, *"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones; over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."*[79] This verse emphasizes the importance of protecting oneself and one's family from the Fire by maintaining them within religious teachings. It

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[76] Pangastuti dkk., "Pengaruh pendampingan orangtua terhadap kemandirian dan tanggung jawab anak selama belajar dari rumah."

[77] Sarwa, *Pembelajaran Jarak Jauh: Konsep, Masalah dan Solusi*.

[78] Al-Imam Abu Ishaq Asy-Syatibi, *al-Muwafaqat fi Ushul as-Syari'ah*, II (Beirut: Dar al-kutub al-Islamiyyah, 2003).

[79] Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemahnya* (Bandung: PT. Syaamil Cipta Media, 2006).

can be applied by using technology to teach and reinforce religious values to children, ensuring they grow in faith and holiness despite the distance.

Hifz al-Nafs

Effective parenting should provide consistent emotional support to children. Through video calls, text messages, and social media, parents can continue to offer emotional support, listen to their children's stories, and provide necessary advice.[80] Regular and quality interactions help children feel valued and cared for, which is vital for their mental and emotional health. Additionally, maintaining the mental and emotional health of parents themselves is crucial. Emotionally healthy parents are better equipped to handle the challenges of long-distance parenting and provide optimal support to their children, thereby supporting the principle of preserving life. As mentioned in the Quran, Surah al-Nisa: 9, *"And let those [guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice."*[81] This verse teaches the importance of considering the welfare of children. Using technology to provide the necessary guidance and attention helps ensure that children do not feel weak or neglected.

Hifz al-'Aql

As parents, your role in your children's education is pivotal,[82] even when distance separates you. You have the power to monitor their academic progress, assist them with schoolwork, and communicate with teachers to understand their needs and progress.[83] By creating a supportive learning environment at home with reading materials, stationery, and dedicated study time, you demonstrate the value and importance of education to your children. This empowerment helps them to develop their intellectual potential.[84]

In the Quran, Surah al-Mujadilah: 11, it is mentioned, *"Allah will raise those who have believed among you and those who were given knowledge, by degrees."*[85] This verse emphasizes the importance of knowledge and how Allah will elevate the status of the knowledgeable. Parents involved in their children's education, despite the distance, play a crucial role in supporting their children to attain higher knowledge and wisdom. Additionally, in Surah al-Nahl: 78, it is stated, *"And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts that perhaps*

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[80] Thoha, Kurniawan, dan Faristiana, "Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital."
[81] Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemahnya*.
[82] Ulfasari dan Fauziah, "Pendampingan Orang Tua pada Pendidikan Anak di Masa Pandemi Covid-19 Berdasarkan Profesi Orang Tua."
[83] Sarwa, *Pembelajaran Jarak Jauh: Konsep, Masalah dan Solusi*.
[84] Dini, "Peran orang tua dalam menyediakan home literacy environment (HLE) pada anak usia dini."
[85] Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemahnya*.

you would be grateful."[86] This verse shows that humans are endowed with tools for acquiring knowledge from birth. Parents who engage in their children's education help them make the most of these tools to learn and grow.

Hifz al-Nasl

Consistent and attentive parenting plays a vital role in safeguarding the well-being of future generations by ensuring that children are raised in stable and supportive environments. Effective collaboration between parents and other individuals involved in the child's life, such as extended family members, teachers, and caregivers,[87] helps ensure that children's physical, emotional, and developmental needs are adequately met. Clear, regular communication among all parties involved is essential in establishing a nurturing and secure environment. Such consistency allows children to feel safe, valued, and protected, which is fundamental to their holistic development.[88]

This principle of nurturing care and responsibility is strongly emphasized in Islamic teachings. In the Qur'an, Surah al-Baqarah: 233 states, *"Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their provision and clothing according to what is acceptable..."*[89] This verse underscores the shared responsibility of both parents in ensuring the child's physical and emotional needs are met with compassion and attention. It highlights the obligation to provide not only material support, such as food and clothing, but also stability, affection, and a nurturing presence from both the mother and the father.

