



Divorce Sues Through E-Court Process In The Binjai Religious Court in North Sumatera During The Covid-19 Pandemic

Muhammad Ridho Nasution¹, Sukiati², Ramadhan Syahmedi Siregar³

^{1,2,3}UIN Sumatera Utara Indonesia

*Penulis Koresponden, email: muhammadnasution542@gmail.com

Diterima: 24-10-2022

Disetujui: 15-11-2022

Abstrak

Tujuan penelitian ini untuk mengetahui bagaimana pelaksanaan gugat cerai melalui *e-court* pada Pengadilan Agama Binjai, perbedaan pengajuan gugatan biasa dengan pengajuan melalui *e-court*, dan efektivitas pelaksanaan gugat cerai melalui *e-court* di Pengadilan Agama Binjai. Penelitian ini adalah penelitian hukum empiris, dengan pendekatan studi kasus (*case approach*), pendekatan perundang-undangan (*Statute Approach*). Sumber datanya yaitu data primer dan sekunder, teknik pengumpulan datanya yaitu, observasi, wawancara dan dokumentasi. Hasil penelitiannya yaitu *Pertama*, pelaksanaan cerai gugat di pengadilan Agama Binjai dari segi pendaftaran melalui *e-court* sendiri ada dua macam, yaitu advokat/badan hukum dan pengguna mandiri. *Kedua*, perbedaan gugatan biasa dengan pengajuan melalui *e-court* yaitu gugatan biasa, gugatan perceraian diajukan oleh suami atau isteri atau kuasanya kepada Pengadilan yang daerah hukumnya meliputi tergugat. *Ketiga*, efektivitas pelaksanaan gugat cerai melalui *e-court* melalui Pengadilan Agama Binjai Sumatera Utara dapat dilihat dari menghemat waktu dan biaya dalam proses pendaftaran perkara, serta dokumen tersimpan secara baik, dapat diakses dari berbagai lokasi dan media serta proses penemuan kembali data yang lebih cepat.

Kata Kunci: Divorce, Pandemi Covid-19, E-Court

Abstract

The purpose of this study is to find out how the implementation of divorce lawsuits through the *e-court* at the Binjai Religious Court, the difference between filing an ordinary lawsuit and filing through an *e-court*, and the effectiveness of implementing a divorce lawsuit through the *e-court* at the Binjai Religious Court. This research is an empirical legal research, with a case study approach and a statutory approach. The data sources are primary and secondary data, the data collection techniques are observation, interviews and documentation. The results of the research are: First, the implementation of a lawsuit in the Binjai Religious Court in terms of registration through the *e-court* itself is of two kinds, namely advocates/legal entities and independent users. Second, the difference between an ordinary lawsuit and the submission through *e-court* is an ordinary lawsuit, a divorce suit is filed by the husband or wife or their proxies to the Court whose jurisdiction includes the defendant. Third, the effectiveness of the implementation of divorce lawsuits through *e-court* through the Binjai Religious Court of North Sumatra can be seen from saving time and money in the case registration process, as well as well-archived documents,

accessible from various locations and media as well as a faster data retrieval process.

Keywords: Divorce, Covid-19 Pandemic, E-Court

Introduction

Marriage as a religious order which is the only way of distribution of sex that is approved by Islam. When people do it at the same time, the desire to carry out religious orders (shari'a) and also to have the desire to fulfill their biological needs can be fulfilled (Atabik and Mudhiyah 2014; Muthmainnah et al. 2022). Etymologically, marriage comes from Arabic, namely marriage or also *zawaj*. This word is used in the daily life of Arabs. This word is also found in the Qur'an and the Hadith of the Prophet. Marriage can mean *Al-Wath'i*, *Al-Dhommuh*, *Al-Tadakhul*, *Al-jam'u* or like 'an *al-wath aqd* which means intercourse, gathering, *jima'* and *akad* (Mardani 2011:4).

According to Islamic law, marriage justifies association with the contract so that things that limit rights and obligations before the contract can be freed. Husband and wife must help and complement each other, so that each can develop his personality to help and achieve spiritual and material welfare (Nurkholis, Istifianah, and Rahman 2020; Thaib and Harahap 2010:4).

The main purpose of marriage in Islam is a complete household. However, it is possible that in a husband and wife relationship there are also differences of opinion. Because of this difference of thought and opinion, this marriage bond is forced to separate or divorce (Amin 2004:101). To realize the purpose of marriage, namely to create a prosperous family (*mawaddah wa rahmah*), the marriage must be maintained properly (Ismatulloh 2015). Islam also gives the understanding that marriage is a strong and absolute bond to social life in order to become a respectable human being. Differences in thinking that exist in a marriage are one of the causes of divorce (Oktarina, Wijaya, and Demartoto 2015; Suprianto 2022).

Principle is a word that comes from Arabic, this word means basis or principle, while the word legality comes from the Latin word *lex* (noun) which means law (Iksan 2017:12). The word legalist which means legal or in

accordance with the provisions of the law. Legality can be understood as the validity of something according to the law (Subekti and Tjitrosudibyo 2019:63).

However, it does not mean that Islamic law does not recognize the principle of legality. For those who claim that Islamic criminal law does not recognize the principle of legality, only those who do not examine in detail the various verses that substantially indicate the principle of legality ('Awdah n.d.:118).

To minimize divorce, KHI greatly limits the space for divorce by stating that as stated in Article 115 (Atmaja et al. 2020). It states that divorce must be carried out in front of a religious court trial, divorce decisions are made after the religious court fails to reconcile the two parties .

KHI limits the permissibility of divorce only for the reasons as stated in Article 116 of the compilation of Islamic law which states the reasons for the permissible divorce. However, the author can find many divorce cases registered at The Religious Court Of Binjai. From 2018 to 2020, a total of 1,323 cases were accepted by The Religious Court Of Binjai.

As in the data in 2018, there were 395 cases with details of 103 divorce cases and 292 lawsuits, in 2019 there were 439 cases with 135 divorce details and 304 lawsuits. In 2020 there were 489 divorce cases, with details of 107 divorce cases and 382 lawsuits. This problem is very interesting to examine. Considering that researchers must continue research on the efforts made by the Sharia Court by referring to the Compilation of Islamic Law, about why there could be an increase in the divorce rate at the Religious Court Of Binjai and why the efforts made to minimize divorce have not been effective.

This study aims to find out about how to implement a divorce lawsuit through e-court at the Religious Court Of Binjai, to find out about the differences and the significance of filing an ordinary lawsuit with a submission via e-court, to find out about the affectiveness of the implementation of divorce proceedings through e-court at the Religious Court Of Binjai.

The benefits of this research are: Provide knowledge or insight on how to file for divorce through the e-court process, provide knowledge or insight about the relationship between filing a regular lawsuit and filing via e-court,

provide knowledge or insight on how to enforce the law during a pandemic regarding the application of the law through filing. This study finds out about how to apply for divorce through e-court at the Binjai Religious Court. then find out about the differences and the significance of filing a regular lawsuit with a submission via e-court. and analyze the effectiveness of the implementation of divorce proceedings through e-court at the Binjai Religious Court during COVID-19 pandemic.

Method

According to the type, the nature and purpose of a legal research can be divided into 2 (two) namely normative legal research and empirical legal research. Normative legal research consists of research on legal principles, legal systematics, levels of legal synchronization, legal history and even legal comparisons. Empirical legal research consists of research on legal identification and research on legal effectiveness (Sunggono 2003:42-46).

The research method that can be used is normative law research, which is legal research carried out by researching library materials or secondary data” (Soekanto and Mamudji 2003:13). Normative legal research is also called doctrinal legal research because it wants to find a rule of law, according to legal principles, and legal doctrine so that the legal issues faced can be answered (Soekanto and Mamudji 2003).

This research method is carried out with the examining various applicable legal provisions and what is happening in reality in society (Waluyo 2002:15). Empirically what the author means is that he wants to know about the process of suing for divorce at the Binjai Religious Court during the COVID-19 pandemic through this e-Court Process.