Additionally, Surah al-Nisa: 9 reinforces this ethical imperative, *"And let those [guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice."* [90] This verse calls on caregivers to prioritize the welfare of children, urging them to act justly and conscientiously, particularly when considering the vulnerability of the young. When interpreted in the context of parenting, it affirms the need for consistent, protective, and morally guided care to prevent neglect and ensure the empowerment of children.

Taken together, these verses reflect the profound emphasis placed in Islam on the responsibility of parents to provide continuous care, moral guidance, and emotional support. These responsibilities are not only foundational to the child's physical and psychological health but also crucial in building resilient and ethically grounded individuals.

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[86] Departemen Agama RI.

[87] Islamiyah, Awad, dan Anhusadar, "Outcome Program Bina Keluarga Balita (BKB): Konseling Orang Tua Dalam Tumbuh Kembang Anak Usia Dini."

[88] Mahmud dan Sunarty, *Mengenal Teknik-Teknik Bimbingan dan Konseling*.

[89] Departemen Agama RI, *Al-Qur'an Tajwid dan Terjemahnya*.

[90] Departemen Agama RI.

Hifz al-Mal

Teaching children about responsibility and independence can be effectively extended to include early education in wealth management. Parents can encourage their children to take active roles in household responsibilities, time management, and daily decision-making processes.[91] For instance, assigning age-appropriate tasks or involving children in planning weekend activities can foster essential organizational and decision-making skills. When children can manage their responsibilities successfully, they experience a sense of accomplishment that reinforces their confidence and motivation. This process helps cultivate independence and a strong sense of responsibility—traits that are foundational to their future ability to manage personal resources wisely.

The importance of skill development in children is also emphasized in Islamic tradition. As the Prophet Muhammad (peace be upon him) advised, "*Teach your children to ride horses, swim, and shoot arrows.*"[92] This hadith underscores the significance of equipping children with practical and beneficial life skills. In a broader sense, assigning tasks and encouraging participation in daily responsibilities prepare children for real-world challenges and foster self-reliance, qualities essential for managing personal wealth and contributing to community well-being.

In light of the above, long-distance parenting strategies that utilize technology and deliberate planning can align with the principles of Maqāṣid al-Sharīʿah, particularly in the areas of protecting intellect (*ʿaql*), lineage (*nasl*), and wealth (*māl*). By ensuring consistent emotional support, maintaining educational engagement, and instilling values of responsibility and autonomy, such approaches contribute to the holistic development of children. Furthermore, by supporting both parental and child mental health, securing access to quality education, and maintaining a stable and nurturing environment, these efforts serve to uphold family integrity and well-being within an Islamic ethical framework.

Conclusion

This study affirms that contemporary parenting, particularly in contexts involving physical separation between parents and children, can be effectively optimized through the integration of Maslow's hierarchy of needs and the principles of Maqāṣid al-Sharīʿah. In an era marked by increased global mobility, economic migration, and educational institutionalization, as observed in Indonesia and similar settings, geographic distance does not necessarily hinder meaningful parental engagement. Rather, when approached through intentional, structured, and value-based strategies, effective long-distance parenting remains achievable and impactful.

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[91] Pangastuti dkk., "Pengaruh pendampingan orangtua terhadap kemandirian dan tanggung jawab anak selama belajar dari rumah."

[92] Ahmad bin Hanbal, *Musnad al-Imam Ahmad ibn Hanbal, Nomor Hadis: 15650*, 3 (Beirut: Dar al-Fikr, 1995), 15650.

Maslow's framework offers a comprehensive understanding of the hierarchical nature of human developmental needs, from physiological survival and safety to emotional belonging, self-esteem, and self-actualization. These needs can continue to be addressed through consistent communication, emotional availability, and structured parental involvement—even across physical distances. In parallel, the application of Maqāṣid al-Sharīʿah ensures that parenting practices are rooted in Islamic ethical imperatives, emphasizing the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).

By leveraging digital technologies, fostering collaborative caregiving arrangements, and maintaining consistent parental presence, long-distance parenting can support children's emotional security, cognitive development, and moral formation. This integrative model addresses the structural and emotional challenges of physical separation while promoting a holistic, faith-informed, and psychologically sound approach to parenting. Ultimately, such an approach contributes to the sustained well-being of children and the resilience of family systems in transnational and mobile contexts.

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