There are 3 approaches that the author uses in this thesis research, namely the Case Study Approach, which is carried out by examining cases related to various legal issues that will be faced. The cases that are then studied have obtained court decisions with permanent legal force. The cases that the author is referring to are the Divorce Cases at the Binjai Religious Court during the COVID-19 Pandemic Through the E-court Process.

The researcher uses the Statute Approach, by examining various laws and regulations that are related to the problems (legal issues) that are being faced. In this approach, the author reviews the Marriage Law and the Compilation of Islamic Law (Sunggono 2003:43-44).

Then the researcher uses the sociology of law approach, which is an approach that will examine law in a social context (Sholahudin 2017:52). In this study, the author uses the sociological method of law to see how the influence of the enactment of law in society, namely regarding the application of KHI in suppressing the divorce rate in society.

The research source that the author uses in this journal research, namely primary data is the main data and is directly related to this research. The primary data intended by the author is at least the author for 3: direct, in-depth interviews and observations (Amiruddin and Asikin 2016:116). Directly what the author means is to the informant; judges, clerks, plaintiffs, defendants, and informants, namely; lawyer. In-depth interviews are unstructured interviews where researchers are free to conduct in-depth direct interviews about the cases that occurred. The list of interviewees is listed in the following table:

No	Initial Name	Gender	Job Desc.	Description
1.	NL	Male	Chief Justice	
2.	H	Female	Deputy Chairman of the Court	
3.	KH	Male	Judge	
4.	FH	Female	Judge	
5.	SA	Female	Leader of Planning	
6.	RH	Male	Staff	
7.	FR	Male	Staff	
8.	AM	Female	Plaintiff	
9.	RM	Male	Defendant	
10.	MM	Male	Applicant	
11.	SS	Female	Respondent	

The interview method that the author uses to find out 3 things that represent in 3 terms of problem formulation, namely 1) Implementation of e-court at the Binjai Religious Court; 2) The difference between filing an ordinary lawsuit and filing a lawsuit through e-court; 3) The effectiveness of the

implementation of the divorce lawsuit through e-court at the Binjai Religious Court, North Sumatra

In this study the authors interviewed including judges, clerks and staff with the reason of choosing the three sources for writing because they are people who are competent / have insight in this matter and included in the scope of the judiciary. When conducting interviews, the authors interviewed the informants directly by coming directly to the Binjai Religious Court of North Sumatra. Even though the interview process is in-person, they still apply the health protocols recommended by the government during the COVID-19 pandemic. The author has 2 reasons in this interview method, one of which is related to the researcher's view of what social reality is like and how it should be studied.

Result and Discussion

Implementation of Divorce Lawsuits through E-court

At this time of the COVID-19 pandemic, it is appropriate when you want to have a case in the Binjai Religious Court using the e-court system, in accordance with the Regulation of the Supreme Court of the Republic of Indonesia number 1 of 2019 concerning e-court. When talking about the implementation of divorce proceedings through the e-court process in a court, the activities or processes of the divorce lawsuit are carried out online/electronically, which means starting from the stages of case registration, payment of cases, summoning litigants until the trial is carried out online. directly.

The process of carrying out activities is usually carried out directly/ coming to court, such as registering a case directly coming to the court where he wants to have a case, then the payment process will be addressed to the bank that has collaborated with the judiciary. Then in the case of a summons to both the plaintiff and the defendant, the court will send a summons directly through the bailiff assigned to deliver it to the related party.

And the stage after the summons is carried out is the trial, then the trial is carried out in court according to the problem/case in which the plaintiff,

defendant, judge, prosecutor and witness are present. During the COVID-19 pandemic, it is very appropriate for this e-court system to be implemented. If we look at the positive side when we use the process from the e-court. First, the process is easy because the parties do not need to register cases manually/directly to court, but can use their smart phone/gaget. Second, for online calls, namely via e-mail that is synchronized with the e-court application. Third, they can see the agenda from the first trial to the final trial through the e-court application.

On the other hand, the negative side of using e-courts only lies in the network because there is only 1 software/control of the e-court itself, which is centered on the Supreme Court and not on the respective courts. When each court simultaneously uses the e-court, the network to access it will automatically be slow.

The principle of this e-court is that it is easy, fast and low cost, which aims to make it easier for the community when they want to have a case but still with the process or applicable provisions. With the presence of this e-court system, the number of divorce cases at the Binjai Religious Court has not increased, but it can be said be stable before the implementation of the e-court system. Because when indeed the person who is going to litigation really wants to settle the case is not because the principle of e-court which is easy, fast and low cost makes people race to hasten/execute a divorce. In the implementation, the response from the community is of course different, although the principle is that it is easy, fast and low cost, for those aged 35 years and under prefer to use e-courts because they have sufficient knowledge in using IT while those aged 35 years and over. tend to prefer the manual method/ go directly to court when they want to have a case due to the lack of knowledge in the growing use of IT.

However, this trial using e-court at the first trial conducted offline/present directly to the court, then when at the time of the summons both the plaintiff and the defendant were present and the defendant wanted to litigate online/e-court, the trial switched from e-court to e-court. litigation (electronic trial) and which are included in this e-litigation include: replicas, duplicates,

rekonfensi, rekonfensi answers, answers and decisions and this too is determined by e-calendar (scheduling) determined by the judge. The convenience in this e-court system when the proceedings are in progress is only in terms of registration and payment because it can be done easily and quickly too. The others because everything proceeds / refers to the applicable rules.

The judge's decision in deciding divorce cases is more dominant. Regarding the judge's decision in divorce cases, there are more divorce decisions because the defendant is not present. considered as a decision that has permanent legal force. Reference to the application of *verstek* in the case of more than one defendant (two or more) in accordance with Article 127 HIR

There are two kinds of divorce proceedings in the Binjai Religious Court in terms of registration when you want to file a case through the e-court itself, there are two kinds, First through registered users, namely advocates/legal entities. why is it said that registered users are because for legalization it goes directly to the High Court so for lawyers who want to register for the use of this e-court they must have an account first and the account is registered after that he can speak forever and in any court. For example, when he is in Binjai he can register a case for Tanjung Balai even though he is in Binjai without having to go to court. The two independent users are: the party who wants to talk electronically without using a lawyer means that he has his own independent case, comes with a procedure, then the court makes account for that standalone user. Then the registration process is the same as for registered users, except that independent users must register their account by the court so that they process it. As for the process, choose the address you want to go to, then fill in your identity, claim, estimated costs, then the fees that must be paid appear, then the last payment is the case.

As for the trial in the implementation of the divorce lawsuit through the e-court at the Binjai Religious Court, the online registration of calls was online, but the first trial came to court. Then when the defendant was present at the first trial and agreed to continue using the e-court system, the e-court turned into e-litigation. As for this e-litigation, both registration, summons and the trial are carried out online. However, the use of e-litigation is only limited to

replicas, duplicates, rekonfensi answers, evidence to decisions. Regarding the decision, it is uploaded on the court's website so that advocates or independent users can immediately see the results.

Effectiveness of Implementing Divorce Lawsuit Through E-court Through PA Binjai, North Sumatera

The implementation of a divorce lawsuit through e-court which has an initial impact on the court when it often uses e-court is that it will get a reward from the Supreme Court because the more you use e-court, the better because the trial system cannot take more than a month to settle cases, with the use of e-court. This definitely faster than manual. In accordance with the expectations of the Supreme Court regarding the desire for the implementation of e-court that has been implemented so far it has been effective because the software in the Supreme Court has been managed directly without any interference from other parties, and can minimize injustice. By looking at the purpose of the e-court in the court, it can be seen from the number of people who use the e-court when they want to have a case in the Binjai Religious Court of North Sumatera. However, when the use of the e-court is not maximized, the purpose of using the e-court is difficult to achieve.

When those who want to litigate using e-court certainly have advantages and provide convenience for the community in accordance with the principles of e-court itself, namely easy, fast and low cost. That is, when people want to access it easily, it is fast in the sense that there is no need to queue to register cases and others, and the low cost means that it does not cost a lot when they want to have a case.

Meanwhile, the advantage for the court is that when you use e-court often, the court will get a reward from the Supreme Court because the more you use e-court, the better the trial will be. The convenience of e-court services will increase public interest in filing a lawsuit, of course not because people file a lawsuit because of a problem/problem but want to solve the problem, not because of the e-court, people are registering to file for divorce.

Save Time and Cost in the case registration process. The Plaintiff and the Defendant do not need to queue to undergo the trial because the online

system has been implemented and the financing when you want to conduct an e-court/online trial is definitely cheaper than a conventional/offline trial. Payment of down-payment fees that can be made in multi-channel channels or from various payment methods and banks. In terms of payment of down-payment fees, the plaintiff can transact from anywhere, either manually or via transfer and can send it to the bank they want on condition that there is cooperation/relationship with the bank.

Documents are archived properly and can be accessed from various locations and media. This part of the document is neatly arranged because only some people can see it, namely the plaintiff and the defendant not for everyone and accessing it can also be done through any electronic media as long as it is still connected to internet access and can be accessed anywhere according to wishes

Faster data recovery process. In terms of searching for this data, the plaintiff and the defendant are easier to find/view because we only enter a code in order to enter the e-court application.

Review of Theoretical Analysis

Maslahah mursalah consists of two words, namely *mashlahah* and *mursalah*. The word *maslahat* which has Indonesianized comes from Arabic (*mashlahah*) with the jama'nya *mashalih* which etymologically means benefit, benefit, good, good, goodness, use or usefulness. Maslahah is a form of mashdar from *fi'il shalaha* (Poerwadarminta 1976:635). This is the opposite of the word *mafsadat* which means destruction and destruction. Based on this understanding, it can be emphasized that anything that contains benefits in it, whether it is to achieve benefit, delicacy or to reject harm, is called *mashlahat*.

In order to maintain the *maslahah* comprehensively and proportionally, the scholars of ushul fiqh put forward several divisions of *maslahah*, viewed from several aspects of review. First, a review in terms of the priority of its use; Second, a review in terms of scope/content; Third, the review in terms of whether or not it can change; and Fourth, a review in terms of the existence of *maslahah* according to syara'. This is in accordance with Najm al Din al Tufi (675-716 H / 1276 - 1326 AD, Hanbali ushul fiqh expert), not dividing

mashlahah as stated by ushul fiqh experts above. According to him, *mashlahah* is an independent argument and occupies a strong position in establishing syara' law, whether it receives support from syara' or not (Harun 1999:116).

In terms of its type, the first is *Mashlahah al-Dharuriyah*, namely the benefit related to the basic needs of mankind in this world and the hereafter. There are five benefits like this, namely; (1) preserving religion, (2) preserving the soul, (3) preserving reason, (4) maintaining offspring, (5) preserving property. These five benefits are called *al-mashalihah khamsah* (Anam and Riyanta 2022).

Second, *Mashlahah al-Hajiya*, namely the benefits needed in perfecting the previous basic (fundamental) benefits in the form of waivers to maintain and maintain basic human needs or in other words the benefits needed by people in overcoming the difficulties they face (Shalih 1968:469). For example, in the field of worship, it is granted to break the fast for people who are traveling; In the field of *mu'amalah* it is permissible to hunt animals and eat good food.

Third, *Mashlahah al-Tahsiniyah*, namely benefits that are complementary in the form of flexibility that can complement the previous benefits. For example, it is recommended to eat nutritious food, dress well, perform sunnah worship as an additional practice, and various ways to remove najis from the human body (Harun 1999:115-116).

These three benefits need to be distinguished, so that a Muslim can determine priorities in taking a benefit. The benefit of *al-dharuriyah* must take precedence over the benefit of the *hajiya*, and the benefit of the *hajiya* must take precedence over the benefit of the *tahsiniyah* (Rahman et al. 2022).

From the explanation of the analysis in using the *Mashlahah Mursalah* theory, the reason the author uses this theory is because judging from the notion of *maslahah* itself, which is useful, good or good, in line with the e-court principle, namely easy, fast and low cost in litigation, it is appropriate that this theory be used in litigation. This research is in order to achieve/find out about the implementation of a lawsuit through the e-court system during the COVID-19 pandemic at the Religious Court of Binjai.

Conclusion

The electronic management of case administration at the Binjai Religious Court or what is known as an e-Court has had a direct impact on the practice of advocates in Indonesia. The convenience provided in the technology system of the e-court service system is a necessity in the process of resolving cases in court with high mobility of the parties and legal advisors (advocates). Advocates are required to have an official account by registering in the ecourt system so that their existence is formally recognized. The Supreme Court should improve various features in the e-Court application which is even simpler, so that justice seekers, especially advocates, in accessing the application can easily and quickly find any information on cases that are being handled. Advocate organizations are expected to provide facilities for their members, namely by providing e-court technical guidance and training in operating computers and getting to know information technology related to e-court applications and adequate Internet networks.

The application of e-court at PA Binjai in general has been able to create efficiency and effectiveness. This can be seen from the massive use of three features of the e-court, namely e-filing, e-Skum and e-payment and has been proven to reduce the queue for case registration in the two District Courts. The e-summons and e-litigation features have not been implemented due to the ignorance of judicial users about the benefits of using these features. In addition, the e-litigation feature is still in the process of providing supporting infrastructure by the court. The existence of e-summons as one of the e-court features regulated in PERMA in terms of the legislation is actually contrary to the regulation regarding legal and proper summons according to HIR and RBG.

Divorce at the Religious Court Of Binjai, the authors conclude that the KHI has not been effectively implemented to minimize divorce at the Religious Court Of Binjai. Based on the data that the author got regarding efforts to minimize the KHI based, namely in article 116 of the KHI limiting the reasons for allowing divorce to only 8 reasons, but what happened in the Sharia Court

the author found more dominant reasons outside of the KHI that were proposed and accepted at the Religious Court Of Binjai. This means that the use of KHI in suppressing the divorce rate in the Sharia Court has not been effective. What are the obstacles that cause the KHI regulations to not work in the Sharia Court, namely the law / legislation or here called KHI itself because of the indecisiveness of the legislation so that the elements in the regulation do not work, secondly the law enforcers, when the law enforcement officers If you don't strictly enforce a law, then the law will not work, and the last one is the awareness of the people, most people don't understand the substance of KHI. Regarding the efforts made by the Religious Court Of Binjai to suppress the divorce rate based on the KHI, namely, mediation efforts both inside and outside the court.

To the Binjai Religious Court in order to further improve the performance and Human Resources (HR) in particular to complete their duties in suppressing the divorce rate, further improve the facilities and infrastructure for the sustainability of the e-court process in which there must be legal counseling to the public aimed at the public not to be blind about the e-court. To Students who are studying in law study program so that they can learn a little bit about the process of litigation which aims to add more insight and its application to the community.

References

- Amin, Muhammad. 2004. *Hukum Keluarga Islam Di Dunia Islam*. Jakarta: Raja Grafindo Persada.
- Amiruddin, and Zainal Asikin. 2016. *Pengantar Metode Penelitian Hukum*. Jakarta: Rajawali Pers.
- Anam, Khoirul, and Riyanta Riyanta. 2022. "Telaah Maqasid Syariah Terhadap Pelaksanaan Bantuan Langsung Tunai Dana Desa." *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 12(2):201–26. doi: 10.47200/ULUMUDDIN.V12I2.1209.
- Atabik, Ahmad, and Khoridatul Mudhiyah. 2014. "Pernikahan Dan Hikmahnya Perspektif Hukum Islam." *Yudisia* 5(2):286–316.
- Atmaja, Iin Sunny, Andrie Irawan, Zainul Arifin, Ihab Habudin, Nur Mukhlis Zakaria, and Syawal Rusmanto. 2020. "Peranan Kantor Urusan Agama (KUA) Dalam Penguatan Ketahanan Keluarga Di Kecamatan Tepus." *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 5(2):75–88. doi: 10.47200/jnajpm.v5i2.575.

- 'Awdah, Abd. al-Qodir. n.d. *Al-Tasyri al-Jinai al-Islami*. Qahirah: Maktabah Dar al-Turas.
- Harun, Nasrun. 1999. *Ushul Fiqh*. Jakarta: Logos Wacana Ilmu.
- Iksan, Muchamad. 2017. "Asas Legalitas Dalam Hukum Pidana: Studi Komparatif Asas Legalitas Hukum Pidana Indonesia Dan Hukum Pidana Islam (Jinayah)." *Jurnal Serambi Hukum* 11(1):12.
- Ismatulloh, A. M. 2015. "Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Qur'an (Prespektif Penafsiran Kitab Al-Qur'an." *Mazahib* XIV(1):53–64.
- Mardani. 2011. *Hukum Perkawinan Islam: Di Dunia Islam Modern*. Yogyakarta: Graha Ilmu.
- Muthmainnah, Muthmainnah, M. Nur Kholis al Amin, Endang Syaifuddin, and Asmorohadi Asmorohadi. 2022. "Izin Pernikahan Poligami Di Kecamatan Playen." *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 1(1):17–32.
- Nurkholis, Nurkholis, Istifianah Istifianah, and A. Syafi'i Rahman. 2020. "Peran Penyuluh Agama Dalam Program Desa Binaan Keluarga Sakinah Di Desa Dlingo." *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 5(1):25–36. doi: 10.47200/jnajpm.v5i1.419.
- Oktarina, Lindha Pradhipti, Mahendra Wijaya, and Argyo Demartoto. 2015. "Pemaknaan Perkawinan: Studi Kasus Pada Perempuan Lajang Yang Bekerja Di Kecamatan Bulukerto Kabupaten Wonogiri." *Jurnal Analisa Sosiologi* 4(1):75–90.
- Poerwadarminta, W. J. S. 1976. *Kamus Umum Bahasa Indonesia*. Jakarta.
- Rahman, Ahmad Syafii, Siti Aisyah, Moh Shofiyul Huda MF, Rubini Rubini, and Rahma Pramudya Nawang Sari. 2022. "Wanita Karir, Studi Kritis Perspektif Maqashid Syariah." *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 12(1):1–18. doi: 10.47200/ULUMUDDIN.V12I1.940.
- Shalih, Muhammad Adib. 1968. *Mashadir Tasyri' al-Islamiy Wa Manhaj al-Istinbath*. Damaskus: Mathba'atal-Ta'awuniyat.
- Sholahudin, Umar. 2017. "Pendekatan Sosiologi Hukum Dalam Memahami Konflik Agraria." *Jurnal Dimensi* 10(2):52.
- Soekanto, Soerjono, and Sri Mamudji. 2003. *Penelitian Hukum Normatif: Suatu Tinjauan Singkat*. Jakarta: PT. Raja Grafindo Persada.
- Subekti, and Tjitrosudibyo. 2019. *Kamus Hukum*. Jakarta: Pradnya Paramita.
- Sunggono, Bambang. 2003. *Metode Penelitian Hukum*. Jakarta: PT Raja Grafindo Persada.
- Suprianto, Agus. 2022. "Mediasi Pembagian Harta Bersama Dalam Putusan Pengadilan Agama Sleman Nomor 413/Pdt.G/2015/PA. Smn." *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 1(2):179–200.
- Thaib, Hasballah, and Marahalim Harahap. 2010. *Hukum Keluarga Dalam Syariat Islam*. Medan: Universitas Al-Azhar.
- Waluyo, Bambang. 2002. *Penelitian Hukum Dalam Praktek*. Jakarta: Sinar Grafika.